Report on

Publications issued and registered in the Several provinces of British India

1894 to 1898

00134486

BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY.
TOWN HALL, BOMBAY.

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SELECTIONS

FROM THE

# RECORDS OF THE GOVERNMENT OF INDIA

## HOME DEPARTMENT.

No. CCCXXIII.

HOME DEPARTMENT SERIAL No. 15.

# REPORT

134486

ON

# PUBLICATIONS ISSUED AND REGISTERED

IN THE

# SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

# 1894.

21/54/3

Published by Authority.

CALCUTTA:

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRIN

1895.

# PAPERS

REGARDING THE

# PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

# 1894.

## MADRAS.

*Extract from the Proceedings of the Government of Madras, in the Educational Department, Nos. 185—186 (Educational), dated 1st March 1895.*

READ the following paper :—

From the Honourable Mr. D. DUNCAN, M.A., D.Sc., Director of Public Instruction, to the Chief Secretary to the Government of Madras,—No. B. B. 132, dated Madras, the 25th February 1895.

I have the honour to submit, herewith, the report of the Registrar of Books on the publications registered during the year 1894 under Act XXV of 1867.

2. The number of publications registered during the year under review was 887, against 806 in 1893, and included 683 books and pamphlets and 204 periodicals. Of the registered publications, 763 or 86 per cent. were original productions, 82 republications, and 42 translations, the corresponding figures for the year preceding being 596, 143, and 67. The subjoined statements show the fluctuations in the number of registered publications during the past five years :—

| YEARS. | Books and pamphlets. | Periodicals. | TOTAL. |
|---|---|---|---|
| 1890 | 846 | 176 | 1,022 |
| 1891 | 627 | 157 | 784 |
| 1892 | 799 | 183 | 982 |
| 1893 | 642 | 164 | 806 |
| 1894 | 683 | 204 | 887 |

| YEARS. | Original works. | Republications. | Translations. | TOTAL. |
|---|---|---|---|---|
| 1890 | 598 | 389 | 35 | 1,022 |
| 1891 | 580 | 148 | 56 | 784 |
| 1892 | 695 | 206 | 81 | 982 |
| 1893 | 596 | 143 | 67 | 806 |
| 1894 | 763 | 82 | 42 | 887 |

It will be seen from the above figures that there has been a steady decline in the number of translations published since 1892. It is to be hoped that the efforts now made by the English publishing firms to introduce suitable text books in English for Indian youths and the number of serial publications already approved for use in schools in this Presidency will have a wholesome influence by inducing vernacular scholars to publish similar series in the vernaculars.

3. The following table shows the number of publications, unlingual, and bilingual for the past five years :—

| YEARS. | English. | Sanskrit. | Arabic. | Persian. | Tamil. | Telugu. | Malayalam. | Canarese. | Hindustani. | Uriya. | English-Tamil. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 1890 | 219 | 42 | 6 | 3 | 346 | 153 | 49 | 52 | 16 | ... | 11 |
| 1891 | 240 | 35 | 2 | 2 | 200 | 120 | 42 | 34 | 16 | ... | 18 |
| 1892 | 242 | 66 | 1 | 1 | 283 | 199 | 31 | 26 | 4 | ... | 14 |
| 1893 | 187 | 60 | 1 | ... | 208 | 177 | 33 | 32 | 9 | ... | 9 |
| 1894 | 211 | 50 | 3 | ... | 197 | 256 | 41 | 20 | 5 | ... | 13 |

| Years. | English-Telugu. | English-Malayalam. | English-Canarese. | English-Hindustani. | Sanskrit-English. | Sanskrit-Tamil. | Sanskrit-Telugu. | Sanskrit-Malayalam. | Sanskrit-Canarese. | Others. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| 1890 | 5 | 1 | 1 | ... | 2 | 28 | 45 | 3 | 4 | 36 | 1,022 |
| 1891 | 6 | 1 | 2 | 1 | 8 | 23 | 21 | 1 | 1 | 11 | 784 |
| 1892 | 9 | ... | 1 | 4 | ... | 34 | 43 | 8 | 2 | 14 | 982 |
| 1893 | 15 | ... | 2 | ... | 7 | 29 | 22 | 2 | 1 | 12 | 806 |
| 1894 | 23 | 3 | 3 | 1 | 3 | 22 | 17 | 8 | ... | 11 | 887 |

It appears from the above statement that, whereas the largest number of works used to appear under Tamil, Telugu works took the foremost place during the year under review followed by English. Amongst the bilingual publications too English-Telugu stands first.

4. The publications registered during the year under review are classified below according to subject, and are compared with the figures for the preceding year :—

| | 1893. | 1894. |
|---|---|---|
| Art | 7 | 11 |
| Biography | 12 | 15 |
| Drama | 20 | 27 |
| Fiction | 19 | 28 |
| History | 14 | 7 |
| Language | 86 | 99 |
| Law | 31 | 33 |
| Medicine | 13 | 21 |
| Miscellaneous | 186 | 215 |
| Poetry | 87 | 89 |
| Philosophy | ... | 7 |
| Politics | 7 | 6 |
| Religion | 280 | 280 |
| Science (Mathematical and Mechanical) | 16 | 14 |
| Do. (Natural and other) | 26 | 33 |
| Travels and Voyages | 2 | 2 |
| Total | 806 | 887 |

5. Of the registered publications, 210 were purely educational in their aim. The number of works copyrighted was 270, against 231, in the previous year. A few works of importance are mentioned below :—

(1) The Indian Manual of Hygiene.
(2) A Canarese-English Dictionary.
(3) Srimat Ramanada Rajangala Mahodyanam (Sanskrit-English).
(4) Nelson's Commentaries on the Specific Relief Act (I of 1877).
(5) Griffith's Commentaries on the Indian Limitation Act.
(6) The Classical Tale of King Jivaka (Tamil).
(7) Sundaram Pillai's Compilation, in English and Tamil, of the Travancore Inscriptions.
(8) Angleya Chikitsa Sara Sangrahamu (Telugu).
(9) Mani Meghalai (Tamil).
(10) Pura Nanuru (Tamil).

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Enclosures.

From M. R. Ry. Rao Bahadur V. Krishnama Chariar, Registrar of Books, to the Director of Public Instruction,—No. 36, dated Madras, the 15th February 1895.

I have the honour to submit the usual review and analysis of the current literature of 1894, published within the limits of the Madras Presidency and registered under Act XXV of 1867.

2. As I anticipated in my last annual report, the record for the year now ended is an improvement on that of the past year so far as the output in quantity is concerned, as shown by the subjoined classification of books, pamphlets, and periodicals received for registration during the past and preceding years :—

| | 1894. | 1893. |
|---|---|---|
| Books and pamphlets | 683 | 642 |
| Periodicals | 204 | 164 |
| Total | 887 | 806 |

3. The mere increase in the total number is but the roughest test of progress possible; but the re-classification of the publications according to languages goes to show that the year now ended has been a more balanced and equable year than 1893 in regard to its literary procedure and its literary result thus :—

| Description of Works. | Books published in English and other European languages. | Books published in the vernacular languages as spoken in the Province. | Books published in Indian classical languages. | Books published in more than one language. | Total. |
|---|---|---|---|---|---|
| Original works . . . | 198 | 437 | 36 | 92 | 763 |
| Republications . . . | 10 | 52 | 17 | 3 | 82 |
| Translations . . . | 3 | 34 | ... | 5 | 42 |
| Total . | 211 | 523 | 53 | 100 | 887 |

It will be observed that the number of *original* works, which include magazines and other periodical publications, has increased by 28 per cent. on that of the previous year, while *republications* show a decrease of over 42 per cent. and *translations* of about 39 per cent. The retrogression under *republications* is natural and proper under the strict operation of section 9 of the amending Act X of 1890, and need not therefore be regretted, but the falling off under translations and adaptations of English and classical books which ought to be progressive is not desirable. I find this, however, to have occurred chiefly in the number of Christian tracts and leaflets, and the year just begun may perhaps bring with it a corresponding improvement in the number of vernacular versions of the English tracts issued during the period under review. The number of English and vernacular publications shows a fair increase, but the rate of progress under Indian classical languages and in respect of the publications in more than one language continues to be as low as in the previous year. It is not easy to guess the reason for this stagnation, but it may be perhaps due to the action of the Standing Text Book Committee in rejecting unsuitable school books as well as to the paucity of fresh authors worth the name.

4. Further numerical details as to each language or combination of two or more languages are given in the separate statements appended to this report, distributed according to their subject-matter of the publications. It only remains to notice briefly such works as are of any interest or utility in each subject :—

*Art.*—The works of importance under the head of Architecture are—Mr. A. Rea's collection of plates with notes, illustration of dome-construction, numismatics and marble sculpture connected with the South Indian Buddhist Antiquities in the Kistna district of the Madras Presidency and a list of architectural remains and monuments of pre-historic times, such as the tombs of warriors, carved stones, earthwork fortifications, temples, palaces and forts of modern date and buildings of archæological interest in Coorg, both published as parts of the new imperial series of Archæological Survey of India. A reprint of Lord Napier and Ettrick's learned and thoughtful lecture on the *Fine Arts in India* also appears in this group as a text-book for the University examination, it being the first address ever delivered before an Indian audience on the condition of fine arts in this country, and especially on the two elements of architecture, *viz.*, material and style, or the errors and defects of construction to be found in the public architecture of Southern India, including the Native States, "where indigenous art is yielding to decay and the usurpation of European conventionalism." The musical literature of the year may be said to be well represented by the first 15 numbers bound in book form of a periodical on *Oriental Music in European Notation* issued as a trilingual publication with the letterpress in English, Tamil, and Telugu, with an introduction on Hindu music by its indefatigable editor. Mention should also be made of a smaller book of sacred songs in Tamil on European Notation, an abridgment of the old Hindu treatise on Music and Dancing in Telugu, *Lady Wenlock's Barn Door Dance* in English and a reprint from "Musical Opinion" containing an analysis of *Israel in Egypt*, or the fifth of Handel's English oratories performed in 1739 and first brought to the front in its present form before the Sacred Harmonic Society in 1849. There is also a Telugu booklet on agriculture worthy of mention, *viz.*, "Moonlight of Agriculture," as the title implies, treating of soil and the best method of cultivation, manures, and other kindred matter borrowed from English works. *Infantry Drill, 1893*, is a Hindustani translation in the Telugu character for teaching the sepoy the military art of squad drill, company drill, battalion drill, company attack and all about advance and rear guards and sizing a company in the native army.

*Biography.*—It is refreshing to note that the days of indifference to this class of literature are passing away and that it is steadily growing in importance. In the way of general biogra-

phy, there are the Lives of Sanskrit Poets, and brief sketches of the Telugu poets, with critical essays in Tamil and Telugu, respectively; an account of the Queen-Empress of India and the Royal Family in Tamil embellished with abundant illustrative plates and with a sketch of India's progress during the past half century, the whole being calculated to enlighten the masses as to the blessings conferred on the people by the British Government; the Lives of some great Men and Women of India in Telugu; an interesting retrospect in English of the lives of six of the early Governors General of India who were celebrated for having exhibited to the people of this country the highest examples of high-minded English gentlemen with their portraits and personal details not usually found in School Histories of India; and "Men whom Cochin has known," being short biographies of certain Dewans and Administrators of the Native State. Next comes a piece of biography, in which the man, more than his writings, is made to become his own biographer, *viz.*, the late Bishop Caldwell of Tinnevelly, whose "Reminiscences," written at the request of the family, present a picture, not of the life of the Bishop and his labours for half a century in connection with the Christian Church, but only of his early life, and are now published with papers on some general subjects and addresses delivered on various occasions and revised by himself for publication. Four other little books should also be mentioned, the first being the interesting story, in English, of Livingstone, the famous Missionary traveller in Africa, the second a biographical sketch of Rao Bahadur Vírésalingam Pantulu, a living schoolmaster and a zealous advocate of widow remarriage in the Northern Circars, the third that of the Revd. Satyanadhan of Tanjore who was ordained a missionary a century ago and the next is a Sanskrit biography in prose and verse of a Chief of Malabar. Though not conspicuous perhaps in literature, these memoirs and lives or biographical sketches are for the most part interesting, or not, in proportion to the interest of their subject.

*Drama.*—The year has been more fruitful than the last in the production of dramatic works in the vernacular languages. The bulk of these are Hindu Mythological or Puranic dramas or melodramas accompanied with music. Next there are the metrical versions in Telugu of Kalidasa's play of *Sakuntala* or the Lost Ring, *Dhananjaya Vijayamu*, the story of the encounters, contests, and triumphs of Pándu Prince Arjuna of the Mahabhárat fame, dramatised in Telugu verse, and a new Tamil allegorical representation of a Pandian king who in a season of severe drought is said to have caught all the clouds moving about a hill in his country and imprisoned them, when a farmer, named the King of Clouds, released the clouds from prison and made them send down showers of rain, the whole being intended to illustrate the efficacy of certain religious observances or fasting in honour of Skandha and the canonized Pleiades. The only Sanskrit play in this group is *Chitsuryaloka Nataka* by a Pandit at the Court of the Vizianagram Maharani who dramatises the Vedanta philosophy in five acts. The two noticeable English works, dramatic in kind, are "a Sister's Love," a play in three acts, by Mr. George Russel, based on the story of the Franciscan Convent in Palermo, and the metrical version of the well-known story of the Loves and Adventures of Nala and Damayanti. Four adaptations of English dramatists also deserve mention, *viz.*, the Telugu play of Jayadrata or the King of Sindh and the brother-in-law of Kaurava princes partly resembling Shakespeare's Othello, and *Kama Bandhu*, an adaptation of Milton's Comus in Malayalam. Vila Natakam is a Tamil translation by a graduate of the university in blank verse parallel to Iambic pentametre verse of the play of Philoctetes by Sophocles, based on the story of Vílan, the son of an Arabic hero that fought and acquired for the son the bows and arrows of another brave person. The prose version of Shakespeare's "Midsummer Nights' Dream" in Tamil is no doubt correct as far as substance is concerned, but it is considered to be wanting in that charm and elegance which soften the outline of its reputed original, although, as a text-book for examinations, it may be the success of the year in regard to sale. Lastly may be mentioned one other new play called Mangalavalli Vilásam painting one of the evils of the Hindu family system, such as the bad treatment of a chaste wife, the heroine, by her jealous mother-in-law and sister-in-law, and how she triumphed at last.

*Fiction.*—In the prose fiction of the year may be noted prominently the classic tale of King Jivaka, the hero of a celebrated epic poem esteemed as the first of its kind in classic poetry of the Tamil country by a Jaina author, which is now retold by Mr. Dorasámi Múppanár, an educated zamindar and a writer of pronounced individuality, who seems seldom tired of producing prose versions of Sanskrit and Tamil poems, dramatic works, Puranic or sacred legends and indigenous romance in verse for the benefit more of Tamil students and pandits than of the general reader. The plot of Jivaka Chintamani already familiar to all Tamil readers may be serviceable for the purposes of a romance, but it is old-fashioned and does not come near being an instructive novel of modern literature. A new novel in Tamil is about a loving couple—Prema and

Kalávati—and how the former was misled by other folks. A less bulky Tamil story from the pen of a veteran writer is *Chitram Katti Satyam Niruttiya kathai* conducting the reader from what yields temporary pleasure to that which is a source of everlasting delight. The Telugu translation of the well-known Persian story of *Gulo Bakavali* called *Pushpa Lilavati kadhe* and the Tamil version of the tale of Shakespeare's "Measure for Measure" have no doubt a semblance of character, but we miss in them the vigour and charm of the original. The historical romance of Akbar in Malayalam is evidently a translation from a Dutch work about that Moghul prince which, though by no means uniform in style, presents an interesting description of the manners and customs of prince Akbar's period. *Madana Mohana Charitra* is a new effort at fiction by a Telugu pandit narrating in a readable style the story of a Hindu king who, suspecting his youngest son to be disrespectful and disloyal, condemns him to death; but the youth escapes from the executioner's hand with the help of his brother of great persuasive power, and, after various adventures in the woods, reaches a city where he marries the daughter of a deceased king, and, by the agency of supernatural influence, all the brothers meet again. *Somasarmabhyudayamu* is another addition to this class of literature, which bears the stamp of an original local or classic story of Telugu land, likely to attract the old as well as young readers by its chaste style and skilful treatment. Three younger literary aspirants educated in English schools in the Northern Circars have also ventured to contribute to the light literature of the day, but they have written something good along with some indelicate matter. The first of these novelettes is *Sanjivaráya Charitra,* a simple story written apparently by a member, or at the request of the Social Reform Party. The hero Sanjívaráya, the son of a village purohit or priest in the Kistna district, was educated at the Rajahmundry College by his maternal uncle against the wishes of his orthodox parents with whom he used to discuss against idolatry, infant marriage, and various superstitious observances; and both he and his sister were married, the latter a girl eight years old being wedded to a widower thirty-five years old already spoilt by vicious life and extravagant expenditure, while Sanjívaráya, the hero, was married to his cousin educated by himself after he passed the university examinations and got an employment. The rest of the story contrasts in detail the character of the educated wife of the hero and of his sister who was demoralised by her husband, and ends with regrets of the father who advises all Hindu parents to be careful in the choice of husbands for their daughters and to be moderate in their marriage expenses. The story, though not always told in a strictly grammatical Telugu, is readable from beginning to end. The second is *Dharmavati Vilasamu,* written for a prize offered by some friends of female education or social reform, professes to illustrate the career of an educated chaste girl and what education, mental strength, and moral courage can do for a woman in perilous times. The third is entitled *Pranaya Mahima,* or the "Force of Companionship," of which Subba Rao, represented as a lively but a reckless young man of the Kistna district, is the hero; and, though it is written in the familiar novel style, and though the object of the writer may be to counteract the vicious tendencies and follies of youth, yet it is wrong in its conception or misconception, and excites the regret that it contains indelicate descriptions and prurient ideas respecting the pleasures of a dancing girl's house, clandestine proceedings of a corrupt official intriguing with a widow, and merciless money-lenders and other wicked characters, such as to produce a demoralising effect on juvenile readers. However interesting such efforts at prose fiction may be to the writers and their admirers, they cannot be welcomed as something far and away, better or healthier, than what older writers have written. *Moral stories for Tamil-speaking Christians* is an adaptation like the *Tales of an Indian Detective* based on the history of crime in England, as narrated by Dick Donovan.

The other shorter stories of the Christan Literature Society are designed to interest the young, and specially deserve mention for their pictorial illustrations as a means of translating the mere verbal narratives of the writer and giving a reality to the teaching, and therefore as something helpful both to local art and literature. I may also mention here the serial publication containing a Telugu adaptation of short stories from an immense composition in Sanskrit called *Kadhasarit Ságaramu* which seems to be rapidly advancing by monthly parts, another serial publication *Kalpavalli* containing the story in verse of the marriage of Rukmini and of "Pizarro," by Sheridan, the tale of Shakespeare's "Tempest," and another story of the Canarese country.

*History.*—Works under this head are mostly educational, but there are some monographs like the history of Srirangapatam and Mysore in Tamil, the history of Kalahasti zemindari in Telugu, and a collection of historical facts connected with Beder and its ruins and with the Bahamani and Balid or Bereed dynasties of kings that ruled over Beder centuries ago. Mr. Sundaram Pillai's compilation in English and Tamil, containing the result of the author's

study of the "Travancore inscriptions," affords epigraphical evidence or authentic facts, names, and dates likely to assist the future historian of the fourth and fifth centuries of the Malabar era, respecting which there exists apparently no written record of any value in the Travancore court. The analyses of Greek and Roman histories and Tamil stories of the early kings of England and of those who introduced Christianity in the British Isles, with excellent wood-cuts, also appear in this group.

*Language.*—The works registered under this head during the year are chiefly educational in their aim, mostly consisting of school readers, select or graduated lesson books in prose and poetry, grammars, paraphrases of older and better works, glossaries, vocabularies, translation guides, a guide to précis writing, annotations and keys furnishing more or less reasonable amount of help to examination candidates, but the following dictionaries and lexicons and phrase lore deserve a passing notice:—Percival's English-Tamil Dictionary thoroughly revised for the Educational Department; an enlarged edition of Pérakarádi with over 6,700 medical terms, Sanskrit, and other words; a Canarese-English dictionary by the the Rev. F. Kittel; English-Telegu dictionary revised and enlarged by Sankara Náráyana, M. A.; a dictionary of Tamil proverbs and pithy sayings; Sanskrit Sabdarúpávali in the Nagari character; and Vidyarthi Vilakkam in Tamil containing phrase lore and a fund of information on points of Tamil Grammar, idiom, and composition; and a manual on the transliteration of Hindu names in English, Tamil, and Telugu.

*Law.*—Among the contributions to the law literature of Madras for the year under review the following may be mentioned besides the Law Journal:—Mr. Nelson's commentary on the *Specific Relief Act* of 1877 based on the commentator's course of law lectures, with an introductory outline of the guiding principles of the various branches of the law to which the Specific Relief Act affords a mere index, the whole serving as a help to practising lawyers and to advanced students. The handy volume of Mr. Griffith's commentaries on the Indian Limitation Act explains the two-fold meaning of the limitation time, and the four objects of interposing a peremptory bar by the mere lapse of time to claims to any property or right. In the revised and enlarged edition of the Indian Evidence Act, with notes, the changes effected by legislation ten years ago are embodied, and new decisions of the English and Indian courts are added to the notes, and the most valuable part is the appendix which contains Sir James Stephen's speech when he first introduced the Act of 1872 as presenting a lucid and authoritative exposition of the principles and arrangement of that enactment. There are three catechisms—one on the essential principles of Hindu Law, with a summary of the leading cases and the latest decisions of the Privy Council, the next on the true bearing of the sections of the Evidence Act to refresh the memory of law students, and the third in Malayalam on the duties of a police constable. A revised edition of the Rent Recovery Act has a preface, etc., explaining the scope of the Act, and in which some newly reported decisions of the Madras High Court are quoted recognising the tenant's right of occupancy in a zemindari, and thus supplying a case-made law applicable to questions of arrears of rent and proprietory right in the soil and the like. A manual for the use of village officers in South Canara has a statistical sketch of that district and of its political history. The Standing Orders of the Board of Revenue has been completed, with a supplement containing the rules regarding the supply of stationery articles and stamp and other contingent charges and temporary establishments, with appendices explanatory of the different orders.

*Medicine.*—Of the new English publications under this head, two treat of alcohol and opium and their moral, physical, and social effects; another contains useful hints on the care and cure of the teeth, and points to the importance of dental surgery and the necessary precaution for the preservation of the teeth from decay and tooth-ache. Three tracts are addressed to the women of the country, one explaining the causes of disease and simple directions for curing diseases and promoting the recovery of the sick, the next is a Tamil handbook for the use of wives, the third describes in Telugu woman's work in her various capacities. A manual for the use of pupil midwives and medicial students, and a tract on the cow question, with useful hints on the management of cattle and the Telugu-English work *Angileya Chikitsá Sára Sangraha*, which is mostly a translation of several standard medical works in English, with prescription taken from the Lancet and Doctors, like Tanner, for the treatment of fever and other diseases, published at the suggestion of the Rajah of Bobbili, complete the list of medical works on the European system. Another medical manual called *Santána Chintámani*, based on no particular system, professes to be a guide to married people and householders as to the preservation of personal health, to give some idea of the causes and effects of nervous debility, venereal diseases, and the ailments acquired or constitutional of the urinary organs, and complaints connected with pregnancy, embryonic develop-

ment and child-birth, and prescribes medicines for each according to the result of the author's study of Hindu medical works and his own personal experience and observation. The medical works on the Hindu system of medicine are numerous, as usual, and describe the various diseases to which the man is subject and prescribe medicines for the same. One of these contains recipes for the preparation of cheap medicines, powders, and ointments, with bazaar drugs and remedies for bites of poisonous insects, for lunacy and the like; and another called Vaidya Arichuvadi is a useful medicinal primer in Tamil on the art of feeling the pulse, the beating of the pulse being one of the clearest signs of the internal working of the human body, the nature of the various diseases, and medical preparations and remedies peculiar to each And, lastly, there is a Hindustani compilation, veterinary in kind, on the diseases of horses and their special treatment on European and Unani systems combined. As usual, the Arabic or Unani system of medicine is represented by the books on the native treatment of venereal diseases and the mode of restoring health and improving one's blood and strength of nerve.

*Miscellaneous*.—This is a large sub-division next to religion, including all school books, tracts, essays, lectures, controversial papers and periodical publications which cannot be classed under any of the other prescribed heads. There is this year an unusual number of school geographies and maps, partly in English but chiefly in the vernaculars of the presidency in this group, and these are followed by a descriptive account of Coorg in Canarese, and the Parlákimedi zemindari in English; the exhaustive and useful report on the census of British India, with tables in three volumes; a valuable report on the census of Travancore, in two volumes, compiled simultaneously with that of the British Indian census; a series of classified accounts, copiously illustrated, of the great temples of the Hindus, Sikhs, and Jains in India, Ceylon, and Burma geographically arranged; the Australian Stud Book full of information on the pedigrees of race horses from the earliest accounts available up to the year 1877 for the use of the sporting community of the Australian Colonies; a critical essay on Pingali Súrana, the Telugu poet, and two well-got-up books on Marma Sástra in Telugu and Tamil, treating of the secrets of man's birth and sexuality, infant training, secret of long life, the various functions of the senses and the phsiological processes of the human body and mental acts, the ways of married life, and other sexual matter and physiological truths, and social conditions prevailing in this country—all bluntly described though regarded by the orthodox as secrets; a collection of speeches, and a lecture in English on educational topics. Among the smaller pamphlets may be mentioned an interesting account in English of the Naulakh Bagh or a delightful garden of nine lacs of fruit and flower trees and plants on the Pálar river near Arcot, created and owned for many years by the Nawabs of the Carnatic as their royal park and hunting ground; a description in Arabic prose of feminine tricks and fraudulent plans of women to beguile careless and guileless men; a controversial tract in Sanskrit condemning widow marriage and other irregular marriages, side by side, with a paper about the social reform association and its objects; another in Tamil on the long standing quarrel between the *Palli caste* and *Shanar caste*, each claiming to be of kingly descent; a Telugu tract on the importance on cleanliness; a collection of Tamil papers for children, being adaptations of some of *Chesterfield's* Letters to his Son; and a guide to teachers on *School Management* and *Notes of Lessons* in Malayalam along with several numbers of literary and educational journals in English and in the vernacular languages, and some illustrated magazines like *Maharani* volumes for the use of girls' schools and native homes and zenanas.

*Poetry*—is also a comprehensive head under which are included several subjects treated of in verse. Loyal attachment to a great name renders it only seemly that the list of the new poetical works of the year should be headed by the Sanskrit-English epic poem entitled *Srimat Rámanáda Rájángala Mahodayam*, "or the great park of the English empire," bearing on the history of the rise of the Angles, or the British settlement in the world, published in parts by Mr. Rámasámi Raju, while in respect to the memory of the classic poets of the old Madura College of the Pandihan days demands that the first place should be given to the hitherto unpublished poem, *Mani Meghalai*, on the ascetic life of the heroine whose name is given to the poem, and the celebrated collection of 400 stanzas or *Puranánúru* in Tamil composed by many olden-day poets throwing some light on the life and rule on the South Indian kings and their moral conduct and virtues, on the duties of kings and matters of fortification and defence, and the maintenance of what is good for public safety and the like topics. This first edition, with an interesting introduction and biographical references to the poets that composed the stanzas of this poem and other reasonable help as its useful feature, is likely to enable the Tamil student to bring the invigorating though more laborious method of European students to bear upon the study of this classic poem. The other noticeable works under this head are the new editions serially published, of the *Mahá Bhárata* and *Bhágavata* in Sanskrit, Telugu,

and Malayalam, a Manual of *Alankarás* or rhetoric generally, *Kavyálankara,* a standard treatise on the art of poetry, prosody, and rhetoric in Telugu, and *Rasika Jananandamu* treating of the nine rasas or poetical sentiments, a school edition of the *Tiruvilaiyadal Puranam,* a Tamil epic poem or sacred legend of Madura, a part of the Telugu *Harichandropakhyanam* composed in words capable of continuous double meaning for each stanza, the words taken in one sense giving the story of king Harichandra, but, taken in another, the adventures of king Nala, the Malayalam poem, *Kártaviryarjuna Vijayam Uttara Rámáyanam, Chandra Lila* set to music to suit and dance among Malayali ladies, *Tanjaivanan* Kovai or Tamil Anthology illustrative of the rules of amatory poetry, *Vallavi Pallovollasamu,* a poem on the love and marriage of Krishna and Satya, another poem on the woodman's knife like Kamban's poem on the plough, a Hindu lady's *cradle* songs abounding in Tamil proverbs, a short poem on the hunting excursions of Kálahasti chiefs, two boatmen's songs or satires or apologies about the modern school boy and the doings of the survey officials, Usuf Kissa, a sacred poem in Hindustani, besides other vernacular odes, hymns, and ballads of young writers on Puranic episodes; and translations, such as a Sanskrit version of the Tamil minor poets for schools, a Telugu version of the Sanskrit *Kumara Sambhava* or the birth of the war god and an attempt to render Byron's Prisoner of Chillon in Telugu verse. It is hardly necessary to add that several ably annotated editions of standard English and Indian poets, intended for colleges and schools, are included under the head of Language and are therefore not noticeable here.

*Politics.*—Very few works of political importance fit to leave a permanent record in the literature of the country could be expected when political science and the great constitutional and economic questions are not well understood, and what political spirit there is finds its vent only in newspaper articles, sensational or sober. A good use has been made, however, of the old diaries and consultation books of the Agent, Governor, and Council of Fort St. George, and two new series of selections have been issued during the year, and no work of public interest could have been more skilfully compiled from such official records. A compilation of the Christian Literature Society contains brief notices of 180 statesmen of recent times, interest in India being an element in the selection. The introduction with which this compilation begins is very useful, as it treats of the various forms of Government and political parties in England, France, and other European countries, the United States, Japan, and India, and touches on the requisites of good government and political progress in India; and 122 of the biographical notices are adorned with portraits like the other illustrated works of this society. The smaller papers of present-day interest by young writers are an essay entitled a "Ruinous Blunder in the authorized Balance Sheet" of the empire, and another which professes to be a "Scientific solution of the Burning Monetary Question of the day" and a Telugu catechism on the aims and objects of the Indian National Congress, exhorting the people to subscribe to the fund requisite for the congress meetings held this time in Madras.

*Philosophy and Religion.*—As a rule this class of literature forms the largest percentage of the current literature of this Presidency as many as 287 having been delivered for registration this year. English and vernacular works on Mental and Moral Philosophy on the European system are rare, and, as the study of Hindu Nyáya philosophy except as a help to the study of the Védanta philosophy threatens to become obsolete, no work of Indian Logic or any commentary thereon is in such request as in former years, and consequently none is published. The only Hindu philosophical works worth the name are republications of old Sanskrit treatises, with comment or notes often mixed with doctrinal teaching like the Upanishad Bhashyam, Gítá Bhashyam, Atmabodha with comment and Vedantasaram and Vichára Chandrodayam on the Advaita philosophy and Vada Saumyam on the Yoga philosophy in Tamil ascribed to the sage Agastiya; but these works are full of those technical terms which are a stumbling block in the way of students. Taking, however, both the philosophical and religious works together, the principal forms of faith in this part of India may be said to be represented, as shown under, by the productions registered during the period under review:—

| | |
|---|---|
| Hinduism | 213 |
| Muhammadanism | 11 |
| Christianity | 39 |
| Brahmoism | 5 |
| Theosophy | 19 |

The literary activity of the orthodox Hindu is proved by the publication as numerously as ever of the Vedic works, Dharma Sastras, or the laws of conduct, the Rámáyana and Máhábharata and other Puranas, with vernacular paraphrases which help greatly in forming the Hindu character, rules for the prosodical recitation of the Vedas, hymns, prayers, chants and panegyrics of gods and goddesses, local legends of sacred shrines and rivers, genealogies

and lives of religious elders and traditions in verse, in praise of Purandarados, Prahlada Kuchela, Ramadas and others devoted to Vishnu and Siva used for devotional purposes, and a new book of lyrics by a Hindu lady, as well as a monalogue on the story of Krishna and Rádha, magical and mystical formula, and religious precepts and tracts on the three Brahminical sects and on ritual facts. Besides these there is a curious lexicon of the various names of the four seas, seven sages, five duties, five ceremonies, chafits, vessels, metres and the like to which definite numbers are attached; some controversial pamphlets have appeared on the origin and duties of the Vaisya or Komati caste, Goldsmiths, Nattukottai chetties, Pallies, Shanars and Paraiyas, all revealing to the reader the state of their society with all its shortcomings and pretentions which cause some amusement by the efforts made by each caste to connect itself with the priestly or kingly caste above it; and there are also some small ephemeral publications, such as tracts on the religious views of Sankará Chárya and Védánta Désika, and essays in English on the functions of religion in social evolution, and reports of public religious discussions.

The backwardness of the Muhammadan community is evidenced by the poor figure of their publications, especially in Persian and Arabic, and by a small minority of Muhammadan authors; but it must be remembered that the members of that community may be reading high class religious works largely published in Upper India. For the use of the Labbai class of Mussalman readers, whose vernacular is Tamil or the Mopla dialect, a Tamil manual of the religious doctrines and principles of the laws of Islam has appeared in the Arabic dialect and a Tamil publication called the *Vedapurána* sheets, diagrams with charms, mystical formularies and a new tract against charging interest on loans.

Of the Christian literature, the Book of Common Prayer, its history and contents, and the Biblical history of the Old Testament, and Christianity explained to a Hindu in Telugu, the Life of Jesus Christ, the Church Hymn Book, Sketches of Sermons on Scripture character, a Compendium of the Bible and a book of Salvation Army in Tamil, a brief account of Christ in Kanarese and a Heart Book in the Badaga dialect, a Lecture in English on the sense of Sin in the light of History, a religious work for the use of the Konkani-speaking Native Christians, and some tracts exposing the defects of Theosophy and refuting the views of Mrs. Besant, and the "Tricks and Dupes" of Madame Blavatsky, besides the first volume of the English periodical called *Forward*, and the *Almopakari* in Malayalam.

The literary activity of the South Indian Brahmo Samáj is represented by a Telugu translation of Professor Max Müller's three lectures on the *Vedánta philosophy*, a Tamil translation of the *New Samhita* or sacred laws of the Aryans by the late Kesava Chandra Sen, *Viváha Prayoga*, or the Marriage Laws of the Hindus, a prose tract in Tamil, contending that there is an authority for the study and chanting of the Vedás by non-Brahmins, and another on the plan of salvation, as conceived by the Brahmo Samáj, and two collections of hymns.

Madras being the head-quaters of the *Theosophic* society, its agitations are represented by Mrs. Besant's recent lectures on the *Building of the Kosmos* and other subjects, besides the several members of the society's journal called the *Theosophist*.

*Science, Mathematical.*—Mathematical science scarcely goes beyond the school-room, and what little is studied within its walls is mostly done with the aid of text-books published in England. Consequently, the subject seems little cared for in this part of India. Next to Elementary Arithmetics required for primary schools and a single Catechism of Geometry, Book I, published this year for the use of secondary schools, there has appeared hardly a work in science purely mathematical or mechanical beyond a leaflet containing an inquiry into the meaning of the symbol of zero, and proving with the help of mathematical symbols that $\frac{8}{8}$ is not equal to 1. Mention may also be made of two works on Book-keeping, a set of useful tables for finding the assessment on acres and cents and other tables required for the Salt Department, and Mr. Moss' *Ready Reckoner* for the use of all officials of the various Indian Railways, showing mileage and speed, with the addition of wages tables as well as interest and exchange tables.

*Science, Natural.*—The only important works published under this head are a Revised edition of Hydraulics prepared from the latest authorities, with a new collection of examples for practice selected from the final examination papers of the Madras Engineering College and the B.C.E. Degree Examination of the Madras University, and a new edition of Dr. King's Madras Manual of Hygiene much enlarged by Dr. Grant and issued under the title of *The Indian Manual of Hygiene*. Next follow a set of sanitary rules for the use of village and municipal officials and sanitary primers and other tiny books in the vernaculars on the elements of Hygiene for schools and Primary examinations, besides two English booklets on the rudi-

ments of Animal Chemistry and Notes on Chemistry Primers. An unusual book in Telugu called *Rahasya Darpanam* or "The Secrets of Nature" has been published with a variety of information borrowed from English books and other foreign sources on Physiology and Natural History regarding the action of the physical organs of animals and plants, and several recondite facts or secret workings of animated nature; and there is a Maharatti version of the *Adrishta Dipika* or "The Light of Fortune" in Telugu on matters of astrology, divination, palmistry, omens and dreams and the effect of what one sees when he starts on a journey or enters a new house and the like. The gain to the publisher of this *Fortune Teiler* is enormous, as this seems in regard to sale the most successful addition to the current literature of Southern India, and sells much faster than the cheaper but more useful illustrated tract on "Volcanoes, earthquakes and other marvels" of creation, and another of "Pictures and stories of animals." The rest of the publications under this head are bazaar editions of astrological works bearing on the planetary influences (and on horary questions); and in the way of special calendars may be mentioned three English and one Anglo-Telugu handy sheets showing for ever "the day of the week in any month in any year," the practical utility of which appears doubtful at first sight, though they might occasionally help a Hindu astrologer in teaching the accuracy of an old horoscope, and perhaps a lawyer who wants to prove an error as to date, or a judge to detect a fabricated *alibi*.

*Travels and Voyages.*—The record for the year under this head would be but a blank, were it not for the Christian Literature Society's "Pictorial Tour Round Bible Lands" beginning with Palestine, and for the "Diary" of a Jamedar of the First Madras Lancers that formed one of the officers of the Guard of Honour to the Queen-Empress on the occasion of the opening of the Imperial Institute and at the marriage of His Royal Highness the Duke of York. This native officer's impressions of places, and the principal sites and items of interest he saw in London at Westminster Abbey and Her Majesty's palaces and elsewhere, and of what could be seen on his voyage to and from the far off island in the West, are given in this Diary, and are interesting in their way.

5. Another sub-division of the publications of the period under report shows that works purely of an educational character are 210—the remaining 677 publications being non-educational, intended for the general reader.

6. There is an increase under the head of copyright registration, which is optional, the number of works copyrighted being 268 against 231 of the previous year, excepting two Government copyright works registered free of charge.

7. Before closing this report, I beg to repeat my apprehension that several publications, whose tone is questionable or otherwise, escape registration without the means of detecting such cases of carelessness or deliberate evasion of the law. Although Act X of 1890 has effected some saving of space in the quarterly catalogues by keeping out verbatim reprints or unimproved editions, especially under the head of language which includes many a school book, there has been very little saving in the case of those catch-penny publications called *keys* or *helps*, which like the annual almanacs come regularly as standard works for class reading, or cramming, year after year; and next we are left without the means of gauging the popularity of certain old works and the extent to which they are read, or of knowing those new books which few magistrates would readily declare and condemn as obscene, though they might sail too close to obscenity. In this connexion I may mention that in the month of May last an indecent song-book called *Monoramya Javali* was delivered for registration by one who called himself its author, not so much from a desire to comply with the provisions of the law as for the purpose of registering his proprietorship of copyright. The printer of this objectional publication kept himself in the background and sent up the professed author with a copy in which he slyly inserted the impure matter between the first pages which were harmless and the second part of the book which contained some sacred poetry, as if to avoid immediate detection and the risk of a prosecution; but it did not take me long to discover the downright impropriety of the questionable portion of this book, and I immediately brought the copy and the person who delivered it to the notice of the Commissioner of Police, who subsequently prosecuted both the printer and publisher, impounding the whole edition. On my furnishing a close translation, at the request of the Town Police Magistrate, of the many obscene passages contained in the book, both the author and printer were tried and sentenced to pay a fine of R50 each for printing, publishing and selling the obscene publication, and the 960 copies of the same which had been seized by the Police were directed to be burnt. The successful result of this prosecution seems to have had a wholesome effect on the native printers in this city, but we could not have known anything of its existence had not the book been brought up for copyright registration; and I am not sure that the present law under which neither the Registrars nor the Police Officers have the power to enter a press or call for any

information, or have the means of smelling what is being set up and published by each printer, will make similar attempts at the production and circulation of obscene books impossible for the future. There is nothing more remarkable than the general ignorance of the Pundits and Moulvies as a class, and other young aspirants for authorship engaged for writing and editing song-books and stories in prose and verse. They begin with a laborious study of classic learning or a scaffolding of a dead past, but do not proceed to understand the present, or put themselves in touch with the work and problems of modern life. Neither they nor their patrons nor the printers that publish their productions for sale all over the country, read a newspaper or the published reports of Police prosecutions. They know little of business after all and less of the Press Act that regulates the printing and publishing trade; and as a rule, all the parties concerned are ignorant of their criminal responsibility under the law relating to literature and art.

*English Language.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Art | 4 | 1 | ... | ... | 5 | ... | 5 | 5 |
| Biography | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Drama | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | 2 | 1 | ... | ... | 3 | 2 | 1 | 3 |
| Language | 23 | 2 | 1 | 1 | 27 | 26 | 1 | 27 |
| Law | 20 | 3 | 4 | ... | 27 | ... | 27 | 27 |
| Medicine | 6 | 1 | ... | ... | 7 | 1 | 6 | 7 |
| Miscellaneous | 62 | 1 | ... | 1 | 64 | 26 | 38 | 64 |
| Poetry | 3 | 1 | 1 | ... | 5 | 4 | 1 | 5 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | 4 | ... | 1 | ... | 5 | ... | 5 | 5 |
| Religion | 36 | ... | 3 | 1 | 40 | ... | 40 | 40 |
| Science (Mathematical and Mechanical) | 6 | 1 | ... | ... | 7 | 6 | 1 | 7 |
| Do. (Natural and other) | 10 | 2 | ... | ... | 12 | 4 | 8 | 12 |
| Travels and Voyages | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 185 | 13 | 10 | 3 | 211 | 70 | 141 | 211 |

*Tamil Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | 2 | ... | ... | 3 | 5 | ... | 5 | 5 |
| Drama | 2 | 2 | 1 | 1 | 6 | 1 | 5 | 6 |
| Fiction | 5 | ... | 1 | 2 | 8 | ... | 8 | 8 |
| History | 1 | ... | ... | ... | 1 | | 1 | 1 |
| Language | 11 | 2 | 3 | 1 | 17 | 16 | 1 | 17 |
| Law | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Medicine | 3 | 2 | ... | 1 | 6 | ... | 6 | 6 |
| Miscellaneous | 40 | 1 | 1 | 1 | 43 | 19 | 24 | 43 |
| Poetry | 10 | 2 | 6 | ... | 18 | 3 | 15 | 18 |
| Philosophy (including Mental and Moral Science) | ... | 1 | 1 | ... | 2 | ... | 2 | 2 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 69 | 1 | 4 | 3 | 77 | ... | 77 | 77 |
| Science (Mathematical and Mechanical) | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Do. (Natural and other) | 5 | 1 | 1 | 2 | 9 | 2 | 7 | 9 |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 152 | 12 | 18 | 15 | 197 | 44 | 153 | 197 |

*Telugu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |
| Biography | 4 | 1 | ... | ... | 5 | ... | 5 | 5 |
| Drama | 7 | ... | 2 | 1 | 10 | ... | 10 | 10 |
| Fiction | 16 | ... | 1 | 1 | 18 | ... | 18 | 18 |
| History | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Language | 3 | 3 | 1 | ... | 7 | 5 | 2 | 7 |
| Law | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Medicine | 4 | 1 | ... | 1 | 6 | ... | 6 | 6 |
| Miscellaneous | 65 | 3 | 2 | 1 | 71 | 27 | 44 | 71 |
| Poetry | 38 | 1 | 1 | 2 | 42 | 4 | 38 | 42 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | 60 | 2 | 16 | 4 | 82 | ... | 82 | 82 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | 6 | 1 | ... | ... | 7 | 3 | 4 | 7 |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 208 | 12 | 23 | 13 | 256 | 40 | 216 | 256 |

*Malayalam Language.*

| Subjects. | Original Works: First edition. | Original Works: New edition. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | 1 | .. | ... | ... | 1 | ... | 1 | 1 |
| Drama | 5 | ... | 2 | ... | 7 | ... | 7 | 7 |
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | 1 | ... | 2 | 1 | 1 | 2 |
| Law | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 8 | ... | ... | ... | 8 | 2 | 6 | 8 |
| Poetry | 6 | ... | 3 | ... | 9 | ... | 9 | 9 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 7 | ... | 1 | ... | 8 | ... | 8 | 8 |
| Science (Methematical and Mechanical) | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| *Do.* (Natural and other) | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 31 | ... | 8 | 2 | 41 | 6 | 35 | 41 |

*Kanarese Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | .. | ... | ... |
| Language | 2 | ... | 3 | ... | 5 | 5 | ... | 5 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 10 | ... | ... | ... | 10 | 2 | 8 | 10 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 17 | ... | 3 | ... | 20 | 8 | 12 | 20 |

*Konkani Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | — | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Badaga Language.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | — | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | — | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Mahrati Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | ... | ... | ... | 2 | 2 | ... | 2 | 2 |

*Hindustani Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 4 | ... | ... | 1 | 5 | 3 | 2 | 5 |

*Arabic Language.*

| Subjects. | Original Works: First edition. | Original Works: New edition. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Sanskrit Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 2 | ... | 3 | ... | 5 | 4 | 1 | 5 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 3 | ... | 1 | ... | 4 | 1 | 3 | 4 |
| Philosophy (including Mental and Moral Science) | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 23 | 1 | 11 | ... | 35 | ... | 35 | 35 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 32 | 1 | 17 | ... | 50 | 5 | 45 | 50 |

*Bi-Lingual—Latin and English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—English and Tamil Publications.*

| Subjects. | Original Works, | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 4 | 4 | ... | ... | 8 | 7 | 1 | 8 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 6 | 4 | ... | ... | 10 | 8 | 2 | 10 |

*Bi-Lingual—English and Telugu Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 7 | 1 | ... | 2 | 10 | 10 | ... | 10 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 13 | 1 | ... | 2 | 16 | 10 | 6 | 16 |

*Bi-Lingual—English and Malayalam Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 2 | ... | ... | ... | 2 | 2 | ... | 2 |

*Bi-Lingual—English and Kanarese Publications.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—English and Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*Bi-Lingual—Tamil and English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 2 | ... | ... | 1 | 3 | 3 | ... | 3 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | .. |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 2 | ... | ... | 1 | 3 | 3 | ... | 3 |

*Bi-Lingual—Telugu and English Publications.*

| Subjects. | Original Works, First editions. | Original Works, New editions. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 4 | ... | ... | ... | 4 | 4 | ... | 4 |
| Law | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Medicine | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 4 | 2 | ... | 1 | 7 | 4 | 3 | 7 |

*Bi-Lingual—Malayalam and English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | ... | 1 | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—Kanarese and English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 2 | ... | ... | ... | 2 | 2 | ... | 2 |

*Bi-Lingual—Hindustani and English Publications.*

| Subjects. | Original Works. | | Republications. | Translations. | Total | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | .. | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Sanskrit and English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Tamil and Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | .. | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Telugu and Sanskrit Publications.*

| Subjects. | Original Works. First editions | Original Works. New editions | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Arabic and Persian Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Sanskrit and Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 19 | ... | ... | ... | 19 | ... | 19 | 19 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 21 | ... | ... | ... | 21 | ... | 21 | 21 |

*Bi-Lingual—Sanskrit and Telugu Publications.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science) | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 6 | ... | 1 | ... | 7 | ... | 7 | 7 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 14 | ... | 2 | ... | 16 | ... | 16 | 16 |

*Bi-Lingual—Sanskrit and Malayalam Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | 7 | ... | ... | 1 | 8 | ... | 8 | 8 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 7 | ... | ... | 1 | 8 | ... | 8 | 8 |

*Tri-Lingual—English, Tamil, and Telugu Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | | 1 | ... | ... | 1 | ... | 1 | 1 |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |

*Polyglot Publications.*

| Subjects. | Original Works | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New edition. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

Order thereon.

The review and analysis of publications registered under Act XXV of 1867 in this Presidency during the year 1894, will be forwarded to the Government of India.

(True Extract.)

J. F. PRICE,

*Chief Secretary to the Government of Madras.*

To the Director of Public Instruction.

,, Commissioner of Police.

Editor's Table.

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No. 186 (Educational), dated 1st March 1895.

Endorsement by the Government of Madras.

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated the 26th April 1875, and to Home Department letter, No. 19—1150, dated 13th June 1877.

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## BOMBAY.

From the Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department, Simla,—No. 1995 A., dated Bombay Castle, the 17th May 1895.

I am directed to forward herewith, for submission to the Government of India, copy of a Report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the quarterly catalogues for the year 1894, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated 20th April 1875, and No. 1—456, dated 12th September 1882.

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From G. M. Sathe, Esq., Registrar of Native Publications, to the Secretary to the Government of Bombay, General Department, Bombay,— No. 103, dated Bombay, the 18th April 1895.

I have the honour to submit the following brief review and analysis of the publications registered in the Bombay Presidency during the year 1894 under Act XXV of 1867 as amended by Act X of 1890.

2. The total number of the books and periodicals registered was 1,821, *viz.*, 1,113 books and 708 periodicals, comprising 264 publications in the English language, 565 in Gujaráti, 69 in Hindi, 12 in Kánarese, 419 in Maráthi, 33 in Sindhi, 56 in Urdu, 11 in other modern languages, 129 in classical languages, and 263 polyglot works. This total may be divided into 1,353 original works, 220 re-publications not previously registered, and 248 traslations.

3. The details of each language and bi-lingual, tri-lingual and other combinations, as regards the number of works under the different heads, such as *arts*, *biography*, *drama*, etc., are given in the statements appended, and the works deserving special mention in each language are noticed in the following paragraphs.

4. In English there were books under all heads except *poetry* and *politics*, the largest number being as usual classed as *miscellaneous*.

(*a*) *The Indian Textile Journal Directory of Indian Manufactories, 1894*, is a well got-up volume published by Sorábji M. Ratnágar. It gives much interesting information about the cotton mill and other industries in the various parts of India, and is a good book of reference.

(*b*) *The Demonstrations in the modes of handling and examining the horse*, by Novroji Dorábji Dhakmárvála, G.B.V.C., Assistant Professor at the Government Veterinary College, Bombay, is a book of importance to veterinary students and purchasers of horses, who will find therein a good description of sound and unsound, lucky and unlucky horses.

(*c*) *The Eminent Indians on Indian Politics*, by C. L. Párekh, contains short biographical notices, portraits, and select speeches of some of the leading native gentlemen of the three Presidencies and the North-West Provinces, such as Rájá Rájendralál Mitra, Messrs. W. C. Bonnerji, Surendranáth Bonnerji, Lál Mohan Ghose, of Bengal; Messrs. Dádábhai Navroji, M. P., Pherozháh Mehta, Javerilál Umiáshankar Yájnik, Badrudin Tayabji, the late Ráo Sáheb Mandlik, the late Mr. Justice K. T. Telang, of Bombay; the late Rája Sir T. Mádhavráo, Rái Bahádur Ananda Charlu, of Madras, and the late Pandit Ajudiánáth, Rájá Rámpálsingh of the North-West Provinces. The biographical sketches, though short, contain the most important features, the portraits are well executed, and the selections are appropriate. On the whole Mr. Párekh's book is both interesting and instructive, and will be found useful by the public in general and by political speakers in particular.

(*d*) *The Classical Poets of Gujarát and their influence on society and morals* is a reproduction of a paper read in 1892 before the Wilson College Literary Society by Govardhanrám Mádhavrám Tripáthi, B. A., LL.B. It gives short sketches of the works of the popular classical poets of Gujarát, namely, Mirá, Narsinha, Mehetá, Akho, Premánand, Sámal, etc. In this essay Mr. Tripáthi analyses the character of the Hindu gods, as given in the Gujaráti poetry of the fifteenth to nineteenth centuries, and draws inferences and conclusions which are original and ingenious, but which are not such as will be necessarily acceptable to all. He puts an interpretation on the amours of the Hindu god Krishna with the Gopies, or the milkmaids of Gokul, which removes all the objections which Christian missionaries and Hindu reformers raise against the divine nature of this god and shows him to best advantage. He asserts that the Gopies are really the male devotees of god only allegorically called women on account of the intensity of their devotion to Krishna. The book, on the whole, propounds views unknown to many, and would repay perusal.

(*e*) Pandit S. M. Natesá Shástri B. A.'s *Folklore in Southern India, Part IV*, contains many popular fictitious tales, and is a good book to read in leisure hours.

(*f*) John A. Balfour's *Guide to the History of Rome* is designed for college students, and is well fitted for the purpose, mainly on account of its valuable appendices.

(*g*) *A History of Gujrát*, by Edalji Dosábhái, a retired Deputy Collector, contains diverse information about the province of Gujarát from the earliest times to the year 1892 carefully collected from official and other sources, and is a good work.

(*h*) Dr. Peterson's *English Idioms*, published by Jehangir B. Karáni, is an excellent guide for Indian students of English.

(*i*) John A. Balfour's *Notes on Thackeray's Henry Esmond*, published by the Century Publishing Company, Byculla, and the *Notes on Jane Austen's Sense and Sensibility*, published by Cooper and Cooper, of Bombay, are calculated to afford good help to the student.

(*j*) The principal law books were Bombay Acts and Regulations, by Jamietrám and Chimanlál, in two volumes, *Charter Parties*, by Leggett, and H. V. Sáthe's *Land Revenue Code and the rules thereunder* (revised edition).

(*k*) The three medical works are Dr. K. N. Bahádurji's *Shibboleth of Germ Theory, its delusion and mischief*, and *Hydrophobia*, and John A. Balfour's *Marriage and Parentage*. The first two are contributions on controversial subjects, and the last gives practical hints for the guidance of married men and women.

(*l*) *The Indian Companion or General Statistics of India*, by C. H. Khándekar, of Poona, is a big geographical dictionary of Indian places, and is a very good book of reference.

(*m*) *The Report of the Third Decennial Missionary Conference held at Bombay, 1892-93*, in two volumes, containing the papers on missionary matters in India read, the discussion

held, and the resolutions passed at the conference, is a valuable publication giving a clear idea of the work of evangelisation done in India by various Christian missionary societies. The first missi onary conference, states the report, was held at Allahabad in 1872, the second at Calcutta in 1882, and the third at Bombay in 1892, the numbers of missionaries present being 26 at Allahabad, 79 at Calcutta, and 620 at Bombay.

(*n*) *A Note on the Decentralization of Provincial Finance*, by M. G. Ránadé and *Stray Sketches in Chakmakpore*, by N. W. Pai, deserve special mention in the class of *miscellaneous* publications, the former treating of the growth of the policy of financial decentralization during the last twenty-three years, more especially in reference to the Bombay Presidency, and the latter containing short, but accurate, descriptions of characters ordinarily met with in social town life.

(*o*) The most important philosophic publication was a translation of the *Mándukyopanishad with Gandapáda's Kasikas and Bháshyaa of Shankara*, by Manilál L. Dvivedi, who has prefixed to the translation a learned introduction on the subject of the *Advaita* theory of Hindu philosophy, the true outcome of which is altruism or absence of individuality and of selfishness. Mr. Dvivedi concludes the introduction thus :—The result of individuality and selfishness in every great centre of civilization amply shows itself in starvation, crime, refinements of cruelty and vengeance, hypocrisy and cant, which meet us in all directions. Altruism, though never observed on any wide national scale, has shown the best results imaginable, wherever it has found its way in theory or practice. The modern socialistic movements and all cognate schemes of nationalism, anarchism, etc., constitute the clearest commentary on the boasted civilization reared upon individuality and selfishness. Altruism has shown its effects at different times in the history of the Indian nation, and it is the only way to establish heaven upon earth sought to be the future religion of civilized mankind.

(*p*) The only work of travels registered was *England and India*, by Lála Baijnáth, B.A. It contains the author's impressions of persons and things, English and Indian, and brief notes of visits to France, Switzerland, Italy and Ceylon, and is full of interesting information on diverse subjects.

5. *Gujaráti*.—Under the heading of *arts* there were only three books, one on sewing, and two on cookery. One of the latter two books is written by a Pársi lady, and contains *recipes* for preparing different kinds of vegetable and meat dishes according to European and Native modes, and is intended specially for the Pársis.

The 10 *biographical* books may be divided into 6 original publications and 4 translations. Among the original biographies are a life of Peter the Great, by Chunilal B. Modi, and another of William Wallace, the Scotch patriot, by J. B. Kápadiyá, a work containing short biographical notices of Kabir Nának Chaitanya and other religious reformers of India, and a sketch of the life of the late Mr. K. T. Telang, by M. P. Meheta. "Eshiyáni Sadguni Bánno, Pustak I, or the Virtuous Women of Asia, Volume I," by R. F. Shetná, gives the lives of some eminent and heroic Rajput, Marátha, and Mahomedan ladies of the ancient and modern times, and is a book deserving to be read by every native lady. Among the translations we have a life of Mr. Gladstone from the original of Mr. E. W. E. Russel, by B. R. Bádashah, another of Háidar and Tippu from the Rulers of India Series, by K. M. Jhaveri, M.A., LL.B., a brief memoir of the late Duke of Clarence, by Dr. D. N. Patel, and a life of Dr. Ánandibái Joshi, a courageous Bráhmin lady who went to America to learn medicine and came out an M.D. The last is a translation by Dvárkabái Sathaye, a Bráhmin lady, of a life written in Maráthi by another remarkable Bráhmin lady.

*Drama*.—There were 19 works under this head, 6 dramatising popular mythological legends of Rama and Krishna, the 7th and the 8th incarnations of the Deity, according to the Hindu mythology, of Shiva, one of the Hindu Trinity, and his spouse Durgá, of king Nala and his wife Damayanti, and of prince Trishanku, and 13 treating of social themes. Some of the latter point out the defects of Hindu social life in Gujarát, *e.g.*, the marriage of a grown-up girl to a boy far younger than herself, the evils of gambling, etc. *Shrikkrishna Bhakhti Chandrika or a work on devotion to Krishna*, by Shástri Keshavji Moráji, is the only work of some merit and is a translation of a Sanskrit work of the same name by Anant Deo. The drama contains a controversy between a follower of Krishna on the one hand, and a follower of Shiva, a Sanskrit grammarian, a logician, and a Vedantist on the other, in which the follower of Krishna gets the better of his opponents, and proves to their satisfaction that the only way to salvation is devotion to Krishna, and converts them to his views. The arguments drawn upon for this purpose are the celebrated legendary achievements of the god Krishna and the efficacy of his worship and of the repetition of his name. The work seems from internal evidence to be a tract of the Vallabhi sect of the Vaishnavas.

*Fiction.*—Of the 35 works under this head, 10 are translations of English novels, such as Lytton's Kildern, Meadows Taylor's Chand Bibi, etc., and 2 are adaptations of portions of Reynolds' Mysteries of the Court of London, the remaining being original works extolling charity, chastity, benevolence, self-sacrifice, etc., and denouncing bad practices like those of marrying girls against their will, persecuting daughters-in-law, etc. There are pictures of illiterate and ignorant sons of wealthy Gujarátis being spoilt by the over-indulgence of their parents and ruined in other ways. There is also a tale of the Indian Mutiny, in which the writer condemns Marátha rule and denounces the notorious Nána Sáheb, Tátya Topi, and other prominent figures in the mutiny. Most of these works are of an ordinary type, the following alone deserving notice :—*The Sheáni Sihrin or the wise Shirin*, by J. B. Marzabán, is a well-written tale, and has the following plot. A rich, but a miserly, Pársi has a scapegrace nephew to whom he leaves all his fortune. He has also an only daughter, Shirin, whom the old man requires to marry her cousin, but Shirin hates her cousin, and has already bestowed her affections on a deserving young man. Fortunately for Shirin, her father dies and his nephew soon follows him, so Shirin comes in possession of the patrimony, marries the youth of her choice, and becomes happy ever afterwards. *Adáni Sunth or Pirojáná Pakhandar or the tricks of Pirojá*, by the same author, is also a good story, in which Pirojá, a vile and a dangerous woman, schemes to murder a well-behaved young man, but her intrigues being exposed by her husband's nephew, turns mad and ends her days in a lunatic asylum. *Navalganga, Part I*, by Kavi G. K. Delvádkar, is evidently an incomplete tale. Navalganga was married, but not to the person on whom her affections had been fixed. She, however, being a sensible and well-educated girl, patiently submitted to her lot, and for some years led a happy wedded life. But some mischief-monger, by sending an anonymous letter to her husband, caused him to suspect her chastity, and thenceforth the husband became jealous and treated Navalganga very cruelly, But she, conscious of her own innocence, bore it all very meekly. *Be Beheno or the two sisters*, by H. C. Kantáválá, is a well-written story describing the social life of the middle class of Gujaráti banias. The elder sister, who married an old man, was thoughtless and silly, but the younger was prudent and sensible. The work shows how the former was unhappy and miserable in life, while the latter was contented and happy. *Panditá Ratnalakshmi or the learned Ratnalakshmi*, by H. K. Bhatt, is an autobiography of an educated Hindu lady who, having enjoyed for some years the sweets of married life, was shipwrecked along with her family and was separated from them. She did not know that her husband and children were saved from drowning like herself. They were, however, re-united, and were happy once more.

*History.*—*Káváno Bádsháhi Jhundo or the royal standard of Kává*, by Ervad D. K. Dordi, is an interesting small work. Kává was a blacksmith of Iran, and had a large family of 19 sons. Kává worked at his smithy, and manufactured swords and other weapons. At that time Jodhak, an Arab king, was ruling in Persia. He had driven away Jamsed, the hereditary king of Irán. Jodhak was a veritable tyrant, and ruled with a rod of iron. Kává's 18 sons were murdered by the tyrant's orders, and when the turn of the nineteenth came, the old blacksmith was utterly exasperated. He had the boldness to go to the king and denounce his brutality to his fáce. The tyrant was surprised at such audacity, and gave back the son. Kává's wrath was not, however, appeased. He turned his leather apron into a flag, gathered followers around himself, and armed them from his workshop. He went about haranguing the populace and rousing their fury. He went in search of the old kings. He came across Feruddin, the nephew of Jamshed, who was brought up in the jungle by a shepherd. Feruddin was offered the command of Kává's followers, and was asked to lead them to victory. The offer was accepted. Feruddin went to war with Jodhak, defeated him in a pitched battle, and ascended his ancestral throne amidst the cheers of his people. Kává was rewarded with ináms and jághirs, and his leather flag became the flag of the Persian kings. These events happened seven thousand years ago, and the flag descended as an heirloom from father to son. Mention of Kává's flag is made in Malcolm's History of Persia and other works. *Lankáno Itihása* or the History of Lanká, by Ráo Sáheb P. B. Párekh, is a translation of Ráv Bahádur Gopálráo Hari Deshmuk's Maráthi work published in 1888.

*Language.*—Seven books were registered under this head, of which 6 are school manuals. The seventh is a collection of Gujaráti proverbs, larger than many other similar collections, with a well-written essay on proverbs serving as an introduction.

*Law.*—Of the three works, one is a digest of Hindu and Mahomedan laws, by G. B. Vakil, containing Privy Council and High Court decisions from 1862 to 1891, another, "The Káthiáwár Limitation Act," by H. R. Pleader, is edited with notes, commentary and High Court

rulings on the sections of the Act, and the third is 'A'dnyápatraka Sár' or a summary, by K. R. Joshi, of the Gáekwári civil, criminal and police circulars published in the State Gazette.

*Medicine.*—There are only 5 works under this head, 3 on European and 2 on Native medicine. Of the first 3, 'Management of Children,' by D. M. Lákdáválá, and 'Manual of Midwifery' by C. K. Bhagvánsing, convey useful hints to mothers and midwives, respectively. Of the 2 works on native medicine, one describes skin diseases and prescribes Hindu and Mahomedan remedies for curing the same. It has also a short dissertation on vivisection; the other is a small popular manual of Hindu medicine.

*Miscellaneous.*—Under this comprehensive head, 71 works were registered. These treat of various subjects, from philosophical essays to exchange calculators. There are moral maxims and witty sayings, sermons on debt and idleness, tales from Shakespeare and accounts of fire-temples. Of this large number, the following alone deserve mention:—"The Paradise of Childhood," by Pheroze Thomas, translated into Gujaráti, describes the Kindergarten system of instruction, the work being published under the auspices of the Department of Vernacular Instruction, Baroda; Iranian Essays, by Jivanji Jamshedji Modi, B. A., contains seven learned essays on subjects like Early Education among the Ancient Iranians, Woman in Ancient Iran, etc. The last essay is Pehelvi Kár-Námeh and the Persion Shá-Námeh, and tries to show that the proper names in the latter are derived from similar ones in the former. "Across the Sea or Europe Described," by Ráv Sáheb G. A. Travádi, gives information about European countries and the manners and customs thereof. "Bhoja Prabandha" or a work on king Bhoja is a translation of an original Sanskrit work by a Jain author. The book contains a biography of king Bhoja, describes his generosity, and commemorates the learning and wit of the Pundits or learned men of his Court. "Dwayâshraya Mahâkávya" or the great poem founded on the two sciences of history and grammar is also a Gujaráti translation of an original Sanskrit work of the same name by Hemachandra Suri. The work was written in the twelfth century A. D., and gives the history of the Hindu kings of Gujarát of Chálukya dynasty. The founder of the dynasty was Mulráj, and the last king was Kurmárpál. These Sanskrit originals were found in the Jain library at Pátan in the Kadi district of Baroda territory, and their translations were made and published at the expense of His Highness the Gáekwár. "*Dánávoni Nasiyato* or the instructions given by the wise," by Bánubái Frámji Mírjá, contains a translation of selected passages from classical English authors like Shakespear and Milton, and will prove a welcome addition to Gujaráti literature. "The Strijáti Vishaya Vivechana or an essay on womankind," by Náráyan Hemachandra, discusses the position and character of woman, deriving its arguments from English works on the subject. "Bhojana vyavahára tyán kanyá vyavahára" or intermarriage should go with interdining, recommends the adoption of this reform by the several Hindu castes, and deprecates minute and subtle caste distinctions. *Anádi kálthi cháltiáveli pránijáti srishti or animal life on earth from remote antiquity*, by G. G. Brave, explains the phenomenon of animal existence on Darwinian principles.

*Poetry.*—This head claims the large number of 93 works, of which 20 are in praise of Hindu gods, 24 are devoted to the praise of Jaina saints, 22 are songs of love, 8 sing the glory of ruling native chiefs, 3 describe the ravages of the Tápti and Sábarmati floods, the rest being on individual subjects, as the Hindu Mahomedan riots of August 1893, the Baroda Vatandár's complaints against the State authorities, etc. Of these the following alone deserve particular notice:—'Anubhavika or experiences,' by B. M. Malbári, contains weighty and instructive observations; 'Gita Govinda' or Govinda, celebrated in song, is a translation of a well-known Sanskrit poem by Jayadeo. The peom describes the loves of the god Krishna and the milk-maids of Gokula, especially of Krishna and Rádhá. The translation is well rendered. 'Nitishataka' or 100 morals is a translation of Bhartrihari's popular Sanskrit poem. "Dádábhai Stotra" or verses composed in honour of Mr. Dádábhai, by J. A. Gor, contains a brief description of the cordial and enthusiastic welcome given to Mr. Dádábhai Navroji, M. P., by his countrymen in December 1893.

*Politics.*—The single work under this head is a simple treatise on political economy after the model of similar works in English, and has been sanctioned as a prize and library book by the Bombay Educational Department.

*Philosophy.*—Seven works were registered under this head. One is a translation of the well-known philosophical poems of the Bhágwat Gitá and Ashtávakra Gitá. Another gives in different metres the substance of the 10th chapter of the Bhágwata Purána. *Shrishaddarsana Summuchchaya*, by M. N. Dvivedi, B.A., is a translation of a Sanskrit work on Jain philosophy, *Tarkabhásá* or logic by M. N. Dvivedi, B.A., is a translation with a gloss of the Sanskrit work of Keshava Misra. The last two were found at Pátan, and are translated and published under the patronage of His Highness the Gáekwâr.

*Religion.*—There are 8 works, 3 on Hinduism, 2 on Christianity, while Jainism, Mahomedanism and Zoroastrianism claim one each. Vratarája or a book of observances, by Shástri Venirám Bahechar, is a translation of Daivadnasharma's Sanskrit work published in 1737. In this work we find the *veratas* or observances mentioned in the several Puránas grouped together. Women go in for these observances more than men. Two are tracts on Vaishnavism and a third on Yoga philosophy. Of the two Christian works, one gives a commentary on the Gospel according to St. Matthew, and the other is a catechism on the knowledge of God. Both are published by the Bombay Methodist Episcopal Board of Publication.

*Science—Mathematical, Mechanical and Natural, etc.*—All the works under this head are small school books.

*Travels and Voyages.*—Two works were registered. One describes the way to Nathdwár from Gujarát. This town of pilgrimage is to the north of Udepur, and is visited by Vaishnavas. 'The Residence of the Bhátyas in Zanzibár,' by T. J. Náráyanji, gives sketches of the life of the Bhátya merchants at Zanzibár, giving some information about Zanzibár trade and exposing the immoral practices of the Bhátyas there.

6. *Hindi.*—There were in all 69 publications, *i.e.*, 25 more than in the previous year. Hindi literature, like all Aryan literature, is almost entirely poetical, or metrical and treats more of transcendental or philosophic and mythological subjects than of ordinary secular matters. The principal gods of the Hindu mythology whose praises are sung in Hindi books are Ráma and Krishna, and the poets who are largely quoted from are Kabir and Tulsidás. These books are generally printed and published by Gangávishnu and Kemráj Shrikrishnadás, both of whom are enterprising printers and publishers. *The Sukha Ságar* is the most important publication of the year under report. It is a philosophical and devotional work based on the tenets propagated in the Shrimad Bhágavat of Vyása, the hero of the work being Shrikrishna.

7. *Kánarese.*—There were 12 publications, against 69 of the previous year. This falling off is to be much regretted. The only works worth mention are *Charitra Málé Yardane Pustakavu, Akbar*, or Akbar, the second book of the biographical series, and the *Life of Alexander the Great in Kannada.* Both of these works are based on information to be found in various English books. The first, which is a work by Rámachandra Hanamanta Deshpánde, M.A., is a valuable book, and is dedicated to His Highness the late Shri Chámа Rájendra Odeyar Bahádur, G.C.S.I., Mahárájá of Mysore.

8. *Maráthi—Arts.*—There were in all 9 publications, of which 3 are Parts I, II and III of *Hunnar prakásh* or a sort of arts-cyclopædia, 1 on the art of dyeing, 2 on free-hand drawing, 1 on native cookery, 1 on gardening and 1 on building operations. The last is entitled *Tapsil Patrake* or specifications, being a translation of Colonel Marriot R.E.'s work, by Shanker Shripat Deshpánde. The book is a useful work for masons, carpenters and others employed in the work of building houses, dams, etc. The *Hunnar prakásh* contains *récipes* for making various things. The author, Rangnáth Sakhárám Lale, seems to be an industrious man, and has published many such compilations on different subjects. The book on gardening, by Vishnu Sadáshiv & Co., gives short descriptions of various flower and seed plants. The *Pákderpan* or Dekkan cookery is by a lady author, Mrs. Godávaribái Pandit, and has been dedicated to his Highness Sayáji Ráo, Gâekwâr of Baroda.

*Biography.*—Unusual activity has been shown in this department of literature this year, and this is matter for congratulation. Four of the 12 publications registered under this head are lives of personages of Indian history, *viz.*, Báláji Vishvanath, the first Peshva, Haripant Phadke, a well-known statesman and general of the time of the Peshva Mádhavráo, Sáhu Maháraj I of Sátára and Mahádji Scindia of Gwalior; three are lives of eminent native gentlemen of the present time, *viz.*, the Honourable Mr. Justice Mádhávráo Govind Ránadé, Mr. Dádábhai Navroji, M.P., and the late Mr. Vishnu Krishna Chiplunkar; two are biographies of saints Chángdev and Sakhárámbowá of Kavád; one is a life of Nisima, a Japanese convert to Christianity; one of Mrs. Annie Beasant, and one is *Picture Stories of Noble Women* of different countries. Each of these biographies has its own importance. *Mrs. Annie Beasant's Life* by Rávji Bhaváнráo Pávgi, is an interesting little book. It is based on the autobiography of this eminent lady, but is not a literal translation of it. The style of the book is marked by a frequent use of Sanskrit words in places where simple Maráthi words would be more intelligible. This peculiarity makes the book rather difficult to persons not knowing Sanskrit, but obviates circumlocution, which is often necessary to render English ideas into simple Maráthi. The *Life of Vishnu Shástri Chiplunkar* is another good book of this class. It has been written by a near relative of the subject of the memoir, and is full of interesting details of the life of a man of a retiring disposition and studious habits, which would be unknown to one who was not so intimately acquainted with him. Vishnu Shástri Chiplunkar was the leader of that batch of energetic and patriotic young graduates who started the new English school

at Poona, which, by the perseverance and zeal of its promoters, has now risen to the status of a successful college known by the name of the Fergusson College, Poona. He was also a very good Maráthi writer, as is amply evidenced by his work, the "Nibandh Málá" or Series of Essays, which is a book distinguished by its pure, genuine and vigorous style and by the straightforwardness and independence of views expressed therein. He was an ardent lover of Maráthi literature from his very boyhood, and enriched it by his critical and learned essays. His biographer has done full justice to him by giving a detailed and vivid description of all the events of his life. The biography is certainly a very valuable contribution to Maráthi literature, especially on account of the new method of treatment adopted therein of giving collateral information about some of the contemporaries of the hero who had anything to do with him. In fact it contains many incidents which several persons mentioned in the memoir would wish were rather never mentioned. The third biographical work deserving mention is *Mádhavráo urf Nahádji Sinde, his life and administration*, by the Honourable Vishnu Raghunáth Natu, B.A., L.L.B. Mahádji was a reigning prince of the Gwalior State and one of the brave and powerful Chiefs of the Maráthá confederacy, and took much part in the extension of the Maráthá empire. In writing this biography the author has consulted the *Kányetihása Sangraha*, Selections from the Government Records, by Professor Forrest, and several other works on Indian history. The author says in the preface that he had access to the private accounts of Mahádji between A.D. 1779 and 1794. All these sources of information have supplied matter for the present biography, which has indeed become very readable and supplies a long felt want. In the conclusion of the book the author prays the present Chief of Gwalior to make his subjects happy and prosperous by spreading education and encouraging trade and industry, and to bear in mind the advice given by Lord Dufferin on the occasion of ceding the fort of Gwalior to the late Jayáji Mahárāj. The correspondence given in the appendices is of much historical importance and interest, and serves, along with the illustrations in the body of the book, to enhance the value of the biography.

*Drama.*—Nine of the dramas represent mythological incidents conveying some moral lesson or other. They are ordinary publications, and, if some of them are interesting, the interest is due not so much to the artistic development of the plot of the drama as to the nature of the incidents dramatized. The *Sansarachen Nátak* or the drama of life represents the thousand-and-one troubles and anxieties which one has to encounter in life by reason of poverty, bad health, etc. It conveys the moral that one should not marry, unless one is in a position to maintain oneself and family decently, and that happiness in life does not depend on wealth and rank, but on contentment, piety, and faith in God. The *Rambhá Nátak* exposes the tricks of vicious women and the way in which princes come to ruin by giving themselves up to such women.

*Fiction.*—One book in this class depicts the evils of late or deferred marriages of girls and the disgrace which some of them bring upon their elderly husbands who are tempted to marry young girls without looking to the disparity of their ages; another gives stories of cheats and sharpers; a third gives Persian tales, and so on. *Phálgunráv*, by Govind Ballál Deval, is the best book of the lot. It is an adaptation of some English tale of a husband and wife jealous of each other. The adaptation is executed in pure and idiomatic style, and is very successful.

*History.*—Under this heading come Nos. 5, 6 and 7 *of the Histories of Nations* series published under the patronage of His Highness the Gáekwâr of Baroda, the *History of the Native State of Bhopál*, by Mádhavráv Vyankatesh Lele, B.A., L.C.E., and *Bháratiyá Samrájya or Indian Empire*, first half, Book I, by Nárayan Bhaváníráv Pávgi. The first three are translations of English works on the subjects and the fourth is a translation of a book on the same subject written in Persian by Her Highness Navváb Shahájahán Begam Sáhiba of Bhopál. His Highness the Gâekwâr is indeed doing much to encourage vernacular literature, and deserves to be imitated by other educated princes of India. His Highness' books are Ancient History of France, History of the Spanish Moors, and History of Germany. Of Mr. Pávgi's *Bháratiya Sámrajya*, History of Aryan Empire, only the first book was received during the year under report, the remaining five books of the first half having been received since the close of the year. From the preface prefixed to the first book, the author appears to have keenly felt the carping and derogatory tone in which early English writers of Indian history, such as Mill, Murray, Morris, are alleged to have written of the Indian people, and has written his *Áryan Empire* with the avowed object of giving the natives an insight into the grandeur of their country, the prowess of their ancestors, and the sunken condition into which they are said to have at present fallen. The author speaks of the early English histories of India as replete with malicious and jealous statement and as utterly unworthy of the name of history. Among the modern histories he gives the highest place to Dr. Hunter, who, he

says, has appreciated the real Indian character, and ranks Elphinstone, Grant Duff, and Todda second best. In Book I of his work Mr. Pávgi has dealt with the physical features and the resources of India, the country of the Áryas. In the remaining books of the first half which will have to be reviewed hereafter, he proposes to treat of Indian history in its intellectual, social, legislative, commercial and other departments of civil history. The work is designed on a large scale, and is expected to contain much interesting information industriously gleaned from different authors. Such a work, when completed, would be very valuable indeed if the subject be treated in a dispassionate and judicious manner.

*Language.*—The books under this head are school books, of which the eighth edition of the Sixth Book of the Government Educational Department is a great improvement on the former editions, and the second edition of the *Sáhitya Shástra* or rhetoric, by Ganesh Shástri Lele, of Násik, is a good book intended for advanced students of Maráthi.

*Medicine.*—The small pamphlets on various diseases and their treatment afford remedies which are likely to prove useful when other medical advice is not available. Raganáth Sakhárám Lále has published several such small pamphlets.

*Miscellaneous.*—This is a very comprehensive sub-head, comprising 83 books on various subjects, such as stories from Hindu mythology, chess, cards and other games, fireworks, alchemy, jugglery, picture and story books for juvenile readers, travellers' guides, letter-writers, etc. The most important books under this head are the following:—(1) The *Shástra Rahasya* or *secrets of science*, published by Balvant Ganesh Dábholkar, contains well-written essays on scientific subjects by nine graduates of the Bombay University, and is dedicated to the Honourable Mr. Justice M. G. Ránade. The publisher's enterprise in getting educated men to write for him is deserving of commendation. (2) The *Gaja parishá*, treating of the elephant and its diseases, with their remedies, by Rámchandra Sákharám Gupte, contains a good deal of information culled from different Sanskrit and English books on the subject. (3) The *Grihinishankániváran* or *solution of the housewife's doubts*, by Keshav Bálkrishna Páranjpé, B. A., treats of what may be called domestic science, and is a translation of an English work entitled "Housewife's reason why." Both these books have been prepared and published under the patronage of His Highness the Mahárája Sir Sayájiráo Gáekwár of Baroda, who has given much impetus to vernacular literature by patronising educated writers. (4) *Shyámbhatta and his pupil, Batto*, by Chintáman Moreshwar Apté, is a humorous and clever exposure of the habit prevailing among orthodox natives of India of consulting an astrologer before undertaking anything of importance in daily life and ascertaining whether the stars are propitious or otherwise. The book is based on the plan of the adventures of Don Quixote.

The *poetical* books are annotated and revised republications of old works, of which the *Kathá Kalpataru* or stories collected from Hindu mythology, in 5 volumes, published by Náráyan Rámchandra Sohoni, is a work of some importance.

*Relegion, Science—Mathematical.*—These books call for no remark.

In *science, natural*, the *Hindustánátil Sarpa* or *Indian Snakes, Part I*, affords much interesting and useful information about snakes said to have been acquired by the author, Vishnu Govind Chiplunkar, by personal experience and from other sources.

In *philosophy* the important publications were—1, Translation of Herbert Spencer's Ethics of Individual Life and Beneficence, by Náráyan Laxman Phadké, B.A., 2, *Translation of Cicero's Essay on the Nature and Power of the Gods and Cicero's Life*, by Balvantráo Anant Dev; and 3, *Shri Rámacharitra* or life of Ráma, Part I, as given in the Adhyatmarámáyan, by G. V. Phadké. The first of these books has been published by an enterprising publisher Balvant Ganesh Dábholkar, and the second has been patronized by His Highness the Gáekwár.

9. *Sindi.*—The number of publications in the Sindi language, both Arabic and Hindu together, was only 33, *i.e.*, 4 more than last year. Most of them were ordinary pamphlets. The only books deserving mention were the *Dilpasand Kissâ*, a translation of "Lamb's Tales," the *Riásulas*, or translation of Johnson's Rasselas, by Keshav Bápuji Bál, and the *Zinat*, by Mirzá Kalichbeg Furdunbeg, suggesting some reforms in the social customs of the Sindis. All of these three books are in Arabic-Sindi. Though Sindi is so largely spoken in Sind, its literature, it is to be noted with regret, is making very slow progress.

10. *Urdu.*—In this language 52 publications were registered, against 97 of the previous year. The most noticeable works were Abdul Guni Háji Zahiruddin's *Manual on Steam Boilers* and Shekh Ismáil bin Shekh Usmán's *Jarre Sakil Yáne Kavánni Enginieri or Catechism on Engineering* giving information about steam engines and boilers. Most of the remaining publications dealt with Prophet Mahammad and his descendants, and discussed religious questions. Only two of the Urdu books were educational, or intended for school-going children.

11. The other modern languages, such as Márvádi, Brij, Portuguese, etc., produced in all only 11 books, which call for no remark.

*Arabic.*—Of the 24 publications in this language, most were of a religious nature, giving particulars of the doings and sayings of the Prophet and his disciples and descendants, and controverting religious matters. The *Kashful Murád*, by Jamáluddin Hásan bin Yusuf, which is a large book of 244 pages of royal quarto size, expounds Muhammadan theology.

13. *Persian.*—The number of Persian books was 44, the most interesting of them being the *Narrative of Mrs. Hotestat, an English lady, in the Indian Mutiny*, 1857, by Agá Abul Majda, Translator, *Farázislán*, by Mirza Ismáel Khán, giving short sketches of the lives of ancient Persian kings, and the *Nuzhatul Kuluh* or *the pleasure of hearts*, by Hamdullá Mustofi, giving a detailed description of scenes of Persia and Arabia. The most important school book was a Persian grammar, by Moulvi Alla Baksh Sáheb.

14. *Sanskrit.*—The books received in this language were almost wholly old books printed for the first time or printed with fresh annotations or revised and enlarged editions of old publications. They are entirely metrical or semimetrical. Of the total 50 publications, 13 are entirely religious in their character, 17 are works of eminent poets, 9 are on mythology, pure or mixed with philosophy, and 3 are on grammar and rhetoric. The one volume under medicine is entitled the *Hastyáyurveda* or the science of life of elephants, by Pálakápya Muni, edited by Pandit Sivadatta of Jeypore. It is No. 26 of the Anandáshrama Sanskrit series of the late Máhádev Chimnáji Apté, B.A., LL.B. It is a big book of 734 pages of royal octavo size, divided into 4 parts, sub-divided into 160 chapters. Besides this unique work six other numbers of the Anandáshrama Sanskrit series were published during the past year. Mr. Tukárám Jávji, proprietor of the Nirnaya Ságar Press, published a nice edition of Shriharsha's poem entitled *Naisadhiya Charita* or life of Nala, the king of the Nishadha country, with a Sanskrit commentary. A fresh edition of the Mahá Bhágvat, with notes in Sanskrit, was published in three volumes by Khemráj Shrikrishna. Several other works were published, but they cannot all be noticed in this short review. Sanskrit literature, it must be stated here, is being very widely read and appreciated.

15 *Bi-lingual books.*—There have been various combinations of languages in books, as will be seen from the annexed statements. The most prominent combinations are Sanskrit and English, Sanskrit and Gujaráti, Sanskrit and Hindustáni and Sanskrit and Maráthi. In the first group come annotated editions of Sanskrit dramas, grammars, and other books useful to students in colleges and schools for passing University examinations. In this group may be mentioned the *Vedánt Sár*, edited with commentaries, notes and indices by Colonel G. A. Jacob, *A Higher Sanskrit Grammar*, by Moreshevar R. Kálé, B.A., and the *Prasanna Rághav*, in two volumes, by S. M. Páranjpé, B. A., and N. Pánsé, B.A.

Among Sanskrit-Gujaráti books the most noticeable are two editions of the Bhagvat Gitá, with Gujaráti translations published, one by Pestonji Frámji Kámá, and the other by Manilál Nabhubhai Dwivedi. The first of these editions contains a free translation of each verse of the text made by a learned Bráhmin bachelor named Vishnuboya Brahmáchári about twenty-five years ago. The editor, Mr. Kámá, seems to be a thorough admirer of the practical advice given by Shrikrishna to his friend Arjuna as to how he should behave himself in this world with a view to obtain salvation, and has prefixed a short but appreciative preface and a detailed index with arguments of each chapter. The marginal notes to each couplet of the first ten chapters which are useful to elucidate its meaning in part have been given, says the editor, by Beherámji Dinsháji Pánde. A short life of the learned translator, by Káhánji Dharmasinh, has also been given. On the whole this edition is an excellent philosophical contribution to Gujaráti literature. The other edition of the same valuable Sanskrit book is that published by N. N. Dvivedi. It contains a good and detailed introduction to the book, a close translation and copious explanatory notes. At the end the book contains an index of the couplets. This is also a good book, and will be found useful by persons studying Hindu philosophy.

The Sanskrit-Hindi is the most copious group of the bi-lingual class. It comprises very valuable Sanskrit books, with their translations. The books are on various subjects, such as philosophy, religion, medicine, astronomy, astrology, etc. They have been mostly printed and published by Khemráj and Gangávishnu, whose enterprise in making valuable Sanskrit literature accessible to Hindu readers is really admirable. These books are, with a few exceptions very good and deserving of mention, but they are too many to do justice to in this short analysis. The inquisitive lovers of this literature may advantageously refer to the quarterly catalogues themselves for particulars of them.

The Sanskrit-Maráthi group is very insignificant and deserves no treatment at any length.

The *tri-lingual* group has only one book worth noting. It is the *Dinkard*, Vol. VII, by Peshotan Dastur Behrámji Sanjána, published under the patronage of the Sir Jamsedji Jijibhai Translation Fund. It is an old and somewhat mutilated work, edited and translated for the first time. It has an important connection with the study of the Zoroastrian scriptures, and is prepared evidently with much labour and research.

16. *Periodicals.*—Twenty-three periodicals were started in the year under report in addition to the old ones which continued their important function of disseminating knowledge of different subjects, and which have been described at length in previous reports. Of the new periodicals, 5 were English, 8 Gujaráti, 8 Maráthi, 1 Sanskrit and Maráthi and 1 Sanskrit and Gujaráti. The most important English periodical was the *India Alliance* published at the Anglo-Vernacular Press, Bombay. It is mainly a record of Christian missionary work done by the American Mission in Berár. Among the Gujaráti periodicals may be mentioned the *Laxmi*, an illustrated monthly magazine for instruction and amusement, published by Seervai and Co. at Frere Road, Fort, Bombay, and the *Rasa-Ranga Rahasya* printed at the Education Society's Press, Bombay, and published by Dr. M. G. Deshmukh, B.A., M.D., and T. K. Gajjar, B. Sc., M.A. If is a monthly magazine of chemical and tincturial trades giving illustrations and a sheet of dyed patterns. The *Bháshántar* is the best Maráthi periodical. It gives translations of Shankar, a Hindu philosopher, Aristotle, Locke, Gibbon, etc., by University graduates. It is printed at the Shrisamartha Press, Poona.

17. The number of works registered for copyright during the year under report was 330, of which 301 were private and 29 Government publications.

18. *General Remarks.*—In the vernacular literature of this Presidency Maráthi and Gujaráti, being the two leading languages, naturally take the largest part, and, looking to the numbers of publications catalogued in those languages, clearly show better progress than other vernaculars. Hindi, which is largely spoken and read in the city of Bombay, also appears to be making good progress, particularly in translating from Sanskrit. The other languages of the Presidency, *viz.*, Kannad or Cánarese, Sindi and Urdu, are still backward and stand in need of a strong stimulus. Since the subject of vernacular literature and the best means of enriching it has recently received special attention at the hands of the Bombay University and the educated public, it will not be out of place to mention here that in the year under report only 37 vernacular books were the productions of 29 University graduates, of whom 14 were Marátha gentlemen, 10 Gujaráti Hindus, 3 Pársis and 2 Kannad or Cánarese writers. Of the Gujaráti writers, the name of Mr. Manilál Nabhubhai Dvivedi, B.A., requires special mention, being the author of 6 works published in the year under notice. Besides these University men, half a dozen others took part in the periodical literature of the Presidency. Of the classical languages, Sanskrit receives the greatest attention, then comes Persian, and last Arabic. Latin and Greek seem to be unknown to writers of books in this Presidency. It is to be regretted that the cause of Sanskrit literature in this Presidency suffered last year a very serious loss in the death of Mr. Mahádeo Chimnáji Apté, B.A., LL.B., the father and proprietor of the Anandáshrama Sanskrit series, which has contributed so handsomely to the stock of printed rare Sanskrit works. It is, however, some consolation that the deceased gentleman has generously made a good provision in his last Will for the continuance of the series which was so dear to him. The moral tone of the publications registered in the year under review may be said to have been generally unexceptionable.

## Analysis of Publications registered in the Bombay Presidency under Act XXV of 1867 during the year 1894.

### *1.—English.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | 7 | 1 | ... | ... | 8 | ... | 8 | 8 |
| Biography | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Drama | 3 | 1 | ... | ... | 4 | ... | 4 | 4 |
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| History | 4 | 2 | ... | ... | 6 | 5 | 1 | 6 |
| Language | 6 | ... | ... | ... | 6 | 6 | ... | 6 |
| Law | 4 | ... | 3 | ... | 7 | ... | 7 | 7 |
| Medicine | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 38 | 4 | 10 | 2 | 54 | 1 | 53 | 54 |
| Philosophy (including Mental and Moral Science) | 1 | ... | 2 | 2 | 5 | ... | 5 | 5 |
| Religion | 1 | 1 | 2 | ... | 4 | ... | 4 | 4 |
| Science (Mathematical and Mechanical) | 4 | ... | ... | ... | 4 | 4 | ... | 4 |
| Do. (Natural and Other) | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |
| Voyages and Travels | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 76 | 11 | 17 | 5 | 109 | 17 | 92 | 109 |

## 2.—*Portuguese.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |

## 3.—*Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Biography | 6 | 1 | ... | 3 | 10 | ... | 10 | 10 |
| Drama | 18 | ... | ... | 1 | 19 | ... | 19 | 19 |
| Fiction | 22 | 4 | ... | 9 | 35 | ... | 35 | 35 |
| History | 4 | 1 | ... | 1 | 6 | 3 | 3 | 6 |
| Language | 4 | 3 | ... | ... | 7 | 5 | 2 | 7 |
| Law | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |
| Medicine | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Miscellaneous | 49 | 2 | ... | 20 | 71 | 2 | 69 | 71 |
| Poetry | 69 | 2 | 19 | 3 | 93 | 1 | 92 | 93 |
| Politics | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | 1 | ... | 1 | 9 | 11 | ... | 11 | 11 |
| Religion | 2 | ... | 3 | 3 | 8 | ... | 8 | 8 |
| Science (Mathematical and Mechanical) | 6 | 2 | ... | ... | 8 | 8 | ... | 8 |
| Do. (Natural and Other) | 7 | 5 | ... | ... | 12 | 12 | ... | 12 |
| Voyages and Travels | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 199 | 20 | 24 | 51 | 294 | 31 | 263 | 294 |

## 4.—*Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Language | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Medicine | 2 | 1 | ... | 1 | 4 | ... | 4 | 4 |
| Miscellaneous | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Poetry | 33 | ... | 14 | 1 | 48 | ... | 48 | 48 |
| Philosophy (including Mental and Moral Science) | 5 | ... | 3 | 1 | 9 | ... | 9 | 9 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 47 | 2 | 17 | 3 | 69 | 2 | 67 | 69 |

## 5.—*Kánarese.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Language | 5 | 1 | ... | ... | 6 | 6 | ... | 6 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Do. (Natural and Other) | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total | 11 | 1 | ... | ... | 12 | 9 | 3 | 12 |

## 6.—*Konkani.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |

## 7.—*Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 7 | 1 | ... | 1 | 9 | 2 | 7 | 9 |
| Biography | 11 | ... | ... | 1 | 12 | ... | 12 | 12 |
| Drama | 20 | 2 | ... | ... | 22 | ... | 22 | 22 |
| Fiction | 6 | 1 | ... | 3 | 10 | ... | 10 | 10 |
| History | ... | ... | ... | 4 | 4 | ... | 4 | 4 |
| Language | 11 | 9 | ... | ... | 20 | 17 | 3 | 20 |
| Law | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Medicine | 8 | 1 | ... | 2 | 11 | ... | 11 | 11 |
| Miscellaneous | 68 | 2 | ... | 13 | 83 | 2 | 81 | 83 |
| Poetry | 14 | ... | 6 | 1 | 21 | ... | 21 | 21 |
| Philosophy (including Mental and Moral Science) | 3 | ... | ... | 3 | 6 | ... | 6 | 6 |
| Religion | 1 | 4 | ... | 2 | 7 | ... | 7 | 7 |
| Science (Mathematical and Mechanical) | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Do. (Natural and Other) | 7 | 2 | ... | ... | 9 | 5 | 4 | 9 |
| Total | 157 | 23 | 6 | 31 | 217 | 28 | 189 | 217 |

### 8.—*Márvádi.*

| Subject. | Original Works. First editions. | Original Works. New editions. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |

### 9.—*Arabic-Sindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Language | 1 | 5 | ... | ... | 6 | 6 | ... | 6 |
| Miscellaneous | 4 | ... | ... | 1 | 5 | 1 | 4 | 5 |
| Poetry | 3 | 1 | ... | 1 | 5 | ... | 5 | 5 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Science (Mathematical and Mechanical) | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Science (Natural and Other) | 1 | 1 | ... | 1 | 3 | 2 | 1 | 3 |
| Total | 15 | 7 | ... | 6 | 28 | 10 | 18 | 28 |

### 10.—*Hindu-Sindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 5 | ... | ... | ... | 5 | 1 | 4 | 5 |

### 11.—*Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| History | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 6 | ... | 1 | ... | 7 | 1 | 6 | 7 |
| Poetry | 13 | .. | 7 | ... | 20 | ... | 20 | 20 |
| Religion | 15 | ... | 1 | ... | 15 | ... | 16 | 16 |
| Total | 40 | ... | 12 | ... | 52 | 2 | 50 | 52 |

### 12.—*Arvi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

### 13.—*Brij.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | 2 | ... | 3 | ... | 3 | 3 |

### 14.—*Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 3 | 1 | 1 | ... | 5 | ... | 5 | 5 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science) | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Religion | 11 | 2 | ... | ... | 13 | ... | 13 | 13 |
| Science (Natural and Other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 19 | 3 | 2 | ... | 24 | 1 | 23 | 24 |

*15.—Persian.*

| Subjects. | Original Works: First editions. | Original Works: New editions. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Arts | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| History | 2 | ... | 2 | 1 | 5 | ... | 5 | 5 |
| Language | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 6 | 4 | ... | ... | 10 | ... | 10 | 10 |
| Poetry | 7 | ... | 1 | ... | 8 | ... | 8 | 8 |
| Philosophy (including Mental and Moral Science) | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Religion | 8 | 3 | 2 | ... | 13 | ... | 13 | 13 |
| Science (Natural and Other) | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Total | 30 | 7 | 6 | 1 | 44 | 2 | 42 | 44 |

*16.—Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | ... | 2 | ... | 3 | ... | 3 | 3 |
| History | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Language | ... | ... | 3 | ... | 5 | ... | 3 | 3 |
| Medicine | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Miscellaneous | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Poetry | 2 | ... | 15 | ... | 17 | ... | 17 | 17 |
| Philosophy (including Mental and Moral Science) | 1 | ... | 8 | ... | 9 | ... | 9 | 9 |
| Religion | ... | ... | 13 | ... | 13 | ... | 13 | 13 |
| Science (Natural and Other) | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Total | 4 | ... | 46 | ... | 50 | ... | 50 | 50 |

*17.—English and Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*18.—English and Arabic-Sindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 1 | 1 | 1 | ... | 1 |

*19.—English and Gujarati.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 3 | ... | ... | 10 | 13 | 12 | 1 | 13 |
| Miscellaneous | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Total | 4 | ... | ... | 11 | 15 | 12 | 3 | 15 |

*20.—English and Canarese.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | 1 | 2 | 1 | 1 | 2 |
| Poetry | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 1 | ... | ... | 2 | 3 | 1 | 2 | 3 |

*21.—English and Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 3 | ... | ... | 1 | 4 | 3 | 1 | 4 |
| Poetry | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Total | 4 | ... | ... | 2 | 6 | 3 | 3 | 6 |

*22.—English and Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 2 | ... | 1 | 3 | 3 | ... | 3 |
| Miscellaneous | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Total | ... | 2 | ... | 3 | 5 | 3 | 2 | 5 |

*23. English and Portuguese.*

| Subjects. | Original Works: First editions. | Original Works: New editions. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*24.—Arabic and Arabic-Sindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*25.—Arabic and Arvi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*26.—Arabic and Jávi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*27.—Arabic and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Total | 4 | ... | ... | ... | 4 | ... | 4 | 4 |

*28.—Gujaráti and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 4 | ... | 4 | ... | 8 | ... | 8 | 8 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | ... | 3 | ... | 3 | ... | 3 | 3 |
| Total | 5 | ... | 7 | ... | 12 | ... | 12 | 12 |

*29.—Gujaráti and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*30.—Gujaráti and Zend.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*31.—Hindi and Márváli.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*32.—Kachchi and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*33.—Latin and Konkanim.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*34.—Mágadhi and Gujaráti.*

| Subject. | Original Works: First editions. | Original Works: New editions. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | ... | 4 | 1 | 5 | ... | 5 | 5 |
| Total | 1 | ... | 4 | 1 | 6 | ... | 6 | 6 |

*35.—Maráthi and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*36.—Maráthi and Latin.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*37.—Prákrit and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 3 | 3 | ... | 3 | 3 |

*38.—Persian and Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | 3 | ... | 1 | ... | 4 | ... | 4 | 4 |
| Total | 3 | ... | 1 | 1 | 5 | ... | 5 | 5 |

*39.—Persian and Turkish.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*40.—Urdu and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*41.—Urdu and Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*42.—Zend and Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*43.—Sanskrit and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Fiction | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Language | 2 | 1 | ... | 1 | 4 | 3 | 1 | 4 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral Science) | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Total | 3 | 1 | 5 | 6 | 15 | 3 | 12 | 15 |

*44.—Sanskrit and Gujaráti.*

| Subjects. | Original Works | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Medicine | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | 2 | ... | ... | 5 | 7 | ... | 7 | 7 |
| Religion | 5 | ... | 1 | 3 | 9 | ... | 9 | 9 |
| Total | 8 | ... | 1 | 10 | 19 | ... | 19 | 19 |

*45.—Sanskrit and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Language | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Law | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Medicine | 1 | ... | ... | 3 | 4 | ... | 4 | 4 |
| Miscellaneous | ... | ... | ... | 10 | 10 | ... | 10 | 10 |
| Poetry | 1 | ... | ... | 19 | 20 | ... | 20 | 20 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | 14 | 14 | ... | 14 | 14 |
| Religion | 1 | ... | 1 | 7 | 9 | ... | 9 | 9 |
| Science (Mathematical and Mechanical) | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 3 | ... | 1 | 58 | 62 | ... | 62 | 62 |

*46.—Sanskrit and Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Miscellaneous | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Poetry | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science) | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | 3 | 4 | ... | 4 | 4 |
| Total | 1 | ... | 1 | 9 | 11 | ... | 11 | 11 |

*47.—English, Maráthi, and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 3 | 3 | 3 | ... | 3 |
| Science (Natural and Other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 1 | ... | ... | 3 | 4 | 3 | 1 | 4 |

*48.—Gujaráti, English, and Pahlavi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*49.—Gujaráti, Hindi, and Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*50.—Hebrew, Chaldee, and Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*51.—Hindi, Urdu, and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | 1 | 1 | ... | 2 | ... | 2 | 2 |

*52. Sanskrit, English, and Maráthi.*

| SUBJECTS. | ORIGINAL WORKS. | | Republi-cations. | Trans-lations. | TOTAL. | Educa-tional. | Non-educa-tional. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*53.—Sanskrit, Hindi, and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| TOTAL | 1 | ... | 2 | ... | 3 | ... | 3 | 3 |

*54.—Gujaráti, Maráthi, Kachchhi and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| TOTAL | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |

*55.—English Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 14 | ... | ... | ... | 14 | ... | 14 | 14 |
| Medicine | 12 | ... | ... | ... | 12 | ... | 12 | 12 |
| Miscellaneous | 97 | ... | 21 | ... | 118 | ... | 118 | 118 |
| Philosophy (including Mental and Moral Science) | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| TOTAL | 134 | ... | 21 | ... | 155 | ... | 155 | 155 |

*56.—Gujaráti Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Fiction | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| Law | ... | ... | ... | 6 | 6 | ... | 6 | 6 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 220 | ... | ... | ... | 220 | ... | 220 | 220 |
| Philosophy (including Mental and Moral Science) | 30 | ... | ... | ... | 30 | ... | 30 | 30 |
| TOTAL | 265 | ... | ... | 6 | 271 | ... | 271 | 271 |

*57.—Maráthi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 19 | ... | ... | ... | 19 | ... | 19 | 19 |
| Drama | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Law | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Medicine | 16 | ... | ... | ... | 16 | ... | 16 | 16 |
| Miscellaneous | 90 | ... | ... | 8 | 98 | ... | 98 | 98 |
| Poetry | 1 | ... | 26 | ... | 27 | ... | 27 | 27 |
| Religion | 32 | ... | ... | ... | 32 | ... | 32 | 32 |
| TOTAL | 168 | ... | 26 | 8 | 202 | ... | 202 | 202 |

*58.—Sanskrit Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 11 | ... | 11 | ... | 11 | 11 |

*59 Urdu.—Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 4 | ... | 4 | ... | 4 | 4 |

*60.—English and Gujaráti Periodicals.*

| Subjects. | Original Works, First editions. | Original Works, New editions. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 12 | ... | ... | ... | 12 | ... | 12 | 12 |

*61.—English and Maráthi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 3 | .. | ... | ... | 3 | ... | 3 | 3 |

*62.—Maráthi and Sanskrit Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Total | 3 | ... | ... | 6 | 9 | ... | 9 | 9 |

*63.—Portuguese and Koncanim Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 14 | ... | ... | ... | 14 | ... | 14 | 14 |

*64.—Sanskrit and Gujaráti Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | ... | 14 | 16 | ... | 16 | 16 |

*65.—Maráthi, Hindi, and Sanskrit Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 11 | ... | ... | ... | 11 | ... | 11 | 11 |

*66.—Total Books for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 22 | 2 | ... | 2 | 26 | 2 | 24 | 26 |
| Biography | 24 | 1 | ... | 4 | 29 | ... | 29 | 29 |
| Drama | 46 | 3 | 4 | 1 | 54 | ... | 54 | 54 |
| Fiction | 28 | 5 | 2 | 17 | 52 | ... | 52 | 52 |
| History | 10 | 3 | 4 | 6 | 23 | 8 | 15 | 23 |
| Language | 47 | 23 | 3 | 21 | 94 | 74 | 20 | 94 |
| Law | 6 | ... | 4 | 2 | 12 | ... | 12 | 12 |
| Medicine | 21 | 3 | 1 | 9 | 34 | ... | 34 | 34 |
| Miscellaneous | 182 | 15 | 14 | 52 | 263 | 7 | 256 | 263 |
| Poetry | 159 | 4 | 71 | 34 | 268 | 1 | 267 | 268 |
| Politics | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | 15 | ... | 20 | 35 | 70 | ... | 70 | 70 |
| Religion | 63 | 10 | 34 | 27 | 134 | ... | 134 | 134 |
| Science (Mathematical and Mechanical) | 12 | 3 | ... | 2 | 17 | 16 | 1 | 17 |
| Science (Natural and Other) | 22 | 9 | 1 | 1 | 33 | 23 | 10 | 33 |
| Voyages and Travels | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Total | 660 | 81 | 158 | 214 | 1,113 | 131 | 982 | 1,113 |

*67.—Total Periodicals for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 36 | ... | ... | ... | 36 | ... | 36 | 36 |
| Drama | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Fiction | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| Law | 2 | ... | ... | 6 | 8 | ... | 8 | 8 |
| Medicine | 32 | ... | ... | ... | 32 | ... | 32 | 32 |
| Miscellaneous | 447 | ... | 21 | 11 | 479 | ... | 479 | 479 |
| Poetry | 1 | ... | 41 | ... | 42 | ... | 42 | 42 |
| Philosophy (including Mental and Moral Science) | 41 | ... | ... | 3 | 44 | ... | 44 | 44 |
| Religion | 34 | ... | ... | 14 | 48 | ... | 48 | 48 |
| Total | 612 | ... | 62 | 34 | 708 | ... | 708 | 708 |

*68.—Total Books and Periodicals for the year.*

| Subects. | Original Works | | Republi-cations. | Trans-lations. | Total. | Educa-tional. | Non-Educa-tional. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | 58 | 2 | ... | 2 | 62 | 2 | 60 | 62 |
| Biography | 24 | 1 | ... | 4 | 29 | ... | 29 | 29 |
| Drama | 54 | 3 | 4 | 1 | 62 | ... | 62 | 62 |
| Fiction | 39 | 5 | 2 | 17 | 63 | ... | 63 | 63 |
| History | 10 | 3 | 4 | 6 | 23 | 8 | 15 | 23 |
| Language | 47 | 23 | 3 | 21 | 94 | 74 | 20 | 94 |
| Law | 8 | ... | 4 | 8 | 20 | ... | 20 | 20 |
| Medicine | 53 | 3 | 1 | 9 | 66 | ... | 66 | 66 |
| Miscellaneous | 629 | 15 | 35 | 63 | 742 | 7 | 735 | 742 |
| Poetry | 160 | 4 | 112 | 34 | 310 | 1 | 309 | 310 |
| Politics | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | 56 | ... | 20 | 38 | 114 | ... | 114 | 114 |
| Religion | 97 | 10 | 34 | 41 | 182 | ... | 182 | 182 |
| Science (Mathematical and Mechanical) | 12 | 3 | ... | 2 | 17 | 16 | 1 | 17 |
| Science (Natural and Other) | 22 | 9 | 1 | 1 | 33 | 23 | 10 | 33 |
| Voyages and Travels | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Total | 1,272 | 81 | 220 | 248 | 1,821 | 131 | 1,690 | 1,821 |

G. M. SÁTHE,
*Registrar of Native Publications.*

From C. E. Buckland, Esq., Secretary to the Government of Bengal, to the Secretary to the Government of India,—No. 1319, dated Calcutta, the 3rd April 1895.

In continuation of the letter from this Government, No. 1232, dated the 3rd April 1894, I am directed to submit, for the information of the Government of India, the enclosed copy of a letter from the Director of Public Instruction, No. 2183, dated the 29th March 1895, giving cover to the Annual Report on the Bengal Library for the year 1894, and the analysis of books received in the library, together with the usual statistical forms (Nos. I to IV) and the table of books.

From Sir Alfred Croft, K.C.I.E., Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal,—No. 2183, dated Calcutta, the 29th March 1895.

In reference to your No. 882, dated 4th March 1895, I have the honor to submit the Report of the Bengal Library for the year 1894, by Pandit Hara Prasad Sastri, M.A., the Librarian, with tabular analysis and statistical forms.

2. In his opening paragraph he explains that the delay in submitting the report is due to the irregularity with which publications are received from the Registration Offices, and it can easily be understood that such irregularities cause great disturbance of his work. The Inspector-General of Registration has lately taken steps to secure greater punctuality in future.

*Report on the Bengal Library for 1894.*

The number of publications received in 1894 was 1,898, being 168 less than in the previous year. The number varied greatly from quarter to quarter. For instance, eight hundred publications were received during the third quarter, while the number received in the fourth quarter was three hundred and forty-eight. This is owing to the irregularity of the Registration Offices in transmitting books to the library. In the second week of the first quarter of 1895 nearly three hundred books were received which, should have come a month earlier. These irregularities explain why the Bengal Library Catalogue could not be submitted punctually on the first week of the second month after the expiry of the quarter. A large number of books is sometimes sent in on the last week of the quarter to the great inconvenience of the library staff. The Inspector-General of Registration issued, late in the year, a circular to the Inspecting Officers of his Department to impress on the Registering Officer the importance of punctuality and of the proper registration of books.

A critical analysis of the publications received is given below.

*Art.*—The number of publications under this head is few, and they are unimportant. The only work that deserves mention is the *Art of Crystoleum Painting*, by Beryl Miller which, in six easy lessons, gives the secrets of the art.

*Biography.*—Several interesting biographical works were published during the year under review. Of these, *Mahárání Sharat Sundarír Jívan Charit*, by Babu Girish Chandra

Láhiri, is of great value. It describes the uneventful life of a Brahman widow to the best advantage. The Mahárání was known as a model of purity, devotion, and liberality. She died at the early age of thirty-six, but, within this short period of her life, she has left a name which will be long revered. The biographer gives the details of her daily life and of her work as an enlightened zamindar.

The members of the Apostolic Darbar of the Navavidhán Church have published another part of the second volume of the life of Babu Keshav Chandra Sen. In imitation of the biographies of Chaitanya, the life has been divided in three parts—*Adi*, *Madhya*, and *Antya*. The Madhya Khanda treats of the most eventful portion of Mr. Sen's life, *viz.*, the establishment of the Indian Brahmo Samaj and the propagation of Brahmoism. The part published in 1894 ends with his arrival in England.

Three biographies of the followers of Chaitanya appeared during the year under review. One, entitled *Bhaktacharitámrita*, by Babu Aghor Náth Chatterji, gives a full account of Rup, Sanátan, and Jiva, three Gosvámis belonging to the same family, who wrote numerous works in Sanskrit to settle the religious and philosophical doctrines of the new religion preached by Chaitanya. The other two give an account more or less in detail of the events of the life of Raghu Náth Dás Gosvámi, who adopted a monastic life and renounced the inheritance of the Sátgaon Ráj, worth twenty lakhs a year. He lived an austere life, and his austerities were more severe than those of any other follower of Chaitanya. He lived to extreme old age, and composed several metrical works both in Sanskrit and in Bengali. He is one of the most admired of Chaitanya's followers, and a small temple on a piece of land granted rent-free by Alivardi-Khán still marks the spot where Raghu Náth spent the early part of his life at Sátgaon.

*Amár O Amár Púrva Purushdiger Samkshipta Jívan Brittánta*, by Babu Pyárí Lál Som, gives an account, though meagre, of that Bengal Káyastha family, one branch of which held the Dewani of Bengal, Bihar, and Orissa for three generations, and from whose hands the East India Company took it in 1765. Babu Pyári Lál Som belongs to the Chinsurah branch of the family, the members of which held and are holding important positions in the Subordinate Executive and Judicial Service of Government.

*Nánakprakásh, Part II*, by Babu Mahendra Nath Bose, gives an account of Nanak, commencing from his Himalayan travels down to the rise of the Sikh nation during the last century. The account of the ten *gurus* who held the Apostolic succession from Nának is exceedingly interesting. It gives a complete record of the various Nánakpanthi sects and the schisms which gave rise to them.

Mr. A. C. Mukharji has published a long biography of the celebrated Methodist preacher, William Bramwell, and Babu Shrí Charan Chakravartí, a life of John Howard, the great philanthropist.

*Rám Gopál Ghosh* and *A Short Sketch of the Nawab Ameer Ali, Khán Báhádur*, are two short biográphical works of two distinguished natives of the Lower Provinces, one Hindu and the other Muhammadan. Rám Gopál was a great orator, and his speech on the question of the proposed closing of the Burning Ghát at Nimtolá is still gratefully remembered by his co-religionists. The Nawáb made himself famous by his services during the mutiny.

*Drama.*—The author of the *Viváha-vibhrat*, the celebrated Bengali comedietta, has come out this year with another sparkling comedy entitled *Babu*. The object of the new work is the same as that of the old, namely, to ridicule the Reform movement. He holds up the reformers as cowardly, selfish, and utterly devoid of principles. In this work an advocate of female emancipation is represented as being unable to save his wife while walking in the Eden Gardens from the attack of a sailor. *Mui Hyándu*, *Behadda Beháyá*, *Baradiner Bakhsis*, *Ajav Kárkháná* are works written with more or less power, but having the same object in view. The year is remarkable in having two attempts made to reproduce *Hamlet* on the Bengali stage. *Hamlet*, by Babu Chandí Prasád Ghosh, is a translation of Shakspeare's Hamlet in easy and idiomatic Bengali; and *Chandranáth*, by Babu Siddheshvar Ghosh, is an adaptation of the plot of Hamlet, with such changes of names and scenes as would suit the taste of the Bengali public. After the ghost scene Chandranáth, who represents the King of Denmark, becomes very melancholy. He kills a friend who knew the secret, and becomes a maniac. He is killed by assassins. His nephew, whom he attempted to murder, was saved by a *Sannyásí*. The nephew comes in and obtains the throne. *Phulsayyá* is the story of a heroic Rajput lady who dies in the battle-field by the side of her affianced husband.

*Fiction.*—The chief event of the year is the death of the great Bengali novelist, Babu Bankim Chandra Chatterji. By his natural talents and by his constant practice in writing novels he left his contemporaries so far behind that it will be difficult to fill his place for a long

time to come. The writers who stand next to Babu Bankim Chandra as novelists are Mr. R. C. Dutt and Babu Ravíndra Náth Tagore. Both have acknowledged their indebtedness to Babu Bankim Chandra, and both are great admirers of his genius. *Samáj*, the latest production of Mr. R. C. Dutt, is a decided improvement on his previous works in respect of language, style, characterization, and wit. It is a work in support of the Reform movement, and not favourable to the orthodox Hindu community. *Chhatagalpa* is a collection of small but very touching stories by Babu Ravíndra Náth Tagore. It is also written in support of the same movement. Some of these stories will be enjoyed by the orthodox and the non-orthodox community alike. Babu Shrísh Chandra Mazumdár, Sub-Deputy Collector, Bankura, who also received his inspiration from Babu Bankim Chandra, has written a historical novel entitled *Phuljáni*. It gives a faithful picture of Hindu society in the eighteenth century, and of the Court of the last Muhammadan Nawab of Bengal, Sirajuddaula. It is a story of the suicide of a Brahman girl, stolen for the Nawab's seraglio by some of his agents employed for the purpose.

Babu Priyanáth Mukharji continues to write his experiences as a detective officer, and has published nearly a dozen short stories during the course of the year. His stories, which appear in monthly parts, are exceedingly popular. They give a faithful history of crime in Calcutta, and show with what cleverness and intelligence the criminal classes attempt to elude the pursuit of the police, and how the police officers often get the better of them.

The fiction literature of Bengal, whether well written or not, often repays perusal by giving an insight into the working of society, both in the past and in the present. For instance, *Agni Kumárí* gives a faithful record of the custom, happily now obsolete, of stealing girls and selling them to those Brahmans who, owing to their low social position could not otherwise get themselves married. The scoundrels used to bring numbers of girls in big boats, and hold a regular traffic in them. Many old Brahman families, once opulent and influential, have become extinct owing to their fall from Kulinism and their inability to procure girls to marry. An instance of such extinction is given in *Kaulinya Mahimá*, by Babu Pyárí Shankar Gupta. The cruelty and oppression practised by step-mothers on their step-children, the inevitable consequence of polygamy, has been pictured in a work entitled *Bimátá ná Rákshasí*, by Sáradá Prasád Chakravartí.

*History, including Geography.*—The most noticeable feature of the year under this head is the completion of the English translation of the Ain-i-Akbari, by Colonel H. S. Jarrett. The Ain-i-Akbari is the Imperial Gazetteer of the Mogul Empire in Akbar's time. It was written by one of the most distinguished and learned men of his court, Abul-Fuzl. Abul-Fuzl used not only the immense material which Imperial patronage and his high position at court enabled him to collect together, but he also made use of old Persian works on the subject. He has largely utilized Abu Rihāu Al Biruni's work on India, but according to the custom of Muhammadan writers, without acknowledgment. The book is a store-house of the manners and customs of the various people inhabiting India, and of the details of the administration of the Mogul Empire. The historical and geographical information contained in the work is simply invaluable. The translation was begun under the auspices of the Asiatic Society of Bengal by that eminent Arabic scholar, Mr. Blochmann, whose early death was a heavy loss to Oriental scholarship. He completed the publication of the first volume of the work. It was supposed that he had left manuscript translations of the other volumes also, and search was made everywhere, but in vain. The work remained in abeyance for twenty years, until Colonel Jarrett undertook the translation of the other two volumes. Just before his retirement he completed the work, with a learned preface and indices. The translation of so important a book on Indian History will be of great service not only to scholars and historians, but also to those who are engaged in the administration of India.

Surgeon-Lieutenant-Colonel A. S. Reid has published a very interesting volume entitled the *Chin Lushai Land*. The hills and valleys intervening between Burmā and Bengal remained a *terra incognita* for a long time to the civilized world. The raids of hillmen, repeated at long intervals of time, made it known that these wild regions were inhabited by a still more wild race of men. During the last thirty years, however, several military expeditions were led against these mountaineers, and the country has been subjugated. Dr. Reid gives not only a connected history of these expeditions, but also a description of the whole region, its resources and capabilities, its scenes and surroundings, and its mountains and deserts.

The name of Charles J. Rodgers stands very high amongst the numismatists of the present century. He has prepared many catalogues of coins, and is now engaged in

cataloguing those in the Indian Museum. The first part of his catalogue has been published, and it deals with the Pāthān coins of India belonging to the thirteenth, fourteenth, fifteenth, and sixteenth centuries. The catalogue throws much light on the confused history of the period which followed the dismemberment of the Pāthān Empire, after the death of Muhammad Tughlak in 1351.

*Sikh Juddher Itihās*, published anonymously, is divided into two parts. The first part gives an account of the Sikh kingdom from the death of its great founder, Mahárájá Ranjit Singh, to its annexation to the British Empire. It shows how utterly the Sikhs were incapable of governing themselves, and how, when the grasp of that iron hand which held together the discordant elements prevailing in the Punjab was removed by death, confusion and disorganization prevailed in every department of the State. The second part is a biography of Mahárájá Dhulip Singh from his earliest infancy to his death. The writer has taken pains in collecting and digesting his materials, and though he is often severe on the British Government, his tone is thoroughly loyal.

Besides these there are many works giving histories of particular families, which are not very important.

*Language.*—Of non-educational works under this head, the most remarkable is *Chhanda Bodh Sabda Shágar*, a dictionary of rhyming words for purposes of versification. The words in this dictionary are arranged not according to their initial letters, but according to the letters at the end. It is a very large work, but its usefulness is doubtful. The third edition of Sir Rájá Rádhákánta Deva's celebarated encyclopedia, the *Shabdakalpadruma*, under the editorship of Babus Baradáprasád Basu and Hari Charan Basu, has come to a close. This edition is in Devanágari, the previous editions being all in the Bengali character. The editors have given the derivation of every word according to Pánini, and have thrown much new light and embodied much additional matter on words given in previous editions. They have issued two parts of a Supplement, in which a very large number of new words which the researches of the last 50 years have brought to light are being given.

Pánini's grammar superseded every other school of grammar in other parts of India. But in Bengal Páuini is very little known. The other schools retired into Bengal, and there are four or five schools of grammar prevalent in this province. Of these, Mugdabodha, Supadma, Samkshiptasára, Kātantra have all been printed and published. There remained the Sárasvata school with its three recensions, the larger, smaller and middle recension. Dhananjaya Thákur, who was for some time the Prime Minister to the Mahárájá of Hill Tippera and is now employed in doing the work of a Sessions Judge, and who is regarded as one of the most intellectual men in Tippera, has brought out a moderate seized volume containing the first part of the *Sutras* only of the Sárasvata Vyákrana. The grammar is said to have been originally composed by Sarasvati in 700 *Sutras*, to which others have been added by Anubhūti Svarúpa, who also wrote a commentary on them. Since then the grammar has been commented upon and added to. Dhananjaya Thákur's edition of the *Sutras* is accompanied with a commentary by a living author, Sharat Chandra Tarkachúrámani.

Of educational works, Babu Chandra Náth Basu's *Nutan Patha* is a very good work. It is very methodically arranged. The subject, the language, and the method are calculated to suit the requirements of the students of lower primary schools. *Sachitra Barna Bodh*, by Babu Rámánanda Chatterji, M. A., in two parts, is a pictorial alphabetical primer of some merit. The author seems to have bestowed much attention on the work, and both the illustrations and the lessons should be very attractive to little children. *Kathálaharí*, by Pundit Chandrodaya Vidyávinod, written in an engaging style, seems to be an improvement on previous moral readers, as the stories have all been taken from that storehouse of Indian folklores, the Kathásaritságar, by Somedeva of Káshmir, which has attracted of late so much attention in Europe.

The pernicious trade in key-making still flourishes, and in this matter the Dacca publishers seem to beat those of Calcutta.

*Law.*—The Law publications of the year 1894 are few and unimportant. The annotated edition of the Local Self-Government Act, by the Hon'ble F. R. Stanley Collier, C. S., has gone through a second edition, and the annotated edition of the amended Municipal Act is expected to come out within a very short time. Mr. Justice Amir Ali's work on Muhammadán Law has also passed through a second edition.

*Medicine.*—The Hindu medical publications this year outnumber the Allopathic and Homœopathic publications. The work of translation of the *Charaksamhitá* into English, undertaken by Pandit Avinásh Chandra Kaviratna, is progressing slowly, but steadily. The most remark-

able work under this head is *Sachitra Ayurvedokta Udbhid Samgraha*, by Babu Púrna Chandra Sáhá, which gives accounts of medicinal plants used by Hindu medical men, with neat and exact illustrations. The first part only of this work has come out. If it is completed, it will remove a long felt want. The Hindu medical scholars did not pay much attention to their medical botany. The work of knowing and selling medicinal plants was left to *Vediyás*, a very low-caste people, and to *Pashárris* or drug vendors; but competition with European systems of medicine is driving both these classes of men into obscurity, and it is feared that in a short time there will be no one with any knowledge of these medicinal plants. Already the same Sanskrit name is applied to one plant in one district and to a very different plant in another. Under such circumstances the attempt of Babu Púrna Chandra Sáhá deserves every praise.

Miscellaneous.—The Bengali encyclopedia entitled Vishvakosh is steadily rising in public estimation. Babu Nagendra Náth Basu, who single-handed has issued four volumes of the work in the course of three or four years, deserves very high praise. He has embodied in his encyclopedia not only the results of modern researches in Science and Archæology, but has himself discovered a very large number of interesting inscriptions and manuscripts. Fully alive to the importance of Hindu customs and Sanskrit literature, he sets a very high value on the researches of European Oriental scholars. The *Samarthakosh*, another encyclopedia, though interrupted for a time, is steadily progressing. It is a dictionary of English words into Bengali in one column, Bengali words into English in another, and of Pauranic biography in a third.

There are the usual collections of Bengali songs, collections of witty anecdotes, and treatises on castes; but there are no new features in them. A collection of songs on Hindu spiritual subjects, entitled *Pāramārthik Sangíta Ratnākar*, by a Muhammadan poet, Munshi Viláyat Husain, deserves notice. The annual presidential addresses of the Asiatic Society of Bengal are generally published with the February proceedings of that Society, but last year the President, Sir Charles Elliott, published it in a separate pamphlet. It gives a bird's-eye view of the progress in science and literature all over the world during the two years of his Presidentship.

*Guru-Gangá-Aich-Chaudhurir-Nidarshan* is a sort of a rhapsody on transcendental subjects, in harmony with Hindu spiritual and philosophical works.

Mr. Justice Amir Ali has done a great service to India by his attempt in his recent work entitled "The Ethics of Islam," to show that Islamite morality is not summed up in the short saying "the Koran or the Sword," but that it teaches peace and good-will among mankind in as eloquent terms as any other ethical system.

## Philosophy.

Works under this head are continuations of Sanskrit philosophical works often with a Bengali translation. The *Tattvachintámani*, written about 750 years ago in Mithilá, by Gangesha Upādhyáya, is the standard text of the Nyāya philosophy in Bengal. It deals with evidences of various sorts. The third volume was completed during the year under review under the editorship of Pandit Kámákhyá Náth Tarkavágísha, Professor, Sanskrit College. The *Vedántadarshan*, under the editorship of Pandit Kālívar Vedántavágísha, and the *Bhagavadgítá* with ten commentaries, under that of Babu Dāmodar Mukharji, are making steady progress.

## Poetry.

Several poetical miscellanies were received during the year under review, and some of them are written with power. The *Sonár Tari*, by Babu Ravíndra Náth Tagore, the *Pradípa*, by Babu Akshay Kumár Barál, the *Pratidhvani*, by Shrímatí Mrināliní are miscellanies of more than average merit. *Jívan*, by Babu Akrur Chunder Sen, is an excellent little piece in four chapters, showing how life has been made enjoyable and profitable by the religion of love preached by Chaitanya. Babu Hara Gobinda Laskar, in his *Rávan Badha Kávya*, has made a futile attempt at introducing Sanskrit metres into Bengali, and his book has therefore become in places utterly unintelligible. *Naisha Kāmini Kāvya*, by Babu Bipin Chunder De, gives fair promise. It describes the story of Dandi, King of Avanti, and his lady-love, who during the day assumed the form of a mare.

The Chittagong bard, Ram Kinu Dutt, is well known to Europeans in India for his grotesque versification. He has produced one small volume "composed in rhyming form."

The work is entitled "Manipore Tragedy." As specimens of his verification, the first and last couplets of his work are quoted here. The first verse runs thus :—

"A savage king on the lawless court without counsellers,
May not beam and his aim towards right point proves failures."

The author concludes—

In conclusion author begs his readers to overlook the mistake if detected.
It is a proverb that fault proceed from inferior and forgiveness belongs to superior as stated.

## Politics.

The only work under this head which deserves notice is a small pamphlet in English on the subject of separating executive from judicial work. Hitherto political activity in literature used to be confined to newspaper articles, but of late Bengali and English periodicals have commenced to sharply criticise the policy and action, not only of the British Government, but of foreign Governments also. In the latest issue of the *Bhārati* the budget of 1894-95 has been criticised with some power. The *Ara*, an Armenian journal, devoted a long series of articles to the question of the autonomy of Armenia.

Mr. N. Mittachides has written a *Review of the English Administration of India*, in which he uses many strong expressions condemning the proceedings of the Government, the zamindars, and the panchayats in regard to raiyats, for whom they have no sympathy.

## Religion.

*Christianity.*—Christian missionary publications are as numerous and as well written as in previous years. In the course of the last eight years the missionaries have so far succeeded in creating a Gāro language that they have this year issued a monthly periodical in that language. The missionaries have pressed even the language of Dhāngars into their service and have written Christian tracts in it. The Nepālese, Tibetan, Khásiá, Mundári, and other border languages have also contributed to Christian literature as an outcome of the energy and zeal of American, German, and British missionaries.

*Muhammadanism.*—There are two Muhammadan writers who stand pre-eminent for their works in standard Bengali. One is Maulavi Naimuddin, whose translation of the *Korán Sharif* has made much progress. The other is Mir Masáraf Hussain, who, though he has very strong sympathy for the Hindus, is still a staunch Muhammadan. His recent work, the *Maulud Sharif*, shows what a deep reverence he has for his ancestral religion. The other Muhammadan publications are not of much value. They treat of the *Namáj* ceremony, of warnings to the careless, of the tortures in store for sinners, aud similar topics.

*Buddhism.*—The Buddhists of Chittagong have published three works in Bengali :—*Buddhaparichaya*, which is compiled from Bengali works, written by educated Bengalis from materials in English; *Dharmapurávritta*, which records the merits produced by various gifts; and *Shyámávatí*. The latter is a work belonging to the class of Buddhist works known as Avadánas. These traced the good or evil fortunes of men in this world to their meritorious or sinful actions in one or other of their numerous previous existences. A poet writing an Avadána was not limited by space, time, or circumstances. The story of Shyámávatí comes to an end in her third existence. She was made an Arhat by Buddha for her merits in these three existences.

*Hinduism.*—The great agitation produced about twelve years ago by the so-called Hindu revival movement has come to an end, and at this moment quiet prevails. The first introduction of English education into Bengal produced a strong tendency towards Christianity. The tendency continued unabated for twenty years; then there was a rage for Bráhmoism. The missionaries were deserted, and Bráhmo pulpits began to be thronged with eager listeners from amongst people receiving English education. Bráhmoism did not satisfy the religious wants of the educated, and, in twenty years, the Bráhmos split themselves up into three different churches. Then came the Hindu revival movement. Though the apostle of this movement was a Bráhman, who never received English education, yet it was, in the main, supported by the educated classes. The late Babu Bankim Chunder tried to give them a Hindu religion that would be acceptable to them, but they did not accept it. Pandit Shashadhar Tarkachurámani attempted to reconcile some of the orthodox notions with modern scientific ideas, and produced a confusion that bewildered men. During all these three great religious agitations the ancient learned Bráhman families kept quite aloof. They looked on the storm that was raging all round, with indifference and a feeling akin to contempt. Now that the storm has abated, and silence and peace have resumed their reign, some of the genuine

Bengal Pandits are making their voices heard. These never depended upon works that have been recently imported into Bengal under foreign influences, such as the Vedas and the Upanishads; and they now come forward to defend their ancient religious works, the Tantras. Pandit Shiva Chunder Vidyárnav's work, the *Tantraitattvā*, running through 762 pages of royal octavo, is an elaborate and a masterly defence of the Tantras. The Tantras, he says, are an authority in themselves, and it would be foolish to attempt to prove their authoritativeness. He in fact places the Tantras in the same position as the Vedas, and the Pandits of Bengal always believed this to be true. They believed that *shruti*, or authority, is twofold, Vedic and Tantric. Babu Bhúdev Mukharji's *Achára Prabandha* is also written from the standpoint of the ancient Pandits of Bengal. It defends the *Achára* or discipline which a Bráhman used to undergo to enable him to lead a spiritual life. It would not be proper to speak of the *Achára Prabandha* here, as the work was published after the close of 1894. It is, however, much to be regretted that death prevented the learned author from completing his work in the way he wished. *Dharmaprabandha*, by Babu Priya Náth Mukharji, explains the philosophical view of the Hindu religion as explained in the Bhakti Shástras.

The followers of Chaitanya are publishing ancient Bengali works concerning their own religion. These works are important for three reasons: (1) for the light they throw on the history and geography of Bengal; (2) the stage of language they reveal to the reader; and (3) the doctrines of Chaitanyaism they explain. *Mádhuryya Biláys Grantha*, by Ishán, who accompanied Rúp on his first renunciation of the world, is a work in which Chaitanya's idea of love has been fully developed and elaborated. *Murali Bilás*, by Rájballabh Gosvamí, records the establishment of a small Vaishnav community at Bhághnápárá, where a tiger is said to have been converted to Vaishnavism by Rámái Pandit, the grandson of Banshi Badan Chatterji, the next door neighbour and contemporary of Chaitanya, who on account of the sweetness of his voice was regarded as the incarnation of Krishna's *Murali* or flute. *Abhirámlilámrita*, by Rámdás, gives an account of Abhirám Thákur, who is said to have wrought a number of miracles in the southern Rárh country and converted a great many people to Chaitanyaism. It is said that he was Shídám, one of the shepherd boys, who was a great favourite with Krishna, that he did not die, but lived in one of the caves in Brindávan for 5,000 years, when he was discovered by Chaitanya and brought to Bengal for the purpose of propagating his religion.

The history of Bengali prose composition was involved in obscurity. Some years ago a M.S. Bengali work on *Smiriti* was discovered in the collection of manuscripts belonging to the Bhattácháryya family of Naiháti. The work was copied about 70 years ago from an old manuscript, and the age of the composition is believed to be about 200 years. That was the only ancient Bengali prose work known. This year, however, a work by Krishnadása Kavirája, the great historian of Chaitanya's religion, entitled *Ashraya Nirūpana Grantha*, has been received in the library. It is in prose and verse. Though there is not much merit in the composition, yet it is an important work, being the earliest prose composition in Bengali as Krishnadása flourished during the reign of Akbar about 300 years ago. Earlier authors rarely wrote in prose. Bengal owes its prose literature to the influence of its English rulers.

*Continuations.*—The English translation of the *Mahábhárat*, undertaken by Babu Pratáp Chandra Ráy, C.I.E., was rapidly drawing to a close when the unhappy death of the Babu interrupted the work for a while. It is expected that his widow will continue the great work which made her late lamented husband famous. The English translation of the *Rámayána*, by Babu Manmatha Náth Datta, has been completed, and the Babu has now undertaken the translation of two other works, *viz.*, *Vishnupurán* and *Shrímadbhágavat* in a new series entitled the "Wealth of India." The *Debi Bhágabat*, published, with the commentary of Nílkantha, by Babus Baradá Prasád Basu and Hari Charan Basu, has come to the end of the fourth volume. The publication of Vaishnav works by Pandit Rám Náráyan Vidyáratna of Berhampore is making fair progress.

### Periodicals.

The *Bhárati* and *Navyabhárat* hold their place as the best of the old periodicals of Bengal. *Shádhaná*, a new periodical, has already made itself famous even in Europe. A very large number of periodicals have sprung up during the year under review, but many of them are not likely to survive long. The present seems to be the period of greatest activity of the periodical literature of Bengal, which appears to move in a cycle.

Bengal Library,
*The 26th February 1895.*

HARAPRASAD SHASTRI,
*Librarian, Bengal Library.*

*Tabular Analysis of the Arabic books received in the Bengal Library during the year 1894*—
TOTAL 1.

| SUBJECTS. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

C

*Tabular Analysis of the Assamese books received in the Bengal Library during the year 1894*—
TOTAL 12.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 3 | 2 | ... | ... | 5 | 5 | ... | 5 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 9 | 3 | ... | ... | 12 | 6 | 6 | 12 |

*Tabular Analysis of the Bengali books received in the Bengal Library during the year 1894*—
TOTAL 890.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Biography | 11 | 2 | ... | ... | 13 | ... | 13 | 13 |
| Drama | 23 | ... | ... | 1 | 24 | ... | 24 | 24 |
| Fiction | 51 | 6 | ... | 1 | 58 | ... | 58 | 58 |
| History | 6 | 3 | ... | ... | 9 | 5 | 4 | 9 |
| Language | 100 | 64 | ... | 1 | 165 | 162 | 3 | 165 |
| Law | 10 | 5 | ... | 14 | 29 | ... | 29 | 29 |
| Medicine | 35 | 6 | ... | ... | 41 | ... | 41 | 41 |
| Miscellaneous | 206 | 11 | ... | 1 | 218 | 10 | 208 | 218 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Poetry | 48 | 18 | 1 | 2 | 69 | 23 | 46 | 69 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 205 | 7 | 5 | 9 | 226 | ... | 226 | 226 |
| Science (Mathematical and Mechanical) | 15 | 7 | ... | ... | 22 | 22 | ... | 22 |
| Do. (Natural and other) | 10 | 3 | ... | ... | 13 | 12 | 1 | 13 |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 721 | 133 | 6 | 30 | 890 | 234 | 656 | 890 |

*Tabular Analysis of the English books received in the Bengal Library during the year 1894*—TOTAL 413.

| SUBJECTS. | ORIGINAL WORKS. First editions. | New editions. | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| Arts | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| History | 20 | 12 | 5 | 3 | 40 | 25 | 15 | 40 |
| Language | 23 | 6 | 8 | 3 | 40 | 40 | ... | 40 |
| Law | 29 | 8 | ... | ... | 37 | ... | 37 | 37 |
| Medicine | 28 | ... | ... | 1 | 29 | ... | 29 | 29 |
| Miscellaneous | 115 | 1 | ... | 1 | 117 | ... | 117 | 117 |
| Philosophy (including Mental and Moral Science) | 4 | ... | ... | ... | 4 | 4 | ... | 4 |
| Poetry | 3 | 1 | 6 | ... | 10 | 7 | 3 | 10 |
| Politics | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 97 | ... | ... | 11 | 108 | ... | 108 | 108 |
| Science (Mathematical and Mechanical) | 7 | 2 | ... | ... | 9 | 9 | ... | 9 |
| Do. (Natural and other) | 4 | 2 | ... | ... | 6 | 5 | 1 | 6 |
| Travels and Voyages | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 342 | 32 | 19 | 20 | 413 | 90 | 323 | 413 |

*Tabular Analysis of the Garo books received in the Bengal Library during the year 1894*—TOTAL 5.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 4 | ... | ... | 1 | 5 | ... | 5 | 5 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 4 | ... | ... | 1 | 5 | ... | 5 | 5 |

*Tabular Analysis of the Hindi books received in the Bengal Library during the year 1894*—TOTAL 93.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| History | 3 | ... | ... | 1 | 4 | 3 | 1 | 4 |
| Language | 7 | ... | ... | 3 | 10 | 10 | ... | 10 |
| Law | ... | ... | | ... | ... | ... | ... | ... |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 30 | ... | ... | ... | 30 | 1 | 29 | 30 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 14 | 2 | 1 | 10 | 27 | ... | 27 | 27 |
| Science (Mathematical and Mechanical) | 7 | 3 | ... | ... | 10 | 10 | ... | 10 |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 72 | 5 | 1 | 15 | 93 | 24 | 69 | 93 |

*Tabular Analysis of the Kol books received in the Bengal Library during the year 1894*—TOTAL 1.

| SUBJECTS. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Tabular Analysis of the Manipuri books received in Bengal Library during the year 1894*—TOTAL 3.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Tabular Analysis of the Musalmani-Bengali books received in the Bengal Library during the year 1894*—TOTAL 24.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | 5 | 1 | ... | ... | 6 | ... | 6 | 6 |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 22 | 2 | ... | ... | 24 | ... | 24 | 24 |

*Tabular Analysis of the Persian books received in the Bengal Library during the year 1894*—
TOTAL 1.

| SUBJECTS. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Sanskrit books received in the Bengal Library during the year 1894*—
TOTAL 71.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 6 | 6 | 8 | ... | 20 | 1 | 19 | 20 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | 5 | ... | 5 | ... | 5 | 5 |
| Miscellaneous | 22 | ... | ... | ... | 22 | ... | 22 | 22 |
| Philosophy (including Mental and Moral Science) | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Poetry | 1 | 1 | 1 | ... | 3 | ... | 3 | 3 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 4 | ... | 12 | ... | 16 | ... | 16 | 16 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 36 | 7 | 28 | ... | 71 | 1 | 70 | 71 |

*Tabular Analysis of the Santali books received in the Bengal Library during the year 1894*—
TOTAL 3.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | ... | 1 | ... | 2 | 3 | 1 | 2 | 3 |

*Tabular Analysis of the Tibetan books received in the Bengal Library during the year 1894*—TOTAL 5.

| SUBJECTS. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 5 | ... | ... | ... | 5 | ... | 5 | 5 |

*Tabular Analysis of the Urdu books received in the Bengal Library during the year 1894*—TOTAL 21.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Science (Mathematical and Mechanical) | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 19 | 2 | ... | ... | 21 | 2 | 19 | 21 |

*Tabular Analysis of the Uriya books received in the Bengal Library during the year 1894*—TOTAL 119.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Fiction | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| History | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Language | 5 | 6 | ... | 1 | 12 | 12 | ... | 12 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | 4 | 1 | ... | ... | 5 | ... | 5 | 5 |
| Miscellaneous | 8 | 3 | ... | 1 | 12 | 1 | 11 | 12 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | 24 | 6 | ... | 1 | 31 | 3 | 28 | 31 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 35 | 5 | ... | 4 | 44 | ... | 44 | 44 |
| Science (Mathematical and Mechanical) | 1 | 3 | ... | ... | 4 | 4 | ... | 4 |
| Do. (Natural and other) | ... | 2 | ... | ... | 2 | 2 | ... | 2 |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 86 | 26 | ... | 7 | 119 | 24 | 95 | 119 |

*Tabular Analysis of the Arabic and Bengali books received in the Bengal Library during the year 1894*—TOTAL 1.

| SUBJECTS. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Tabular Analysis of the Arabic and Persian books received in the Bengal Library during the year 1894.*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Arabic and Urdu book received in the Bengal Library during the year 1894*—TOTAL 2.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Tabular Analysis of the Bengali and English books received in the Bengal Library during the year 1894*—TOTAL 86.

| SUBJECTS. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 39 | 19 | ... | ... | 58 | 58 | ... | 58 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Miscellaneous | 21 | ... | ... | ... | 21 | ... | 21 | 21 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 67 | 19 | ... | .. | 86 | 59 | 27 | 86 |

*Tabular Analysis of the Bengali and Sanskrit books received in the Bengal Library during the year 1894*—TOTAL 99.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 7 | ... | 1 | 2 | 10 | 7 | 3 | 10 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | 6 | 6 | ... | 6 | 6 |
| Miscellaneous | 5 | ... | 1 | 7 | 13 | ... | 13 | 13 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | 3 | 4 | ... | 4 | 4 |
| Poetry | ... | 1 | ... | 1 | 2 | ... | 2 | 2 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 29 | ... | 4 | 30 | 63 | ... | 63 | 63 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 43 | 1 | 6 | 49 | 99 | 7 | 92 | 99 |

*Tabular Analysis of the Bengali and Urdu books received in the Bengal Library during the year 1894*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the English and Hindi books received in the Bengal Library during the year 1894*—TOTAL 1.

| SUBJECTS. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | .. | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | .. | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the English and Sanskrit books received in the Bengal Library during the year 1894*—TOTAL 3.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ...1 |
| Language | ... | ... | 1 | ... | 1 | 1 | ... | |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ...2 |
| Religion | 1 | ... | ... | 1 | 2 | ... | 2 | |
| Science (Mathematical and Mechanical) | ... | | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 1 | ... | 1 | 1 | 3 | 1 | 2 | 3 |

*Tabular Analysis of the English and Urdu books received in the Bengal Library during the year 1894*—TOTAL 5.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 4 | 1 | ... | ... | 5 | 4 | 1 | 5 |

*Tabular Analysis of the English and Uriya books received in the Bengal Library during the year 1894*—TOTAL 3.

| SUBJECTS. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Law | ... | | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 3 | ... | ... | ... | 3 | 2 | 1 | 3 |

*Tabular Analysis of the Hindi and Sanskrit books received in the Bengal Library during the year 1894*—TOTAL 8.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | 1 | 1 | | 1 | 1 |
| Philosophy (including Mental and Moral Science) | .. | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | .. | ... | ... | ... | ... | ... | .. | ... |
| Religion | 1 | ... | ... | 5 | 6 | ... | 6 | 6 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 1 | ... | ... | 7 | 8 | 1 | 7 | 8 |

*Tabular Analysis of the Hindi and Uriya books received in the Bengal Library during the year 1894*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | .. | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | .. | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Tabular Analysis of the Prakrit and Sanskrit books received in the Bengal Library during the year 1894*—TOTAL 1.

| SUBJECTS. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Sanskrit and Tibetan books received in the Bengal Library during the year 1894*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Sanskrit and Uriya books received in the Bengal Library during the year 1894*—TOTAL 6.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 4 | ... | ... | 2 | 6 | ... | 6 | 6 |

*Tabular Analysis of the Arabic, Hindi and Persian books received in the Bengal Library during the year 1894* —TOTAL 1.

| SUBJECTS. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tubalar Analysis of the Bengali, English and Sanskrit baoks received in the Bengal Library during the year 1894*—TOTAL 11.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 6 | 1 | ... | ... | 7 | 7 | ... | 7 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | . |
| Poetry | ... | ... | 2 | ... | 2 | 2 | ... | 2 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 8 | 1 | 2 | ... | 11 | 9 | 2 | 11 |

*Tabular Analysis of the Bengali, Hindi and Uriya books received in the Bengal Library during the year 1894*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | .. | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Tubalar Analysis of the Bengali, English, Hindi and Urdu books received in the Bengal Library during the year 1894*—TOTAL 1.

| SUBJECT. | ORIGINAL WORKS. First editions. | ORIGINAL WORKS. New editions. | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Tubalar Analysis of the English, Pali, Sanskrit and Tibetan books received in the Bengal Library during the year 1894*—TOTAL 2.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Tubalar Analysis of the English, French, Italian, Latin and Sanskrit books received in the Bengal Library during the year 1894*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Travels and Voyages | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Table of books received in the Bengal Library during the year 1894,—1,898.*

| No. | Subjects. | Books published in English and other European languages. | Books published in the vernacular languages spoken in the province. | Books published in the Indian classical languages. | Books published in more than one language. | Remarks. |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1 | Arts | 2 | 1 | ... | ... | |
| 2 | Biography | 2 | 19 | ... | 1 | |
| 3 | Drama | 5 | 31 | 2 | 1 | |
| 4 | Fiction | 1 | 70 | ... | ... | |
| 5 | History (including Geography). | 40<br>40 | 15<br>196 | 1<br>20 | 1<br>87 | |
| 6 | Language | 37 | 30 | ... | ... | |
| 7 | Law | 29 | 49 | 5 | 12 | |
| 8 | Medicine | 117 | 269 | 23 | 43 | |
| 9 | Miscellaneous | 4 | 2 | 2 | 4 | |
| 10 | Philosophy | 10 | 110 | 4 | 5 | |
| 11 | Poetry | 2 | 1 | ... | ... | |
| 12 | Politics | 108 | 329 | 16 | 82 | |
| 13 | Religion | 9 | 39 | ... | ... | |
| 14 | Science (Mathematical) | | 15 | ... | ... | |
| 15 | Do. (Natural and other) | 6 | ... | ... | ... | |
| 16 | Travels and voyages | 1 | | | | |
| | TOTAL | 413 | 1,176 | 73 | 236 | |
| 1 | Originals | 374 | 1,113 | 44 | 165 | |
| 2 | Republications. { Originals | 19 | 7 | 29 | 10 | |
| | Republications. { Translations | | | | | |
| 3 | Translations | 20 | 56 | ... | 61 | |
| | TOTAL | 413 | 1,176 | 73 | 236 | |
| 1 | Educational | 90 | 291 | 1 | 85 | |
| 2 | Non-educational | 323 | 885 | 72 | 151 | |
| | TOTAL | 413 | 1,176 | 73 | 236 | |

| | |
|---|---|
| Uni-linguals | 1,147 |
| Bi-linguals | 196 |
| Periodicals (in number) | 555 |
| TOTAL | 1,898 |

FORM No. I.—*Total books of all kinds received from the different divisions in Bengal—1,898.*

| No. | Divisions. | English. | | Other Languages. | |
|---|---|---|---|---|---|
| | | No. of books. | No. of copies. | No. of books. | No. of copies. |
| 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | Bhagalpur | ... | ... | 3 | 1,060 |
| 2 | Burdwan | 14 | 9,200 | 49 | 73,750 |
| 3 | Chittagong | 4 | 820 | 36 | 31,350 |
| 4 | Chota-Nagpur | 6 | 2,550 | 4 | 6,000 |
| 5 | Dacca | 26 | 20,250 | 183 | 207,751 |
| 6 | Orissa | 1 | 500 | 138 | 156,050 |
| 7 | Patna | 4 | 4,000 | 92 | 70,975 |
| 8 | Presidency | 9 | 6,620 | 86 | 102,550 |
| 9 | Rajshahi | 2 | 150 | 30 | 28,750 |
| 10 | Town of Calcutta | 347 | 372,808 | 864 | 1,418,170 |
| | TOTAL | 413 | 416,898 | 1,485 | 2,096,946 |

FORM No. II.—*Total number of books and copies in English and other languages.*

| ENGLISH. | | OTHER LANGUAGES. | |
|---|---|---|---|
| Number of books. | Number of copies. | Number of books. | Number of copies. |
| 1 | 2 | 3 | 4 |
| 413 | 416,898 | 1,485 | 2,096,946 |

FORM No. III.—*Comprising uni-linguals only for 1894, being 1,147 in number.*

| No. | Language. | Originals. | Republications and translations. | No. | Subject. | Originals. | Republications and translations. |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 | Arabic | ... | 1 | 1 | Art | 3 | ... |
| 2 | Assamese | 10 | ... | 2 | Biography | 21 | ... |
| 3 | Bengali | 576 | 36 | 3 | Drama | 37 | 1 |
| 4 | English | 188 | 39 | 4 | Fiction | 68 | 3 |
| 5 | Garo | ... | 1 | 5 | History | 47 | 9 |
| 6 | Hindi | 60 | 16 | 6 | Language | 232 | 24 |
| 7 | Kol | ... | 1 | 7 | Law | 43 | 14 |
| 8 | Manipuri | 3 | ... | 8 | Medicine | 42 | 6 |
| 9 | Musalmani-Bengali | 24 | ... | 9 | Miscellaneous | 140 | 3 |
| 10 | Persian | 1 | ... | 10 | Philosophy | 5 | 3 |
| 11 | Sanskrit | 21 | 28 | 11 | Poetry | 112 | 12 |
| 12 | Santali | 1 | 2 | 12 | Politics | 3 | ... |
| 13 | Tibetan | 5 | ... | 13 | Religion | 194 | 56 |
| 14 | Urdu | 21 | ... | 14 | Science (mathematical). | 48 | ... |
| 15 | Uriya | 106 | 7 | 15 | Science (natural and other). | 20 | ... |
| | | | | 16 | Travels and voyages | 1 | ... |
| | TOTAL | 1,016 | 131 | | TOTAL | 1,016 | 131 |

FORM No. IV.—*Exhibiting the number of periodicals published during 1894, amounting in all to 94 Magazines and periodicals for 1894.*

| MONTHLY. | | BI-MONTHLY. | | ANNUAL. | | HALF-YEARLY. | | QUARTERLY. | | FORTNIGHTLY. | | TRI-MONTHLY. | | WEEKLY. | | BI-WEEKLY. | | UNCERTAIN. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 19 | 62 | ... | ... | ... | ... | ... | ... | 3 | 1 | 2 | ... | ... | 1 | 1 | 2 | ... | ... | 2 | 1 |

## NORTH-WESTERN PROVINCES AND OUDH.

From the Hon'ble W. H. L. IMPEY, Secretary to Government, N.-W. Provinces and Oudh, to the Secretary to the Government of India, Home Department,—No. 709, dated Naini Tal, the 31st May 1895.

With reference to your letter No. 276, dated the 25th of March 1895, I am directed to submit, for the information of His Excellency the Governor-General in Council, a copy of the report of the Director of Public Instruction, North-Western Provinces and Oudh, on the publications registered in these Provinces during the year 1894 under Act XXV of 1867.

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From T. C. LEWIS, Esq., M.A., Director of Public Instruction, N.-W. Provinces and Oudh, to the Secretary to Govt., N.-W. Provinces and Oudh, No. $\frac{G.}{61}$, dated Allahabad, the 9th April 1895.

I have the honor to submit my annual report on publications, together with the usual statements of works registered under Act XXV of 1867 during the year 1894.

2. As required by Government Order No. 3480, General Department, dated the 3rd October 1882, each language or combination of two or more languages forms the subject of a separate statement.

3. The first statement relates to works in the English language. It shows 102 publications against 90 of last year and 61 of the year before last.

Of these the most noticeable works are the following :—

ARTS.

"*Advanced Free-hand Drawing*" (Nos. 1, 2, and 3—1198, 1252, and 1253 of the fourth quarter).

FICTION.

"*Mr. and Mrs. John Brown at Home*" (No. 1—343 of the second quarter).

"*Brought to Bay*" (No. 2—633 of the same quarter).

MISCELLANEOUS.

"*Coin collecting in Northern India*" (No. 14—350 of the second quarter).

"*A Guide to Agra*" (No. 15—352 of the same quarter), (No. 20—821 and No. 21—847 of the third quarter).

"*Knights of the Broom,*" which contains the explanation of some of the ceremonies of the sweepers in the Benares Division.

"*The Indian Currency Question,*" a work on the causes of the failure of the present currency system, and proposals containing an effectual exchange remedy.

"*The Book of Wisdom*" (No. 25—914) of the same quarter is a work containing wise sayings of various authors and of various nationalities and religions, compiled by Alopidin Rautji, Superintendent, Accountant-General's Office, North-Western Provinces and Oudh.

"*An Introduction to the Popular Religion and Folklore of Northern India*" (No. 17—1272 of the fourth quarter), compiled by W. Crook, B.A., Bengal Civil Service.

There is an increase in the number of publications on arts, drama, history and geography, language, religion, and science (natural and others), while the books on fiction, law, medicine, miscellaneous, and science (mathematical and mechanical) show a decrease.

4. The second statement relates to works in the Urdu language. It shows 623 publications against 469 of last year and 295 of the year before last.

Of these the following works are worthy of notice :—

"*Gulgúna-i-Gild*" (No. 2—859 of the third quarter) is on electro-plating.

"*Sajanjal-i-Tasvir*" (No. 1—1019 of the fourth quarter) is a work on photography in vernacular.

"*Al Mámún má Al Jazia*" (No. 1—64 of the first quarter) is a biography of Mámún.

"*Hálát-i-Tántiya Bhíl*" (No. 1—670 of the second quarter) is a life of Tántiya Bhíl.

"*Ahsan-ut-Tawárikh*" (Nos. 3—858 and 4—1016 of the third quarter) contains the lives of religious men.

"*Jauhar-i-washáhir*" (No. 5—983 of the same quarter) is also a biography of famous men, compiled by Babu Piyare Lal, landholder, Borotha, Aligarh district.

"*Tarjuma-i-Dástán-i-Amír Hamzá Sáhib-i-Kirán*" (No. 9—617 of second quarter) is a translation of the story of Amír Hamzá-Sáhib-i-Kirán.

"*Mahábhárat,*" Parts II and III (No. 11—558 of the same quarter), is a novel, the plot of which has been taken from the Mahábhárat.

"*Fasána-i-do-Jahán*" (No. 16—840 of the third quarter) is a work of fiction, translated by Kunwar Siva Nath Singh, Barrister-at-Law, of Tajpur.

"*Tárikh-i-Kadím-i-Ariyáwart,*" Part I (No. 18—397 of the second quarter), is a history of the Aryans, edited by Rai Debi Prasad, Rais and Honorary Magistrate, Pilibhit.

"*Fatúh-ush-Shám*" (No. 19—714 of the third quarter) is on conquest of Shám, in verse.

"*Risála-i-Saláh-i-Benazír*" (No. 16—222 of the first quarter) is on household duties and education of women, &c., compiled by Munshi Táhir Ahmad, Persian Teacher, High School, Unao.

"*Tashríh-i-Jadid Act Zarlagán-i-mulk-i-Awadh,*" Yaní Act XXII of 1886 (No. 34—881 of third quarter), is a work on law.

"*Ilm-i-Af' ál-ul-Hayát*" (No. 45—152 of the first quarter) is on physiology, compiled by Wazir Sinha, Assistant Civil Surgeon, Medical School, Agra.

"*Ilm-i-Tashríh-ul-Ajsám-ul-Insáni*" (No. 47—154 of first quarter) is on human anatomy compiled by the same.

"*Ganjina-i-Usúl-i-Hikmat*" (No. 50—231 of first quarter) contains the origin of different diseases and also necessary directions for patients and physicians, compiled by Master Kálika Prasad Vaidya.

"*Aksarái*" (No. 51—240 of first quarter) is a translation from the original book named Aksarái in Arabic on medicine.

"*Dastúr-ul-Iláj*" (No. 53—340 of the first quarter and No. 49—365 of the second quarter) is a medical work.

"*Medical Jurisprudence*" (No. 50—556 of the second quarter) is also a medical work.

"*Bachchon ki Bimáriyon ki Tashkhis aur Iláj*" (No. 51—577 of the same quarter) is a medical work on diagnosis and treatment of diseases in children.

"*Ilm-i-Hifz-i-Sehat*" (No. 38—781 of the third quarter) is on sanitation.

"*Urdu Tarjumai Kalliyat-i-Sadídi*" (No. 39—1013 of the same quarter) is a translation from an original medical work in Arabic.

"*Tibb-i-Hamidí*" and "*Tiryák-i-Azám,*" Part I (Nos. 42—1118 and 47—1115 of the fourth quarter) are also medical works.

"*Risála-i-Zamíndári wa Káshtkári*" (No. 62—618 of the second quarter) is a work on land and agriculture, compiled by Lála Jawáhir Lál, Rais, of Mandáwar.

"*Kulliyat-i-Talib-i-Multáni*" (No. 86—118 of the first quarter) contains the complete poetical works of Munshi Khudá Bakhsh Talib, of Multan.

"*Tálím-ul-Faráiz*" (No. 78—1278 of the fourth quarter) is on morality, compiled by members of the Allahabad Literary Institute.

"*Jauhar-i-Nabátát*" (No. 117—351 of the second quarter) is on horti-arboriculture and botany, containing a description of all kinds of plants grown in Indian gardens, with practical notes on gardening, compiled by Babu Píyare Lál, landholder, of Barautha, Aligarh district.

"*Safarnámai-Rum-wa-Misar-wa-Sham*" (No. 132—1197 of the fourth quarter) is a diary of a journey in Turkey, Egypt, and Syria, by Shams-ul-ulmá Maulvi Shibli, of Aligarh.

There is an increase in the number of publications on arts, fiction, history and geography, language, law, medicine, miscellaneous, philosophy (including mental and moral), religion, science (natural and others), and voyages and travels.

5. The third statement relates to works in the Hindi language. It shows 354 publications against 306 of last year and 208 of the year before last.

Of these the following works are deserving of notice:—

*Prabodha-Chandrodaya-Nátak*" (No. 1—80 of the first quarter) is a drama.

"*Medapátá Rája Vanśiya Sankshepa-itihás*" (No. 15—697 of the third quarter) is a short history of Udeypur, Rájputána.

"*Karnábharan*" (No. 9—493 of the second quarter) is on rhetoric.

*Rasika Sanjíwani*" (No. 22—960 of the third quarter) and "*Sivá-ráj-bhúshan*" (No. 25—1271 of the fourth quarter) are also on rhetoric.

"*Chikitsá Sindhu*" (No. 26—274 of the first quarter) and "*Málúmat-i-Bhárat Musáfir*" (No. 42—1365 of the fourth quarter), compiled by Nand Lál Attár, of Pesháwar district, are medical works.

"*Translation into Nágri of Infantry Drill Provisional and of the Musketry Regulation for Native Troops*" (Nos. 38—277 and 39—283 of the first quarter), translated by Lachman Sinha Hawaldár, schoolmaster.

"*Kedár Náth Badri Náth ke Yátriyon ká Márg*" (No. 17—643 of the second quarter) is a guide to pilgrims to Kedár Náth and Badri Náth.

"*Pghári kheti ká Sudhráo*" (No. 36—850 of the third quarter) is on improvement of agriculture in hilly districts, compiled by Pandit Ganga Dat Upreti, late Deputy Collector.

"*Visrám Ságar*" (No. 49—67 of the first quarter) is a translation in poetry of the original work in Sanskrit.

"*Megha Dút*" (No. 55—215 of the same quarter) is a metrical translation of the Meghdút of Kalidás in Kamaoni or Pahárí dialect, translated by Pandit Lila Dhar Joshi, M.A., LL.B., Vakìl, High Court.

"*Ramáyan Sapt Kánd*" and "*Ramáyan Lanka Kánd*" (No. 36—481 of the second quarter and No. 53—1011 of the third quarter) are translations into Hindi peotry of the Ramáyan in the Bengali language, by Pandit Kritti Vás, versified by Babu Kali Prasanna Sinh, Sub-Judge, Fyzabad, Oudh.

"*Hammír Hath*" (No. 69—1324 of the fourth quarter) is a poem describing how Hammír Deva, Rája of Ranthambor, defended Mir Muhammad Mughal against the invasions of Ala-ud-din.

"*Mahábhárat,* Bhárat *Khand,*" Part II (No. 75—1306 of the fourth quarter), is a Hindi version of the Mahábhárat, the well known Sanskrit epic written on the metre of "*Alha.*"

"*Srí Guru-Granth Sáhibji*" (No. 69—139 of the first quarter) is the holy book of Guru Nanak and others.

There has been an increase in works on drama, fiction, history and geography, language, miscellaneous, politics, and religion, and a decrease on arts, biography, medicine, poetry, science (mathematical and mechanical), science (natural and others), and voyages and travels.

6. The fourth statement relates to works in the Sanskrit language. It shows 42 publications against 46 of last year and 57 of the year before last.

"*Saunakas Práti Sákhya of the Rig Veda, with the commentary of Uvvata* (No. 1—1321 of the fourth quarter) is a grammar of the Rig Veda.

"*Kátyáyanás Sarvánukrama Sutras of the White Yajur Veda*" (No. 2—1322 of the fourth quarter), with the commentary of Yajnikánto Deva, annotated by Yugal Kisor Páthak.

"*The first half of Pada-pátha of the White Yajur Veda Bája Saneyi Sanhita*" (No. 13—466 of the second quarter).

The monthly series of the Benares College known as "*The Pandit*" still continues to be published. The Benares Sanskrit series, "*A Collection of Sanskrit Works,*" edited by the Pandits of the Benares Sanskrit College under the superintendence of Mr. R. T. H. Griffith and Dr. G. Thibaut, also continues to be published. Some books of the series are noted above.

"*Anubhúti Vivarnádarsa*" (No. 7—741 of the third quarter), published by Kunwar, of Benares, is on Vedánta philosophy.

The decrease is due to a fall in the number of books on miscellaneous, politics, and philosophy. There is, however, an increase in the number of works on religion.

7. The fifth statement relates to works in the Arabic language. It shows 48 publications against 21 of last year and 14 of the year before last.

The following works are noticeable:—

"*Sadidi*" (No. 3—1246 of the fourth quarter) and "*Muálaját-un-Nafisi*" (No. 4—131 of the same quarter) are medical works.

"*Ad diwán-us-Sayyidna Ali Ibn Abi Talib*" (No. 1—721 of the third quarter), containing odes in Arabic composed by Hazrat Ali, is a poetical work.

"*Mirát-ush-Shurúh Ma'rúf ba Sharah-i-Sullam Maulvi-Mubin*" (No. 2—56 of the first quarter) and "*Talif-ul-Ajzá, Al márúf-bi-Nawádir-it-Tahkíát*" (No. 2—683 of the third quarter) are on logic.

"*Last Volumes of the Hidáya,*" with marginal notes (Nos. 18—1123 and 19—1124 of the fourth quarter), a commentary on the Vikáya, with marginal notes, named "*Umdat-ur-ri'áyá*" are on jurisprudence.

There has been an increase in works on language, medicine, poetry, philosophy (including mental and moral), and religion.

8. The sixth statement relates to works in the Persian language. It shows 48 publications against 44 of last year and 54 of the year before last.

The main increase is in works on language and philosophy (including mental and moral).

The following works are noticeable :—

"*Ilmul Adiviya ba Zabán-i-Fársi Muid-ul-Meteria Manzúm*" (No. 3—157 of the first quarter) is a medical work.

"*Jawáhir-ul-Asrár Sharh-i-Masnavi-i-Maulavi-i-Rúm*" (No. 11—1247 of the fourth quarter) is a commentary on the poems of Maulvi Rúm on Sufiism.

"*Dalaih-ul-Zafar fi Tazkirat-is-Safar*" (No. 8—126 of the first quarter) contains advice to travellers, compiled by Maulvi Muhammad Razá, Mir Munshi.

9. The next statements relate to polyglot works. A separate table for each bilingual and trilingual combinations has been prepared. They show 156 publications against 141 of last year and 213 of the year before last.

"*Akhwán-us-Safá,*" in Arabic and Persian (Nos. 2—981 and 16—825 of the third quarter) is a translation from Arabic with the original text; and "*The Ashtádhyá-yi of Pánini,*" parts V—VIII, Book II, in English and Sanskrit, is a translation in English of the aphorism of Panini, translated by Srísá Chandra Vasu, B.A., Munsif, Gházipur.

"*Srídhár-Bháshá-Kosh*" (No. 4—1121 of the fourth quarter), in Hindi and Sanskrit, is a Hindi dictionary compiled by Pandit Srídhar Tripáthí.

"*Sharh-i-Vikáya Núr-ul-Hidáyá*" (No. 20—54 of the first quarter), in Arabic and Urdu is a commentary on the Vikáyá, with a translation in Urdu.

"*Mánava Dharwa Sástram*" (No. 19—874 of the third quarter), in Sanskrit and Hindi is a law work by Manu, with a commentary by Pandit Bhim Sen Sarmá, pupil of Swami Dayánand Saresvati.

"*Nirnaya-Sindhu-Satik*" (No. 20—1012 of the third quarter), in Sanskrit and Hindi, is a Mimánsá work by Kamlakár Bhatt, translated by Pandit Mihira Chandra, of Aligarh.

"*Bhaí Shajya Ratnávali Satik*" (No. 21—140 of the first quarter), in Sanskrit and Hindi, is a medical work, with a commentary by Pandit Rabidatt.

"*Arkprakás Satik má Vaidyatilak*" (No. 7—1307 of the fourth quarter), in Urdu and Sanskrit, is also a medical work, translated by Munshi Swami Dayal.

"*Proverbs and Folklore of Kumaun and Garhwál*" (No. 8—1190 of the fourth quarter) in Kumauni and Garhwáli hill dialects and English, compiled by Pandit Ganga Datta Upreti, late Extra Assistant Commissioner.

"*Meghadut,*" the first half, (No. 8—660 of the second quarter), in Sanskrit and Hindi is a poetical work rendered into Hindi verse, with notes and vocabulary.

"*Mandali-Mandan*" (No. 9—504 of the same quarter), in Sanskrit and Hindi, is a political work, versified by Pandit Sítá Rám Sarmá.

"*Vai-sé-Shika Darsanam Kanádi-Muni-pranitum Prákrita-bhashánuvad-Sahitám*" No. 26—185 of the first quarter), in Sanskrit and Hindi.

"*Prásnoponishad-bháshyam*" (No. 27—330 of the same quarter), in Sanskrit and Hindi, with notes by Pandit Bhim Sen Sarma.

"*Mundopanishad, Bashayam and Manduky Opanishad*" (Nos. 10—1043 and 11—1189 of the fourth quarter), in Sanskrit and Hindi, with a commentary by Pandit Ganes Datt Misra and Pandit Bhim Sen, are works on Vedant philosophy.

"*Idrák*" (No. 10—652 of the second quarter), in Urdu, Arabic, and Persian, is a work on theosophy.

"*Kurán-i-Majid Abyas*" (Nos. 30—53 and 42—234 of the first quarter), in Arabic and Urdu, printed in white letters, and "*Hamail-i-Sharif Mútárjan,*" in Arabic and Urdu, are religious works.

*The Sukla Yajur Veda of the branch of Mádhyandini* (No. 31—61 of the first quarter), with a commentary by Ubhata in Vaidic and Sanskrit, published by Pandit Kasi Nath, of Benares.

"*Ghayat-ul-Burhan fi-táwil-il-Kurán*" (No. 41—923 of the third quarter), and No. 22-1164 of the fourth quarter), in Arabic and Urdu, contain a key to the Kurán.

"*Majmú'a-i-Fatawi Kámil*" (No. 21—1125 of the fourth quarter), in Urdu, Persian and Arabic, is a collection of *Fatáwás*.

"*Bija-ganitam Satikam*" (No. 47—70 of the first quarter), in Sanskrit and Hindi, is algebra, by Bháskaracharya, commented by Pandit Durga Prasad.

There has been an increase in works on arts, fiction, history and geography, language, medicine, miscellaneous, politics, philosophy, religion, science (mathematical and mechanical) and science (natural and others).

10. Of the periodicals the following new ones have been started during the year.—

*English.*

"*The Parish Magazine, Allahabad*" (Nos. 2—894, 1—1044, and 3—1319 of the third and fourth quarters), edited by the Ven'ble Archdeacon of Lucknow.

"*The Indian Antiquary,*" Volume I, No. I (No. 1—289 of the first quarter), is devoted to historical comments and quotations from religious books, edited by Gobinda Chandra Mittra.

"*The Magazine of Indian Photographs*" (No. 1—1141 of the fourth quarter), in English, French, and German, is a monthly magazine devoted to the photographic representation of native art, architecture, industries, life, and character, edited by Mr. M. H. Park and Medame Theckla.

*Urdu.*

"*Ahmad,*" Volume I, No. 3 (No. 6—1182 of the fourth quarter), is a historical magazine.

"*Hamdard-i-Kaum*" (No. 19—441 of the second quarter), edited by Janaki Prasad, of Meerut.

"*Ratnakar,*" No. I (No. 1—1196 of the fourth quarter) contains—

(1) *Mahámári Sandarbh,* in which treatment of cholera and its preventive measures are given in the best and simplest language to enable even village people to help themselves in time of need. The prescriptions given here generally consist of one or two medicines such as would be procured everywhere very easily and at a very small cost. They have been tested and found useful by the author, an experienced physician in Allahabad.

(2) *Nután-Charitra,* 2nd volume (the 1st is already out), very interesting and calculated to help in the formation of character by way of a story in imitation of English novels. It describes a number of incidents of a young woman named Chitrakala showing unmistakeably what female education, if properly imparted, can accomplish.

(3) *Námáwali,* in which equivalent words are given in English and Hindi in rhyme for the benefit of young children, whose memory may be utilized by teaching these couplets by heart.

(4) *Vyavastha-Sagar,* containing High Court rulings in Hindi.

(5) *Congress-Sambad,* in which the advantages and disadvantages of the Congress have been made the subject of discussion by two imaginary persons, in Hindi rhyme, which is generally sung in the rainy season by village people, edited by Pandit Siva Rám Vaidya, of Allahabad.

The following periodicals still continue to be published:—

*Urdu.*

"*Tafríh-ul-Ulmá,*" "*Mufíd-ul-Muzarim,*" "*Husan,*" "*Vaisya-Hitkari,*" *Theosophical Society,*" "*Naghma-i-andlib-i-Moradabad,*" "*Gulshan-i-Sakhun,*" "*Arya Samáchár, Meerut,*" "*Bráhman Samáchár, Muzaffarnagar,*" *Murakka-i-Alám,*" "*Tuhfa-i-Maham-madiyya,*" and "*Makhzan-i-Masihi,*" *Lutf-i-Sakhun.*

*Hindi.*

"*Prempatra Radhaswani*" "*The Allahabad Review* (in English and Urdu)," "*Arya Siddhant*" (in Hindi, Sanskrit, and Vaidic).

11. The number of publications issued by each press in the North-Western Provinces and Oudh during the year under review will also appear from the statement annexed herewith. The one work printed in Ludhiana, Punjab, is also included in the statements. The last statements will show the number of publications on each subject, irrespective of language.

12. There were 1,373 publications in all the subjects during the year as against 1,117, of the last year. The various directions in which increase has taken place have been given above.

13. This report was due on the 1st of March 1895, but it could not be prepared in time on account of the delay in Press in the issue of the catalogue for the fourth quarter, which was sent to Press on the 2nd January, but was not published till the 23rd February.

## 1.—*English Language.*

| Subjects. | Original works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Drama | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Fiction | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| History and Geography | 14 | 4 | ... | ... | 18 | 5 | 13 | 18 |
| Language | 21 | 8 | 3 | 1 | 33 | 18 | 15 | 33 |
| Law | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Medicine | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 16 | 6 | ... | 1 | 23 | 2 | 21 | 23 |
| Philosophy (including Mental and Moral Science) | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Religion | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| Science (Mathematical and Mechanical) | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Do. (Natural and others) | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 78 | 19 | 3 | 2 | 102 | 28 | 74 | 102 |

## 2.—*Urdu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Biography | 4 | ... | ... | 1 | 5 | ... | 5 | 5 |
| Drama | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Fiction | 45 | ... | 2 | 6 | 53 | ... | 53 | 53 |
| History and Geography | 20 | 2 | ... | ... | 22 | 1 | 21 | 22 |
| Language | 57 | 24 | 12 | 3 | 96 | 45 | 51 | 96 |
| Law | 5 | 3 | 2 | ... | 10 | 1 | 9 | 10 |
| Medicine | 16 | 4 | 2 | 3 | 25 | ... | 25 | 25 |
| Miscellaneous | 100 | 12 | 3 | 11 | 126 | ... | 126 | 126 |
| Poetry | 37 | ... | ... | ... | 37 | ... | 37 | 37 |
| Philosophy (including Mental and Moral) | 32 | ... | ... | 1 | 33 | ... | 33 | 33 |
| Religion | 135 | 13 | 9 | 15 | 172 | ... | 172 | 172 |
| Science (Mathematical and Mechanical) | 10 | 3 | 6 | 4 | 23 | 11 | 12 | 23 |
| Do. (Natural and others) | 5 | 1 | ... | 1 | 7 | 1 | 6 | 7 |
| Voyages and Travels | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Total | 479 | 62 | 36 | 46 | 623 | 59 | 564 | 623 |

## 3.—*Hindi Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 16 | 1 | 1 | 2 | 20 | ... | 20 | 20 |
| Fiction | 19 | 3 | 2 | 1 | 25 | ... | 25 | 25 |
| History and Geography | 11 | 2 | 2 | 2 | 17 | 8 | 9 | 17 |
| Language | 25 | 10 | 14 | ... | 49 | 25 | 24 | 49 |
| Medicine | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Miscellaneous | 40 | 9 | 1 | 9 | 59 | ... | 59 | 59 |
| Poetry | 52 | 6 | 2 | 2 | 62 | ... | 62 | 62 |
| Politics | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral) | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Religion | 60 | 5 | 20 | 2 | 87 | ... | 87 | 87 |
| Science (Mathematical and Mechanical) | 10 | 4 | 7 | 1 | 22 | 8 | 14 | 22 |
| Do. (Natural and others) | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 245 | 40 | 49 | 20 | 354 | 41 | 313 | 354 |

## 4.—*Sanskrit Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 18 | 1 | ... | ... | 19 | 1 | 18 | 19 |
| Miscellaneous | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Philosophy (including Mental and Moral) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 17 | ... | ... | ... | 17 | ... | 17 | 17 |
| Total | 41 | 1 | ... | ... | 42 | 1 | 41 | 42 |

### 5.—*Arabic Language.*

| Subjects. | Original works. | | Republications. | Translations. | Total. | Educationals. | Non-educationals. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language | 1 | 1 | 1 | ... | 3 | ... | 3 | 3 |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Poetry | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral) | 3 | 6 | ... | ... | 9 | ... | 9 | 9 |
| Religion | 4 | 14 | 13 | 1 | 32 | ... | 32 | 32 |
| Total | 10 | 22 | 14 | 2 | 48 | ... | 48 | 48 |

### 6.—*Persian Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History and Geography | 5 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 7 | 4 | 5 | ... | 16 | 4 | 12 | 16 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 1 | 3 | 2 | ... | 6 | ... | 6 | 6 |
| Philosophy (including Mental and Moral) | 4 | 1 | 9 | ... | 14 | ... | 14 | 14 |
| Religion | 5 | 1 | ... | ... | 6 | ... | 6 | 6 |
| Voyages and Travels | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 23 | 9 | 16 | ... | 48 | 4 | 44 | 48 |

### 1.—*English and Urdu Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History and Geography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 16 | 3 | 1 | ... | 20 | 3 | 17 | 20 |
| Science (Natural and Others) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 18 | 3 | 1 | ... | 22 | 3 | 19 | 22 |

### 2.—*English and Hindi Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 8 | 2 | 1 | ... | 11 | 3 | 8 | 11 |

### 3.—*Urdu and Hindi Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History and Geography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 4 | ... | ... | ... | 4 | ... | 4 | 4 |

*4.—Urdu and Arabic Languages.*

| Subjects. | Original works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Law | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Medicine | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Religion | 18 | 4 | 5 | 7 | 4 | ... | 4 | 4 |
| Total | 18 | 5 | 5 | 8 | 6 | ... | 6 | 6 |

*5.—Sanskrit and Vaidic Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | 2 | ... | ... | 4 | ... | 4 | 4 |

*6.—Urdu and Persian Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Language | 3 | 1 | 2 | 2 | 8 | ... | 8 | 8 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral) | 2 | ... | ... | 3 | 5 | ... | 5 | 5 |
| Religion | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Total | 7 | 2 | 2 | 6 | 17 | ... | 17 | 17 |

*7.—Hindi and Sanskrit Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | .. | 1 | ... | 1 | 1 |
| Law | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 5 | ... | 1 | ... | 6 | ... | 6 | 6 |
| Poetry | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral) | 1 | 2 | ... | 4 | 7 | ... | 7 | 7 |
| Religion | 8 | ... | 1 | 6 | 15 | ... | 15 | 15 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 21 | 3 | 2 | 10 | 36 | ... | 36 | 36 |

*8.—Vaidic and Hindi Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |

*9.—Hindi and Gujrati Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*10.—Urdu and Sanskrit Languages.*

| Subjects. | Original works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Medicine | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | ... | ... | ... | 2 | 2 | ... | 2 | 2 |

*11.—Arabic and Persian Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral) | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Religion | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Total | 7 | ... | ... | 1 | 8 | ... | 8 | 8 |

*12.—English, Urdu, and Hindi Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*13.—Urdu, Persian, and Arabic Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Total | 3 | 1 | 1 | ... | 5 | ... | 5 | 5 |

*14.—Urdu, Hindi and Sanskrit Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*15.—Hindi, Sanskrit and Vaidic Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*16.—English, French and German Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*17.—English, Kumauni and Gurhwáli Hill Dialects.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*19.—Urdu, Hindi, Arabic, and Persian Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Table showing the total number of works published in each place and in each Press during the year 1894.*

| Place of publication. | Name of the Press. | Total number of works published in the Press. | Total number of works printed in each place. |
|---|---|---|---|
| Lucknow | Munshi Newal Kishore | 87 | |
| | ,, Gulab Sinha | 31 | |
| | Nami | 29 | |
| | Munshi Roshan Lal | 29 | |
| | Ishná Áshrá | 28 | |
| | Methodist Publishing House | 25 | |
| | Gulshan-i-faiz | 15 | |
| | Islám-i-Muhammadi | 10 | |
| | Anwár-i-Muhammadi | 19 | |
| | Printing | 9 | |
| | Yúsufi | 7 | |
| | Kaumi | 6 | |
| | Jáfari | 6 | |
| | Shaukat-i-Jáfari | 5 | |
| | Shaukat-i-Islám | 5 | |
| | Mustafái | 3 | |
| | Dabdaba-i-Ahmadi | 3 | |
| | Káshi Prakás | 3 | |
| | Ulwi | 3 | |
| | Sham-i-Awadh | 2 | |
| | Awadh Lal Press | 2 | |
| | Jubilee Printing Works | 2 | |
| | Mazhar-ul-Ajáib | 1 | |
| | Akhbar | 1 | |
| | Mazhar-ul-Ulúm | 1 | |
| | Ash-ul-Mátábi | 1 | |
| | Aryan Varmá-wa-Birádarán | 1 | |
| | Durga Prasád's | 1 | |
| | Girja-Bhushan | 1 | |
| | 'Ali | 1 | |
| | Victoria | 1 | |
| | Anwár-i-Haidarí | 1 | |
| | Hindu | 1 | 340 |
| Allahabad | Mission | 58 | |
| | Nazáir-Kanún-i-Hind | 29 | |
| | Indian | 27 | |
| | Sarasvati | 21 | |
| | Anwár-i-Ahmed | 21 | |
| | Church Mission Congregational | 16 | |
| | Námwar | 15 | |
| | Indian Christian | 9 | |
| | Zubdat-un-Nazair | 6 | |
| | Liverpool | 5 | |
| | Pioneer | 4 | |
| | Queen | 3 | |
| | Morning Post | 3 | |
| | Indian Herald | 2 | |
| | National | 2 | |
| | Dhármik | 2 | |
| | Satya Hittaishi | 2 | |
| | Government | 2 | |
| | Vidyá Dharama Bardhak | 1 | |
| | Union | 1 | |
| | Thanumat | 1 | |
| | Trades Circular | 1 | |
| | Educational | 1 | |
| | City Albion | 1 | 233 |
| Meerut | Vidyá Darpan | 61 | |
| | Juglá-Prakás | 38 | |
| | Janana-Prakás | 35 | |
| | Nizámi | 17 | |
| | Siddíki | 7 | |
| | Gulzar-i-Muhammadi | 5 | |
| | Fakhr-ul-Matábí | 2 | |
| | Vidyá-Bhushan | 1 | |
| | Hadikat-ul-Ulum | 1 | |
| | Saif-ul-Matábí | 1 | |
| | Sharf-ul-Matábí | 1 | |
| | Mufayyiz-i-Ámm | 1 | 170 |
| Agra | Mufid-i-'Amm | 49 | |
| | Muttra | 16 | |
| | Iláhi | 13 | |
| | Vidyá Bilás | 12 | |
| | Akbari | 10 | |
| | Moon | 9 | |
| | Amir-ul-Matábi | 7 | |
| | Medical | 6 | |
| | Islám | 6 | |
| | Riyáz-i-Haidri | 6 | |
| | Gulzár i-Haidri | 5 | |
| | Mumtázia | 4 | |
| | Ijaz-i-Muhammadi | 4 | |
| | Nagrí-Bilas | 3 | |
| | Gulshan-i-Riáz | 2 | |
| | Badi'-ur-Riáz | 2 | |
| | Bombay Prakás | 2 | |
| | Chitguph | 2 | |
| | Dabdabai-Haidri | 2 | |
| | Rájput | 1 | |
| | Shaukat-i-Shábjaháni | 1 | |
| | Sáligrám's | 1 | |
| | Indu-Prakás | 1 | 164 |
| Cawnpore | Ahmadi | 55 | |
| | Munshi Newal Kishore | 13 | |
| | Law | 12 | |
| | Christ Church Mission | 8 | |
| | Mahábír Prasád | 8 | |
| | Muhammadi | 3 | |
| | Intizámí | 2 | |
| | Nami | 2 | |
| | Nizámi | 2 | |
| | Kailás | 1 | |
| | Rasik | 1 | 107 |
| Benares | Bhárat-i-Jivan | 29 | |
| | Chandra Prabhá | 22 | |
| | Medical Hall | 17 | |
| | Amar | 10 | |
| | Printing | 4 | |
| | Hari Prakás | 4 | |
| | La'id-ul-Matábi' | 2 | |
| | Gauris | 2 | |
| | Rájrajesuari | 2 | |
| | Dharmámrit | 2 | |
| | Kásí Prakás | 2 | |
| | Qazair | 1 | |
| | Parmánand | 1 | |
| | Seant | 1 | |
| | Gorakhá-Sakhi-Vináyak | 1 | 100 |
| Bareilly | Nizámi | 44 | |
| | Rohilkhand Printing | 7 | |
| | Kaisari | 4 | 55 |
| Moradabad | Saiyid-ul-Matábi | 18 | |
| | Vidyá Bhushan | 12 | |
| | Gulzár-i-Ahmadi | 4 | |
| | Nayyir-i-A'zam | 3 | |
| | Urdu | 3 | |
| | Ihtishámia | 2 | |
| | Gulzár-i-Ibráhim | 2 | |
| | Naráyana Bháskar, Chandausi | 2 | |
| | Mihr-i-Hind | 1 | |
| | Rahbar | 1 | |
| | Atma Prakás | 1 | 49 |
| Farukhabad | Munshi Chintamani | 22 | |
| | Godharma Prakás | 10 | 32 |
| Aligarh | Muhammadan | 7 | |
| | Institute | 2 | |
| | Jagat Vinod | 1 | |
| | Bhárat Bandhu | 1 | 11 |
| Jaunpur | A'zam-ul-Matábi' | 11 | |
| | Ali | 8 | 19 |
| Bulandshahr | Barna-Prakás | 23 | 23 |

*Table showing the total number of works published in each place and in each Press during the year 1894.*—contd.

| Place of publication. | Name of the Press. | Total number of works published in the Press. | Total number of works printed in each place. | Place of publication. | Name of the Press. | Total number of works published in the Press. | Total number of works printed in each place. |
|---|---|---|---|---|---|---|---|
| Budaun . | Nasim-Sahar . . | 9 | 9 | Etah . . | Surma-i-Tur . . | 3 | 3 |
| Shâhjahânpur | Arya-Darpan . . | 9 | 9 | Partâbgarh . | Gulshan-i-Ahmadi . | 3 | 3 |
| Gorakhpur . | Anwâr-i-Yusufi . . | 4 | | Sultânpur . | Jubilee . . . | 2 | 2 |
| | Mission Orphanage . | 3 | 7 | Fyzabad . | Narâyâni . . . | 1 | |
| Fatehpur . | Nasim-i-Hind . . | 3 | | | Nasiri . . . | 1 | 2 |
| | L'ami-un-nur . . | 1 | | Bijnor . | Bahard-i-Hind . . | 1 | |
| | Ghuncha-i-Ummaid . | 1 | 5 | | Ilam-i-Muhammadi, Najibabad . . . | 1 | 2 |
| Muttra . | Gurjar . . . | 4 | | | | | |
| | Hardil' Aziz . . | 1 | | Mirzapur . | Legal Remembrancer . | 1 | 1 |
| | Muttra . . . | 1 | 6 | Fatehgarh . | Dilkushâ . . . | 1 | 1 |
| Almora . | Kumaun Printing Works | 5 | 5 | Hardoi . | Queen . . . | 1 | 1 |
| Muzaffarnagar | Faiz-i-'Amm . . | 5 | 5 | Mussoorie . | Mufassalite Printing Works . . . | 1 | 1 |
| Kheri . | Hindi Prabha, Lakhimpur . . . . | 5 | 5 | | | | |
| Rae Bareli . | Whish . . . | 3 | 3 | | | | 1,373 |

*Statement showing the number of publications during the year 1894 on each subject.*

| | |
|---|---|
| Arts | 7 |
| Biography | 6 |
| Drama | 30 |
| Fiction | 82 |
| History and Geography | 60 |
| Language | 259 |
| Law | 16 |
| Medicine | 38 |
| Miscellaneous | 230 |
| Poetry | 108 |
| Politics | 2 |
| Philosophy (including Mental and Moral) | 80 |
| Religion | 391 |
| Science (Mathematical and Mechanical) | 48 |
| Do. (Natural and others) | 12 |
| Voyages and Travels | 4 |
| TOTAL | 1,373 |

## PUNJAB.

From H. C. FANSHAWE, Esq., Officiating Chief Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department,—No. 212, dated Lahore, the 15th March 1895.

I am directed to forward herewith, for the information of Government of India, a copy of a letter No. 406, dated the 20th of February 1895, from the Director of Public Instruction, Punjab, enclosing a report by the Registrar, Education Department, on the publications registered in the Punjab, under Act XXV of 1867, during the year 1894.

From J. SIME, Esq., Director of Public Instruction, Punjab, to the Junior Secretary to the Government of the Punjab,—No. 406, dated the 20th February 1895.

I have the honour to forward the annual report on the books registered in the Punjab during the year 1894, under Act XXV of 1867, as furnished by the Registrar, Education Department.

From LALA RAM KISHEN, Registrar, Education Department, Punjab, to J. SIME, Esq., M.A., LL.D., Director of Public Instruction, Punjab,—No. 34, dated Lahore, the 15th February 1895.

I have the honor to forward my report on the publications registered in the Punjab, under Act XXV of 1867, during the year 1894, together with the necessary statistical forms.

2. The total number of publications catalogued during the year was 967, as compared with 1,452 registered during the previous year, showing a decrease of about 33 per cent. The falling off is general and can be traced against almost all the heads under which publications are grouped. It is attributable, to a great extent, to the fact that the Presses in the Province have now come to know that only the first editions have to be delivered for registration under the revised Act of 1890. It would seem also that since the law requires the submission of

books free of cost, a number of publications are not delivered for registration at all by the Presses. Besides, the year has been rather unhealthy, and this accounts, to a measure, for the paucity of literary productions. The year, however, has not been backward in producing works of merit and worth.

3. The number of books of which the copyright was registered during the year, fell from 182 to 160, but the fall is not proportionate to the general decline in the numbers received for registration, which is satisfactory.

4. Classified according to their languages the books, including periodicals for the previous year, and the year under report, stand as below :—

| | 1893. | 1894. |
|---|---|---|
| English | 77 | 63 |
| Arabic | 48 | 26 |
| Hindi | 76 | 65 |
| Kashmíri | 2 | 1 |
| Panjábi | 218 | 111 |
| Pashtu | 10 | 7 |
| Persian | 44 | 27 |
| Sanskrit | 8 | 4 |
| Sindhi | 58 | 23 |
| Urdu | 796 | 560 |
| Bilingual | 98 | 74 |
| Trilingual | 16 | 5 |
| Polyglot | 1 | 3 |
| TOTAL | 1,452 | 967 |

Urdu, as usual, embraces the largest number, which is 560, being over 57 per cent. of the total for the year, Punjabi is represented by 111, whilst Arabic includes 65 books, mostly religious and educational.

5. The publications for the year 1894, as arranged by the subjects treated of, and compared with those catalogued during 1893, are as follows :—

| | 1893. | 1894. |
|---|---|---|
| Arts | 2 | 4 |
| Biography | 31 | 14 |
| Drama | 17 | 15 |
| Fiction | 49 | 37 |
| History | 15 | 20 |
| Language | 192 | 96 |
| Law | 89 | 86 |
| Medicine | 75 | 42 |
| Miscellaneous | 219 | 218 |
| Poetry | 312 | 171 |
| Politics | 3 | 7 |
| Philosophy (including Mental and Moral Science) | 6 | 7 |
| Religion | 377 | 208 |
| Science (Mathematical and Mechanical) | 58 | 41 |
| Do. (Natural and other) | 6 | 3 |
| Voyages and Travels | 1 | ... |
| TOTAL | 1,452 | 967 |

The largest number of publications appears for the first time under Miscellaneous, the figure against which is almost the same as last year. Religion comes next with 208 books, mostly small pamphlets containing prayers, praises of God, and the lesser divinities, and controversial compositions. The important head of Travels and Voyages, heretofore meagre, has been totally blank this year.

6. The total number of publications registered during the year includes 873 books and 94 periodicals. The latter consisted of 43 legal, 16 medical, 8 religious, 19 miscellaneous, and 8 scientific.

7. The following publications may be noticed as specimens of the literary fruits of this Province for the year, as arranged according to the subjects treated of in them :—

## ARTS.

This year a few publications have appeared that might claim to be called works on technical subjects, as the existence of a number of Industrial and Arts Schools in this Province seems to have made the want of such books felt by those engaged in the promotion and acquisition of industrial arts. Indigenous arts and industries, however, are learnt not from

printed books, but on the manufactories and shops. The following will serve as specimens of the kind of productions received :—

(*a*) *Bayanjan Parkásh* (Urdú).—A work on cookery, including various methods of preparing Indian dishes, pickles and preserves.

(*b*) *Qawáid-ul-zil* (Urdú).—A treatise on the art of shading and perspective, as used in drawings of buildings, etc.

### Biography.

The progress made under this head is fair as regards the quality of the works produced, though the subject-matter of most of them is yet confined to translations of existing books or compilations effecting the lives of famous historical personages.

The following publications deserve a mention :—

(*a*) *Sawánih 'Umrí Rasúl-i-Maqbúl* (Urdú).—Life of Muhammad written from original sources and including the views of the two large sects, Shí'ás and Sunnís, in matters wherein they are slightly at variance with each other.

(*b*) *Wáqi'át-i-Muhammadíyah, Part I* (Urdú).—In this part the author gives an account of his travels, marvellous encounters with magicians and interviews with saints. Questions and answers on matters connected with theology and psychology are appended.

(*c*) *Swánih 'Umrí Hazrat-i-Shaikh Sa'dí* (Urdú).—The author, a well-known Urdu scholar, briefly describes a number of incidents from the poet's life, speaks of his education, travels and works, and criticises existing books on the subject.

### Drama.

The publications received are generally adaptations of old legends worked for stage purposes, and in a few cases, new stories exposing social evils arranged in the form of a drama. Of the 14 original works the following may be noticed :—

(*a*) *Dástán batarz-i-Sangít Raja Jasmat Singh wa Pirthí Singh* (Hindi).—Story of a Rájpút prince whom Aurangzeb enticed into his Court and confined in a dungeon, and of his rescue.

(*b*) *Knowledge.*—A dramatised story of two sisters who were courted simultaneously by a young fop, and who at length came to know in a curious way of the fraud perpetrated by him.

(*c*) *Hanúmán Nátak Satík* (Hindi) *in Panjábi characters.*—The story of Rámáyana in Hindi verse by a poet who flourished in the reign of Jahángír. It is said that this play was composed during the captivity of the author who was imprisoned by the emperor.

(*d*) *Makhmúr Chandki kaifiyat, etc.* (Urdú).—A tragical story of a drunkard who brought ruin on himself and his family, and eventually ended his miserable life in a jail.

### Fiction.

Twenty-nine original works, 1 republication and 7 translations have been classified under this head. Most of these books are fanciful tales, translations from foreign languages, and original compositions on social evils. The noteworthy feature of the literature in which our authors seem to interest themselves is the appearance of detective stories and love adventures on the models of some of the most sensational novels of the West. The following publications demand a passing notice :—

(*a*) *'Ajíb-o-gharíb Novel Khushháli, Báb-i-Awwal* (Urdú).—A social novel in which the author attempts to expose the evils of early marriage, and exhorts people to raise their moral tone of family life.

(*b*) *Motíon ká Jazíra, Jild-i-Awwal.*—An Urdú translation of an English novel full of adventures and perils in finding out the Island of Pearls, where a large treasure was hidden.

(*c*) *Bishá Brikshá, ya'ni Zehríla Drakht.*—An Urdú rendering of a Bengálí tale relating to the history of a happy family which was almost ruined by an indiscreet act of the head of the house.

(*d*) *Mysteries of Lahore, Volume I* (Urdú).—This publication aims at exposing the deeds of some of the leaders of the masses and the educated young who, while engaged in introducing reforms into society, are themselves at the same time drifting into evil habits most injurious to themselves and their associates.

The work is full of sensational stories of midnight revelry and crime. Books of this nature, instead of affording light reading to young people, are calculated to do them harm.

(*e*) *Mukhtasar Hikáyát ká silsila nambar ek, &c.*—This series of imaginary tales aims at reforming the Kashmírí Pandit community of Lahore, by showing them the necessity of relaxing their rigid custom of exclusively employing Kashmírí cooks instead of common Panjabi Brahmins in culinary service, which is a source of much trouble.

*History.*—A large number of publications registered under this head consists of works written for educational purposes. A few of the rest are works of interest and valuable additions to the historical literature of the province. The following need a mention :—

(*a*) *Tazkira-i-Marháhír, &c.* (Persian).—A description of the poets, princes, philosophers and others that are referred to in the University Courses in Persian.

(*b*) *Ahd-i-Hukúmat Khiláf-at-ul-Muminín Sultán 'Abdul Hamíd Khán Sání, &c.*—An Urdú translation of an English work on the life and government of Sultán 'Abdul Hamíd Khán, II of Turkey, with notes by the translator. The chief aim of the work is to defend and explain the policy followed by the Sultán during the last Russo-Turkish war, and in questions relating to Egypt.

(*c*) *Tawárikh-i-Gurú Khálsa, Bhág* 3 (Panjábi).—This is the 3rd volume of the voluminous history of the Sikhs written by a Panjábi scholar. The present volume contains an account of the 12 Sikh Misals or confederacies, the reign of Mahárája Ranjít Singh, and the Phulkján Princes. The work possesses great historical value, though in places it indulges in exaggerations and undue enlargement of facts.

(*d*) *Tawárikh-i-Khurshíd-i-Jahán* (Persian).—A history of the world, including chapters on the creation as told mostly by Asiatic authors, and as gleaned from the Muhammadan religious books and traditions.

(*e*) *Rusái bá Ikhtiyar wa Námí Khándán, Panjab.*—A translation of Colonel C. F. Massy's work, containing an account of the Raises and Chiefs of the Delhi, Jullundur, Peshawar and Deraját Divisions.

This is a supplement to Sir Lepel Griffin's Panjab Chiefs which included information respecting only the Lahore Division. The entire work is a highly valuable reference book.

*Language.*—All educational works on English, Vernacular and oriental classical literature and Grammar are grouped under this head. Of the 96 publications catalogued, 60 are original works, 25 new edltions, 4 republications and 7 translations. The following may be mentioned :—

(*a*) *Urdú Qánúní Dictionary.*—A dictionary containing explanations and equivalents of legal terms occurring in Indian Law books.

(*b*) *A Guide to Pashto, &c.* (Pashto-English).—Designed to help students preparing for the Higher and Lower Standard Examinations in Pashto. The book contains words, phrases and sentences on familiar subjects in English and Pashto.

(*c*) *Amar Kosh.*—A Sanskrit work containing synonyms arranged in verse according to the substances and ideas conveyed by them.

(*d*) *Jiwan Sudha, Part I.*—A Hindi Primer, being the first of the series which the author thinks of bringing out, including chiefly biographical accounts of the great men and women of India.

(*e*) *Al Hanfiyat wa bi hamisha ul Filah.*—An Arabic Grammar treating of Etymology with another work of the same character printed in the margin.

(*f*) *Nawín Parnáli Jiwan Sudha.*—A biographical Reader, including sketches from the lives of Gurú Bábá Nának and his four immediate successors.

(*g*) *Zakhíra-i-Firozí, &c.*—A hand-book of Urdú literature, comprising rhetoric, poetry, select proverbs and phrases, and a number of difficult Urdú verses with explanatory notes.

*Law.*—As many as 86 publications, including 26 original works, were received during the year. The demands of the legal practioners contributes to keep up a supply of law books, mostly Acts of the legislature, with or without comments, indices of judgments, and so forth.

The following may be noticed :—

(*a*) *A General Index of the Indian Law Reports of the High Courts, Madras, Bombay and Allahabad, from* 1876 *to* 1892.

(*b*) *A Digest of the Criminal Rulings of the Chief Court of the Panjab.*—Reported in the Punjab Records, from 1866 to 1893.

*Medicine.*—The number of books received has declined from 75 to 42, of which 17 represented the Yúnání, 3 the Vaidik, and 5 the European system of medicine, while 17 combined all or some of these modes. Though the largest number appears for the Yúnání way of treatment, the generality of the publications are of no great value.

The European medicine continues to be popular, and its knowledge is mostly acquired through English books imported from Europe.

The following works may be briefly noticed :—

(*a*) *Vaid Kalp Tarn.*—A large and comprehensive Hindí work on Vaidik medicine treating of the various diseases to which the human body is subject.

(*b*) *Tarajama-i-Tib-i-Yúsufí.*—An Urdú translation of a work on Yúnání medicine, including descriptions of, and prescriptions for, diseases of different kinds. Directions for the preservation of health are also appended.

(*c*) *Makhzan-i-Mufridát wa Murakkabát, &c.*—A list of medicines arranged alphabetically with notes relating to their uses, and a number of recipes for ordinary ailments.

(*d*) *Mujarrabát-i-Bu Alí Sina, &c.*—An Urdú translation of a medical work ascribed to the famous Arab physician, Bu Alí Sina, treating almost exclusively of the medicines calculated to stimulate animal passions.

(*e*) *Risála-i-Be-Dawa-Be Jharrah, &c.*—An Urdú translation of a German work on the way of preserving health and removing noxious matter from the human body by means of a steam bath.

(*f*) *Sanú'ál-i-Vaidak.*—Treats of the methods of preparing oxides of precious stones and metals, and includes recipes for several kinds of tonics according to the Vaidak system of medicine.

*Miscellaneous.*—All publications that cannot be classified under one or the other prescribed heads are grouped under this head. As many as 218 books against 219 in the previous year were registered during the year under report. The following will serve to show the nature of the productions received :—

(*a*) *A Rájput's observations on Social Reform in Rájpútána* (English).—An exposition of the rules of reform promulgated by the Walter Krit Rájpútra Hitkárí Sabhá with a view to improvement in the original decisions and to remove certain drawbacks existing therein.

(*b*) *Temperance Work in the Punjab* (English).—An account of the work done by the various temperance associations set on foot by Mr. W. S. Caine and certain gentlemen of this Province during the past three years.

(*c*) *Lekchar namber 16.*—An Urdú lecture delivered at the last Muhammadan Educational Conference, Aligarh, exhorting Muhammadans to encourage education on the lines adopted by Sir Saiyid Ahmad in the Aligarh College, and to cultivate self-respect and gentlemanly manners.

(*d*) *Mazmún Musalmánon-ki-Guzashta Ta'lím* (Urdú).—A brief review of the educational system of the ancient Muslims, showing what efforts were made by the early rulers of Islám in procuring valuable foreign works for translation into Arabic, in establishing educational institutions in various parts of their dominions, and providing them liberally with all that was needed for their intellectual improvement.

(*e*) *Sharíf Bibiyán.*—A monthly journal, including biographical sketches of famous women, instruction and advice to young girls, and practical lessons in the culinary art and needle-work.

(*f*) *Opinions on the Nautch Question.*—A move on the evil of celebrating marriage and other festivities by inviting professional dancing women, who are mostly of questionable reputation.

(*g*) *Aína-i-Alam.*—A monthly journal, containing articles on the social advancement of India and other subjects. It also includes interesting tales to be continued in future issues of the publication.

*Poetry.*—All Poetical compositions on various subjects, such as social, religious love, &c. including devotional songs, elegies and dirges, leaflets of verses expressive of sorrow at separation from the beloved, or ballads describing the transitory state of the enjoyments of

this world, are merged into this comprehensive head. The following might serve to show the nature of the publications received :—

(*a*) *The Last Moments of Partáp* (English).—A short poem describing the end of Partáp, a brave Rájpút Prince, who could not brook the rising power of Akbar. He fought to the last, and in his dying moments made his heir swear eternal warfare against the invaders.

(*b*) *Diwán-i-Háli.*—Poetical works of Maulaví Altáf Husain Háli, with a learned introduction on Urdu Poetry, past and pesent. The author refers to the requisites of good poetry, and suggests reform in metrical composition in order to model it in accordance with modern taste. Maulaví Háli is one of the best living Urdu poets and he has done much to elevate the tone and expand the range of Urdu Poetry. His works are highly popular, and the literature of the Province is indebted to him for chaste and melodious poems free from the uncouth sentimentalism of his predecessors.

(*c*) *Bhawishatarth Parkásh* (Hindi), *in Gurmukhi character.*—Relates certain symptoms, visions and events which, according to the author, who seems to have received his inspirations from the Hindu Puránás, are the fore-tellers of death.

(*d*) *Ustati Swámí Srí Guru Ratan Harkí.*—Hindi verses in Gurmukhi character containing a short account of the late poet and Saint Bháí Ratan Singh of Amritsar.

(*e*) *Hír Bhagwan Singh* (Panjábi).—An old love story of Ránjha, a Ját, and Hir, a young girl, of the Jhang district.

(*f*) *Tazmín-i-Arshad* (Urdú).—Deplores the fallen state of Islám and craves help from the Prophet.

(*g*) *Jauhar-i-Tegh.*—Verses written by a Muhammadan author at the request of a Sikh gentleman depicting the genuine patriotism of Gurú Gobind Singh, who is said to have sent two of his young sons to fight with a host of the enemies of his country and faith.

(*h*) *Sabhá Bilás.*—A collection of Hindi verses by select authors on different subjects designed to afford instruction and amusement.

*Politics.*—This head is always poorly represented in this Province. Only seven books were received, of which the following may be noticed :—

(*a*) *Report-i-Congress yá Sarguzasht-i-Lodar Castle.*—Describes how Muhammadan delegates were procured for the National Congress assembled at Allahabad, and the way in which a Mulla named Shaikh Madan was prevailed upon to accept the chair on the occasion, his name being changed to Háfiz Madad Ali Khán for the sake of keeping appearances.

(*b*) *Faryád-i-Hind* (Urdú).—The author complains of the inactivity, ignorance, and superstition of the people of India, and exhorts them to strive to ameliorate their condition.

*Philosophy.*—Only five books were registered under this head, of which the following need a mention :—

(*a*) *Gulzár-i-Theosophy.*—Translation of an English work on the nature of theosophy embodying, among other things, a brief description of the foundation of the Theosophical Society, the creation, the law of Metempsycosis and the existence of the mahátamas or sages.

(*b*) *Makhzan-i-Asrár-i-Theosophy* (Urdú).—A discussion by Mrs. Anne Beasant of the doctrine of Metempsycosis from the Hindú point of view.

(*c*) *Kahbhanjan.*—An Urdú translation, with comments, of the Sankhiyá Gítá of Kapel Maharíshí, in which the constitution of the elements of nature and the distinction between the soul and the mind (*manasa*) are discussed.

*Religion.*—Of the 208 publications catalogued under this head, 132 stand for Muhammadans, 22 for Hindús, 21 for Christians, 16 for Sikhs, 12 for the Arya Samájists, 4 for Brahmos, and 1 for Lál Begis or the sweeper caste. The Muhammadans, as usual, have been most active in producing religious literature in the shape of prayer books, works on tradition and controversial compositions, the latter being devoted to criticisms of the tenets of the other communities, or of the productions of the antagonistic sects of their common faith.

The following deserve a mention :—

(*a*) *A Lecture on the Arya Samáj.*—The lecturer explains in English in what condition Swámí Daya Nand Saraswatí found the Hindús, and how he strove to regene-

rate them, and mentions briefly the progress made by the ancient Rishís in all the departments of knowledge, &c.

(*b*) *Khálsá Dharam Shástar Sanskár Bhág* (Panjábi).—The author says that in Kaliyug (the present iron age) the only means of salvation is the repetition of the holy name of God, and in support of this statement quotes verses from the Sikh Granth. A description is given also of the chief religious rites ordained for the Sikhs.

(*c*) *Khat-i-Chicago* (Urdú).—A letter written by the Revd. Maulaví Imád-ud-dín in which he gives a brief account of his conversion to Christianity and a list of the Muhammadan gentlemen of India who have embraced the faith of Christ.

(*d*) *Sukhmaní Sáhib Ma'ní 'ám Matlab.*—A popular Sikh prayer book in Panjábi and a translation into Sindhí with notes and explanations.

(*e*) *Hídayah-i-Mujaddadiyah* (Persian).—A work on Sufism quoting authorities from the sayings of a number of Muhammadan saints.

(*f*) *Daqáyiq-ul-Akhbár, &c.* (Arabic and Persian).—Describes how the soul of the dead hovers round his house for one month after death, and for one year remains in the vicinity of his grave, after which it goes to a place where the souls of the departed assemble and live till resurrection.

(*g*) *Jahán-kí-Halákat aur Naját ka Taríqa* (Hindi).—The story of Adam and Eve, their disobedience and final fall, with the advent of Christ and his offer of salvation.

(*h*) *The Divine Wisdom of Indian Rishís, &c.* (English and Sanskrit).—A letter addressed by a Hindu to the Secretary of the World's Religious Parliament at Chicago, containing the substance of Vedic Truths and a summary of the six Hindú Shástrás with comments by the writer.

(*i*) *Harí Charitra, &c.* (English and Panjábi).—An attempt to show that Gurú Nának was a Nuncio of the Pope and preached the Gospel.

(*j*) *Asmár-i-Shírín* (Urdú).—A translation of an Arabic work in which the author, in the shape of a story, attempts to show the superiority of the Christian faith and to refute the objections brought against it.

*Science, Mathematical and Mechanical.*—Of the 41 books received, 31 are educational works, being class books in Arithmetic, Algebra, Euclid and so forth, the rest are non-educational, of which the following deserve a passing notice :—

(*a*) *A Mathematical Triumph.*—Assumes to be a demonstration of the trisection of a given rectilineal angle.

(*b*) *Lubb-ul-Lubáb fí Sharh-i-Khulásat-ul Hisáb.*—An Arabic work on Arithmetic dealing with rules relating to whole and fractional numbers.

*Science, Natural and other.*—Only three publications were registered, of which the following may be noticed :—

(*a*) *Sahifa-i-Fitrat.*—Urdú essays on physical, chemical and other subjects connected with natural phenomena.

*Voyages and Travels.*—No book has been received.

RAM KISHEN,
*Registrar, Educational Department.*

GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB DURING 1894, ARRANGED ACCORDING TO THEIR SUBJECT.

| Subjects. | Original Work. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Arts | 4 | ... | ... | ... | 4 | 1 | 3 | 4 |
| Biography | 10 | 2 | 2 | ... | 14 | ... | 14 | 14 |
| Drama | 14 | ... | ... | 1 | 15 | ... | 15 | 15 |
| Fiction | 29 | ... | 1 | 7 | 37 | | 37 | 37 |
| History | 8 | 7 | 3 | 2 | 20 | 12 | 8 | 20 |
| Language | 60 | 25 | 4 | 7 | 96 | 95 | 1 | 96 |
| Law | 26 | 3 | ... | 57 | 86 | 5 | 81 | 86 |
| Medicine | 29 | 2 | 2 | 9 | 42 | 3 | 39 | 42 |
| Miscellaneous | 133 | 31 | 11 | 43 | 218 | 104 | 114 | 218 |
| Poetry | 144 | 6 | 20 | 1 | 171 | ... | 171 | 171 |
| Politics | 5 | ... | 5 | ... | 7 | ... | 7 | 7 |
| Philosophy (including Mental and Moral Science) | 4 | ... | ... | ... | 5 | ... | 5 | 5 |
| Religion | 174 | 1 | 15 | 18 | 208 | ... | 208 | 208 |
| Science (Mathematical and Mechanical) | 24 | 10 | 5 | 2 | 41 | 31 | 10 | 41 |
| Do. (Natural and other) | 2 | 1 | ... | ... | 3 | 1 | 2 | 3 |
| Total | 666 | 88 | 65 | 148 | 967 | 252 | 715 | 967 |

*English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Language | 2 | 2 | ... | 1 | 5 | 5 | ... | 5 |
| Law | 19 | 1 | ... | ... | 20 | ... | 20 | 20 |
| Miscellaneous | 22 | 1 | 2 | ... | 25 | 4 | 21 | 25 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 5 | ... | 1 | ... | 6 | ... | 6 | 6 |
| Science (Mathematical and Mechanical) | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total | 55 | 4 | 3 | 1 | 63 | 11 | 52 | 63 |

*Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 6 | 2 | ... | ... | 8 | 8 | ... | 8 |
| Religion | 17 | ... | ... | ... | 17 | ... | 17 | 17 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 24 | 2 | ... | ... | 26 | 9 | 17 | 26 |

*Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Fiction | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Language | 3 | 3 | ... | 4 | 10 | 10 | ... | 10 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 4 | ... | ... | ... | 4 | 1 | 3 | 4 |
| Poetry | 26 | ... | 2 | 1 | 29 | ... | 29 | 29 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 7 | ... | ... | 2 | 9 | ... | 9 | 9 |
| Science (Mathematical and Mechanical) | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Total | 52 | 3 | 2 | 8 | 65 | 12 | 53 | 65 |

*Panjabi.*

| Subjects. | Original Works. First edition. | Original Works. New edition. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| History | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Language | ... | ... | ... | 2 | 2 | 2 | ... | 2 |
| Medicine | 1 | ... | 1 | ... | 2 | 1 | 1 | 2 |
| Miscellaneous | 4 | ... | ... | ... | 4 | 1 | 3 | 4 |
| Poetry | 63 | 2 | 12 | ... | 77 | ... | 77 | 77 |
| Religion | 16 | ... | 4 | ... | 20 | ... | 20 | 20 |
| Total | 88 | 2 | 17 | 3 | 110 | 4 | 106 | 110 |

*Pashto.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Religion | 1 | ... | ... | ... | 1 | | 1 | 1 |
| Total | 5 | ... | ... | ... | 5 | ... | 5 | 5 |

*Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History | 1 | ... | 1 | ... | 2 | 1 | 1 | 2 |
| Language | 2 | 4 | 1 | ... | 7 | 6 | 1 | 7 |
| Poetry | 3 | ... | 3 | ... | 6 | 3 | 3 | 6 |
| Religion | 12 | ... | ... | ... | 12 | ... | 12 | 12 |
| Total | 18 | 4 | 5 | ... | 27 | 10 | 17 | 27 |

*Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 4 | ... | ... | ... | 4 | 2 | 2 | 4 |

*Sindhi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| History | ... | 2 | 2 | ... | 4 | 4 | ... | 4 |
| Medicine | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 4 | ... | ... | ... | 4 | 3 | 1 | 4 |
| Poetry | 5 | ... | 1 | ... | 6 | ... | 6 | 6 |
| Religion | ... | ... | 1 | 2 | 3 | ... | 3 | 3 |
| Total | 13 | 3 | 4 | 3 | 23 | 7 | 16 | 23 |

*Urdu.*

| Subjects. | Original Works. First editions. | Original Works. New editions. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Arts | 1×3 | ... | ... | ... | 1×3 | 1 | 3 | 1×3 |
| Biography | 8 | 2 | 2 | ... | 12 | ... | 12 | 12 |
| Drama | 4 | ... | ... | 1 | 5 | ... | 5 | 5 |
| Fiction | 23 | ... | 1 | 5 | 29 | ... | 29 | 29 |
| History | 3 | 5 | ... | 2 | 10 | 7 | 3 | 10 |
| Language | 20 | 14 | 1 | ... | 35 | 35 | ... | 35 |
| Law | 7 | 2 | ... | 57 | 66 | 5 | 61 | 66 |
| Medicine | 26 | 1 | 1 | 9 | 37 | 2 | 35 | 37 |
| Miscellaneous | 96 | 30 | 9 | 43 | 178 | 94 | 84 | 178 |
| Poetry | 36 | 2 | 2 | ... | 40 | ... | 40 | 40 |
| Politics | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral Science) | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Religion | 79 | 1 | 7 | 12 | 99 | ... | 99 | 99 |
| Science (Mathematical and Mechanical) | 20 | 10 | 5 | ... | 35 | 26 | 9 | 35 |
| Do. (Natural and other) | 2 | 1 | ... | ... | 3 | 1 | 2 | 3 |
| Total | 334 | 68 | 29 | 129 | 560 | 171 | 389 | 560 |

*Kashmiri.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*Persian-Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | 1 | ... | 3 | 3 | ... | 3 |
| Miscellaneous | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Religion | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Total | 7 | ... | 1 | 1 | 9 | 4 | 5 | 9 |

*Panjabi-Urdu and Urdu-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 4 | ... | 1 | ... | 5 | 1 | 4 | 5 |

*Sanskrit-English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit-Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Total | 5 | ... | ... | ... | 5 | ... | 5 | 5 |

*Sanskrit-Urdu and Urdu-Sanskrit.*

| Subjects. | Original Works. First editions. | Original Works. New edition. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science) | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |

*Pashto-Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Arabic-Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | |
| Religion | 13 | ... | 1 | 1 | 15 | ... | 15 | 11 |
| Total | 14 | ... | 1 | 1 | 16 | 1 | 15 | 16 |

*Arabic-Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Religion | 3 | ... | 1 | ... | 4 | ... | 4 | 4 |
| Total | 6 | ... | 1 | ... | 7 | 3 | 4 | 7 |

*Arabic-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*Panjabi-English, English and Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 4 | ... | ... | ... | 4 | 2 | 2 | 4 |

*Hindi-English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*English-Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 10 | ... | 1 | ... | 11 | 11 | ... | 11 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 11 | ... | 1 | ... | 12 | 11 | 1 | 12 |

*English-Persian.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Hindi and Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Panjabi-Sindhi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Pashto-English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Urdu-Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 4 | ... | ... | ... | 4 | ... | 4 | 4 |

*Arabic and Gujrati.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Arabic-Persian-Pashto.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Sindhi, Persian and Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 1 | ... | | ... | 1 | .. | 1 | 1 |

*Pashto, Urdu and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Hindi, Persian, and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit, Hindi, and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Arabic, Urdu, Persian and Panjabi.*

| Subjects. | Original Works. First editions. | Original Works. New editions. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | .. | ... | ... | 1 | ... | 1 | 1 |

*Arabic-Pashto-Persian-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Arabic, Persian, Urdu and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

## CENTRAL PROVINCES.

From G. S. Hubard. Esq., Officiating Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department, No. 1429, dated Nagpur, the 4th March 1895.

In accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, I am directed to submit five statements giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890 (Printing Presses and Books), during the year 1894.

2. A summary of the contents of the statements is also submitted.

ANNUAL ANALYSIS OF BOOKS, etc., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867, AS AMENDED BY ACT X OF 1890, DURING THE YEAR 1894.

*English Language.*

| Subjects. | Original Works. First editions | Original Works. New editions. | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Law | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Mathematical and Mechanical Sciences | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Total | 6 | ... | 1 | 1 | 8 | 7 | 1 | 8 |

*English and Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Hindi Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Mathematical and Mechanical Sciences | 1 | 2 | ... | ... | 3 | 3 | ... | 3 |
| Total | 4 | 3 | ... | ... | 7 | 6 | 1 | 7 |

*Marathi Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 3 | 1 | ... | ... | 4 | 3 | 1 | 4 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Mathematical and Mechanical Sciences | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total | 11 | 1 | ... | ... | 12 | 5 | 7 | 12 |

*Drawing.*

| Subjects. | Original Works: First editions. | Original Works: New editions | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Arts . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Summary of contents of statements shewing analysis of publications registered in the Central Provinces during the year 1894.*

| Subjects. | Language. | Contents. |
|---|---|---|
| Language . . . . . | English . . | Bhashantar Pathmala, Part II (Translation of Vernacular Exercises into English). |
| Law . . . . . | Ditto . . | The Central Provinces Tenancy Act (IX of 1883), as amended by Act XVII of 1889, with notes, etc. |
| Miscellaneous . . . . | Ditto . . | (i) Geography of Africa; (ii) Geography of the Central Provinces; and (iii) Conduct Book. |
| Mathematical and Mechanical Sciences. | Ditto . . | (i) Middle School Arithmetic; (ii) Upper Primary Arithmetic; and (iii) Lower Primary Arithmetic. |
| Drama . . . . . | Maráthi . . | (i) Sangit Nala Damayanti Natak; (ii) Sangit Savitri Natak; and (iii) Sangit Indranil Padmavati Natak. |
| Fiction . . . . . | Ditto . . | Durdaivi Ramá (Unfortunate Ramá). |
| Miscellaneous . . . . | Ditto . . | (i) Madhya Pradeshacha Sankshipta Bhugol (The Central Provinces Geography), by Gopal Jiwaji; (ii) Górakshani Sabhéchá Chantha Várshik Report (Fourth Annual Report of the Górakshani Sabha); (iii) Koshtake (Tables of Weights and Measures); and (iv) Kindergarten. |
| Poetry . . . . . | Ditto . . | (i) Sangit Gódúkha Darpan (Mirror of cow's troubles described in verses); and (ii) Arváchin Sthitichá Kataw (Present state described in verses). |
| Mathematical and Mechanical Sciences. | Ditto . . | (i) Tondché Hisheb (Mental Arithmetic by Gopal Jiwaji; and (ii) Lower Primary Ganit Arithmetic. |
| Miscellaneous . . . . | Hindi . . | (i) Kindergarten; (ii) Shikshá Prabandha (School Management); and (iii) Acharan Pustak (Conduct Book). |
| Religion . . . . . | Ditto . . | Gyan Chalisa (Proofs in favour of Idolatry). |
| Mathematical and Mechanical Sciences. | Ditto . . | Mukhagra Ganit (Mental Arithmetic), by Dhundiraj Kesheo Laghate; (ii) Lower Primary Ganit (Arithmetic); and (iii) Upper Primary Ganit (Arithmetic). |
| Miscellaneous . . . . | English and Sanskrit | The Morris College Debating Club Lecture Series. |
| Arts . . . . . | Drawing . . | Kindergarten Drawing. |

Chief Commr.'s Office;
Central Provinces, Nagpur,

*The 4th March 1895.*

G. SHERLOCK HUBBARD,

*Offg. Asst. Secy. to the Chief Commr., Central Provinces.*

## BURMA.

From C. G. Bayne, Esq., Secretary to the Chief Commissioner, Burma, to the Secretary to the Government of India, Home Department,—No. 101-3B.—2, dated Rangoon, the 6th February 1895.

In accordance with the instructions contained in Home Department Resolution No. 1-461, dated the 12th September 1882, I am directed to submit the quarterly catalogues and tabular analyses of publications registered in this province during the year 1894 under Act XXV of 1867, as amended by Act X of 1890.

2. Judged by the marked decrease in the number of publications, literary activity declined during the year under report. This is probably due to the commercial depression which, there is reason to believe, has affected the book trade. There were 35 publications, of which 8 were printed at Mandalay, against 52 in 1893 66 in 1892, and 176 in 1891. Of the 35 publications, 1 was in Sgau-Karen and the rest were in English, Burmese, and Burmese and English or Pāli. Sixteen of them were designed for educational purposes, and 11 were

classified under the head "Religion." The above figures show that for the present religion and education still continue to engage most of the attention of literary aspirants in Burma.

3. The only works deserving of notice are the new edition of Judson's dictionary and the "Celestial Mirror," by J. A. Maung Gyi and Cheah Toon Hoon. The new edition of Judson's dictionary was prepared by Mr. R. C. Stevenson, of the Burma Commission, and is the result of many years' labours. Dr. Judson's work has been enlarged by many new words, examples, and phrases, and the dictionary, in its present shape, has been pronounced by competent judges to be a most valuable addition to Anglo-Burmese literature. The "Celestial Mirror" is a collection of Chinese tales translated into English. Although the language of the translation is fair, the moral tone of the stories selected is not of a high order.

*General Department Notification No. 92, dated Rangoon, the 4th April 1894.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, the following catalogue of books registered in Burma during the quarter ending the 31st March 1894 is published for general information :—

| No. | Title of books and contents of title page. | Language. | Subject. | Whether original, translation, or re-publication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from Press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | Rs. A. P. | | |
| 1 | The Sensational Rangoon Assault Case. | English . . | Miscellaneous. | Original . . | P. Madooray Pillay | D'Vauz Press, No. 46, Sule Pagoda road, Rangoon. | G. W. D'Vauz . | 25th November 1893. | 148 | Dy. 8vo. . . | 1st | 500 | Printed | ... | ... | |
| 2 | The Outward Man and the Inward Man. | Do. . . | Religion . | Do. . . | Maung Ba Wa . | Do. . . . | Do. . . . | 4th November 1893. | 111 | Do. . . | Do. | 500 | Do. | 1 0 0 | ... | |
| 3 | *Hints in the Burmese Language, Part I.* | English-Burmese. | Language . | Do. . . | Maung Maung . | Do. . . . | Do. . . . | 27th January 1894 | 204 | Do. . . | Do. | 1,000 | Do. | 1 8 0 | ... | |
| 4 | *Model Questions on the Middle School Course, 1893.* | English . . | Do. . . | Do. . . | R. A. Findlay and W. J. H. Redmond. | Do. . . . | Do. . . . | 29th January 1894 | 15 £ | 12mo. . . | Do. | 500 | Do. | 0 8 0 | ... | |
| 5 | The Celestial Mirror . | Do. . . | Miscellaneous. | Translation . | J. A. Maung Gyi and Chea Toon Hoon. | Do. . . . | Do. . . . | 16th January 1894 | 135 | Dy. 8vo. . . | Do. | 1,000 | Do. | 6 0 0 | ... | |
| 6 | *Analysis of English History.* | Do. . . | History . . | Original . . | R. A. Findlay. . | Do. . . | Do. . . . | 3rd January 1894 | 98 | 12mo. . . | Do. | 1,000 | Do. | 0 12 0 | ... | |
| 7 | *Nâmarûpamâlâ and three others.* | Pali Burmese . | Language . | Do. . . | Myadaung Sayadaw | Mandalay . . | Maung Po Thet . | 31st January 1894 | 152 | Dy. 8vo. . . | Do. | 1,000 | Do. | 0 10 0 | ... | A Pâli grammar. |
| 8 | The Baptist Principles . | Sgau-Karen . | Religion . | Do. . . | Rev. T. Thenbya, M.A. | Rangoon . . | A. B. M. Press . | 16th February 1894. | 159 | Do. . . | Do. | 1,000 | Do. | 1 0 0 | ... | |
| 9 | *English and Burmese Dictionary.* | English-Burmese. | Language . | Re-publication | Dr. A. Judson . | Do. . . . | Do. . . . | 23rd February 1894. | 930 | Rl. 8vo. . . | 4th | 1,000 | Do. | 10 0 0 | ... | |
| 10 | Kâyanupassanâ and Catu-rârakkha. | Pali-Burmese . | Religion . | Original . . | Thalôn and Thingaza Sayagaws. | Mandalay . . | Maung In . . | 5th February 1894. | 39 | Dy. 8vo. . . | 1st | 7,000 | Do. | 0 2 0 | ... | |
| 11 | Ngathana" Adhikarana, Chakanda and Visajjanâ. | Do. . . | Do. . . | Do. . . | Pôngyi U Athapa . | Do. . . . | Do. . . | 1st February 1894. | 67 | Do. . . | Do. | 300 | Do. | 0 3 0 | ... | A dissertation on meritorious and evil deeds. |
| 12 | Dithibhedana Gâtha . | Do. . . | Do. . . | Do. . . | Myadaung Sayadow | "Friend of Pegu" Press. | Maung Po Hla . | 1st July 1893 . | 29 | 8vo. . . | Do. | 1,000 | Do. | 0 2 0 | ... | |

N. B.—Works, the titles of which appear in *italics* are designed for educational purposes.

By order,
F. C. GATES,
*Secretary.*

*General Department Notification No. 182, dated Rangoon, the 7th July 1894.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, the following catalogue of books registered in Burma during the quarter ending the 30th June 1894 is published for general information :—

| No. | Title of books and contents of title-page. | Language. | Subject. | Whether original, translation, or re-publication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from Press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of Propietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | Rs. A. P. | | |
| 1 | Moyle's Criminal Circulars, 1872—1893, with notes, introduction, etc., Volume I. | English | Law | Original | J. Copley Moyle. | The Bulletin Press, No. 377, Upper Main Road, Moulmein. | Maung Shwe Thaw. | 28th February 1894. | 1,352 | 8vo. | 1st | 250 | Printed | 12 0 0 | J. Copley Moyle, Upper Main Road, Moulmein. | Copyright registered, on 3rd April 1894. |
| 2 | *Course of Physical Training for Primary Schools, by W. Bell, M.d.* | Burmese | Miscellaneous | Translation | A. W. Lonsdale | Rangoon | A. B. M. Press | 31st March 1894 | 91 | Dy. 16mo. | Do. | 2,000 | Do. | 0 4 0 | ..... | |
| 3 | Rûpapakâsanî, Akkhyâta padamâlâ, and Gananamsagga. | Pâli-Burmese. | Language | Original | Myadaung Sadaw | Mandalay | Maung Po Thet | Do. | 233 | Rl. 8vo. | 2nd | 600 | Do. | 1 0 0 | ..... | A Pâli grammar. |
| 4 | Hnakyeikshitsu Payashiko and nine others. | Do. | Religion | Do. | Pôngyi U Pandawuntha. | Do. | Maung In | 15th April 1894. | 53 | Dy. 8vo. | 1st | 1,000 | Do. | 0 8 0 | ..... | |
| 5 | A Hand-book for Catechists. | Burmese | Do. | Do. | Reverend Father D'Cruz. | St. Peter's institute Press, Bassein. | Rai Paw U | 10th April 1894. | 202 | 4to. | 2nd | 1,000 | Do. | 0 10 0 | ..... | |
| 6 | An Abridgment of the Christian Doctrine. | Do. | Do. | Do. | Do. | Do. | Do. | 15th April 1894. | 89 | 8vo. | 7th | 2,500 | Do. | 0 3 0 | ..... | |
| 7 | Tables for computing the cubical contents of round logs. | English | Science (mathematical). | Do. | P. J. Carter | Rangoon | J. F. Regan, Superintendent, Government Printing, Burma. | 1st June 1894 | 25 | Dy. long 8vo. | 2nd | 1,200 | Do. | 1 0 0 | P. J. Carter, Rangoon. | Copyright registered on 8th June 1894. |
| 8 | *The Eastern Primer, No. 1.* | Do. | Language | Do. | ..... | Do. | A. B. M. Press | Do. | 80 | Dy. 16mo. | 5th | 2,000 | Do. | 0 4 0 | ..... | |
| 9 | *Translation Exercises for Burmese boys.* | English-Burmese. | Do. | Do. | R. Knight | Do. | Do. | 7th June 1894 | 87 | Large 8vo. | 1st | 5,000 | Do. | 0 8 0 | R. Knight, Headmaster, Primary Department, Rangoon College. | Copyright registered on 15th June 1894. |

*N. B.*—Works, the titles of which appear in *italics*, are designed for educational purposes.

By order,
F. C. Gates,
*Secretary.*

*General Department Notification No. 237, dated Rangoon, the 1st October 1894.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 30th September 1894 is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original translation, or re-publication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from Press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | Rs. A. P. | | |
| 1 | *Bailey's "How to teach the Babies."* | Burmese | Language | Translation | The Editor, Vernacular Text-book Committee. | Rangoon | A. B. M. Press | 10th July 1894 | 119 | Dy. 8vo. | 1st | 1,000 | Printed | 1 0 0 | ... | |
| 2 | *The IIIrd and IVth Standard Geography.* | Do. | Do. | Original | Tha Do Kaing | Mandalay | Maung Shwe Lwin "Star of Burma" Press. | 1st July 1894. | 43 | Rl. 8vo. | Do. | 1,000 | Do. | 0 4 0 | ... | |
| 3 | *Translation Exercises for Burmese boys, Part II.* | English-Burmese. | Do. | Do. | R. Knight | Rangoon | A. B. M. Press | 20th July 1894 | 129 | Dy. 8vo. | Do. | 5,000 | Do. | 0 10 0 | ... | |
| 4 | *Thônsaungdwè or Notes of Janaka, Veshantara, and Anatkathana.* | Burmese | Do. | Do. | Maung Po Yin. | Sitkèkôn quarter, 3rd division, Moulmein. | Maung Tun Byu. | 14th July 1894 | 73 | Rl 8vo. | Do. | 1,000 | Do. | 0 12 0 | Maung Po Yin. Pâli Teacher, Dawèzu quarter, Moulmein. | Copyright registered on 27th July 1894. |
| 5 | The Save Regina Tales for the Young, No. 2. | English | Religion | Do. | J. Simeon. | St. Peter's Institute Press, Bassein. | Rai Paw U | 5th August 1894 | 18 | 8vo | Do. | 1,000 | Do. | 0 0 6 | ... | |

*N. B.*—Works, the titles of which appear in *italics*, are designed for educational purposes.

By order,

F. C. GATES,

*Secretary.*

*General Department Notification No. 3, dated Rangoon, the 1st January 1895.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 31st December 1894 is published for general information :—

| No. | Title of book and contents of title page. | Language. | Subject. | Whether original, translation, or re-publication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from Press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copy-right. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | *R a. p.* | | |
| 1 | Kâmâdin avakathâ, Ovâdakathâ, Dhammapâna Shubwè and Upâsakovada Shubwè. | Pali-Burmese | Religion . | Original . | Shwegyin Sadaw U Zagaya. | Mandalay . . | Maung in *Mandalay Times* Press. | 15th August 1894 | 88 | Dy. 4to. . | 1st | 409 | Printed | ... | ..... | A collection of religious discourses. |
| 2 | *Course of Physical Training for Middle Schools, by W. Bell, M.A.* | Burmese . | Miscellaneous | Translation . | A. W. Lonsdale . | Rangoon . . | A. B. M. Press . | 29th September 1894. | 168 | Dy. 16mo. . | ,, | 2,000 | Do. | 0 6 0 | ..... | |
| 3 | Buddhist Law of Inheritance. | Do. . | Law . . | Original . | Maung Chan Tun Aung and Maung Kyaw Zan U. | Akyab . . | Kaung Chan Rhi | 27th September 1894. | 12 | 8vo. . . | ,, | 500 | Do. | 0 8 0 | ..... | |
| 4 | *A Companion to Royal Reader No. II.* | English-Burmese. | Language . | Do. . | Robbie Maung Lwin. | Rangoon . . | A. B. M. Press . | 12th October 1894. | 110 | Cap. 16mo. . | 2nd | 1,000 | Do. | 0 8 0 | ..... | |
| 5 | *A Key to the English VIIth Standard Course, 1894-95.* | English . | Do. . | Do. . | W. E. Mack, B.A. | Do. . . | Do. . | 14th November 1894. | 80 | 8vo. . . | 1st | 1,000 | Do. | 1 4 0 | ..... | |
| 6 | A Manual of Buddhist Law. | Do. . | Law . . | Do. . | Henry M. Lütter . | *Star of Burma* Press, B Road, Mandalay. | Maung Shwe Lwin. | 14th November 1894. | 108 | Dy. 8vo. . | 2nd | 500 | Do. | 6 0 0 | ..... | |
| 7 | *The Thinbóngyi Reader* . | Burmese . | Language . | Do. . | A. W. Lonsdale . | Rangoon . | A. B. M. Press . | 1st December 1894. | 70 | Ry. 16mo. . | 4th | 2,500 | Do. | 0 4 0 | ..... | |
| 8 | "In Memoriam," Right Rev. Dr. P. A. Bigandet, K.C.C.I., F.C.U., Bishop of Ramatha and Vicar Apostolic of Southern Burma. | English . | Biography . | Do. . | J. Simeon . . | St. Peter's Institute Press, Bassein. | Rai Paw U . | 14th November 1894. | 75 | 4to. . . | 1st | 200 | Do. | 1 0 0 | ..... | |
| 9 | Festivals and Ceremonies of the Catholic Church. | Burmese . | Religion . | Do. . | Rev. Father D'Cruz | Do. | Do. . | 15th November 1894. | 149 | 4to. . . . | ,, | 1,000 | Do. | 0 8 0 | ..... | |

*N.B.*—Works, the titles of which appear in *italics* are designed for educational purposes.

By order,
F. C. GATES,
*Secretary.*

*Analysis of publications in the English language, etc.*

| Subjects. | Original Works. First editions. | Original Works. New editions. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Language | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |
| Law | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Science (Mathematical and Mechanical) | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Do. (Natural, etc.) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 8 | 3 | ... | 1 | 12 | 4 | 8 | 12 |

*Analysis of publications in the Burmese language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 2 | 1 | ... | 1 | 4 | 4 | ... | 4 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | 2 | 2 | 2 | ... | 2 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 1 | 2 | ... | ... | 3 | ... | 3 | 3 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural, etc.) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 4 | 3 | ... | 3 | 10 | 6 | 4 | 10 |

*Analysis of publications in the English and Burmese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 3 | 1 | 1 | ... | 5 | 5 | ... | 5 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural, etc.) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 3 | 1 | 1 | ... | 5 | 5 | ... | 5 |

*Analysis of publications in the Pali and Burmese languages, etc.*

| Subjects. | Original Works. — First editions. | Original Works. — New editions. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |
| Law | ... | ... | ... | | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | .. | ... | ... |
| Philosophy | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural, etc.) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 6 | 1 | ... | ... | 7 | 1 | 6 | 7 |

*Analysis of publications in the Sgau-Karen language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | .. |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural, etc.) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*General Analysis.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | .. |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | .. | ... | ... | .. | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | 1 | ... | ... | . | 1 | 1 | ... | 1 |
| Language | 8 | 4 | 1 | 1 | 14 | 13 | 1 | 14 |
| Law | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Medicine | .. | ... | ... | ... | ... | ... | | ... |
| Miscellaneous | 1 | ... | ... | 3 | 4 | 2 | 2 | 4 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 9 | 2 | ... | ... | 11 | ... | 11 | 11 |
| Science (Mathematical and Mechanical) | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Do. (Natural, etc.) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 22 | 8 | 1 | 4 | 35 | 16 | 19 | 35 |

## ASSAM.

From P. G. MELITUS, Esq., Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. $\frac{12\text{-Regn.}}{605\ J.}$, dated Shillong, the 12th February 1895.

With reference to the Resolution of the Government of India in the Home Department, No. 1—463, dated the 12th September 1882, I am directed to forward a copy of letter No. 3, dated the 29th January 1895, from the Registrar of Books, Assam, submitting the annual report and analysis of publications registered during the year 1894 under Act XXV of 1867, as modified by Act X of 1890.

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From J. WILSON, Esq., M.A., Director of Public Instruction and Registrar of Books, Assam, to the Secretary to the Chief Commissioner of Assam,—No. 3, dated the 29th January 1895.

I have the honour to submit herewith a statement in the form prescribed by the Government of India of the publications registered in the province of Assam during the year 1894 under the provisions of Act XXV of 1867, as modified by Act X of 1890. From the statement it will be seen that 11 works were registered during the year 1894, against the same number in the preceding year. Of these, 5 were educational and 6 non-educational, and 9 were first editions and 2 new editions.

The number of copies of educational works decreased from 6,000 in 1893 to 4,125 in 1894, and that of non-educational from 3,050 to 3,000.

2. The publications registered during the year of report came under the following heads:—

| | |
|---|---|
| 1. Language | 2 |
| 2. Law | 2 |
| 3. Miscellaneous | 1 |
| 4. Poetry | 1 |
| 5. Religion | 3 |
| 6. Science (Mathematical) | 2 |
| TOTAL | 11 |

3. No copyright of any publications was registered during the year 1894.

4. In accordance with the instructions contained in the Government of India, Home Department, Resolution No. 1—463, dated the 2nd September 1882, separate statements showing the languages in which the books were published are herewith submitted.

5. No necessity arose for any prosecution under section 16 of the Act for non-delivery of books.

6. No periodicals were registered during the year of report.

7. No books were catalogued during the 2nd quarter of the year under report; the catalogues for the 1st, 3rd, and 4th quarters are herewith submitted.

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ANALYSIS OF PUBLICATIONS REGISTERED IN ASSAM UNDER ACT XXV OF 1867 DURING THE YEAR 1894.

| SUBJECTS. | Books published in English and other European languages. | | Books published in the vernacular languages spoken in the Province. | | Books published in Indian classical language. | | Books published in more than one language. | | REMARKS. |
|---|---|---|---|---|---|---|---|---|---|
| | 1893. | 1894. | 1893. | 1894. | 1893. | 1894. | 1893. | 1894. | |
| Law | ... | ... | 1 | 2 | ... | ... | ... | ... | |
| Science (Mathematical and Mechanical) | ... | ... | ... | 2 | ... | ... | ... | ... | |
| Poetry | ... | ... | 1 | 1 | ... | ... | ... | ... | |
| Religion | ... | ... | 3 | 3 | ... | ... | ... | ... | |
| Language | ... | ... | 5 | 2 | ... | ... | 1 | ... | |
| Miscellaneous | ... | 1 | ... | ... | ... | ... | ... | ... | |
| TOTAL | ... | 1 | 10 | 10 | ... | ... | 1 | ... | |
| Original work — First edition | ... | 1 | 6 | 8 | ... | .. | 1 | ... | |
| Original work — New edition | ... | ... | 4 | 2 | ... | ... | ... | ... | |
| TOTAL | ... | 1 | 10 | 10 | ... | ... | 1 | ... | |
| Educational work | ... | ... | 5 | 5 | ... | ... | 1 | ... | |
| Non-educational work | ... | 1 | 5 | 5 | ... | ... | ... | ... | |
| TOTAL | ... | 1 | 10 | 10 | ... | ... | 1 | ... | |

*Abstract of the Subjects.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Poetry | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Science (Mathematical and Mechanical) | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Law | 2 | .. | ... | ... | 2 | ... | 2 | 2 |
| Language | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Total | 9 | 2 | ... | ... | 11 | 5 | 6 | 11 |

*English Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bengali Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Law | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Science (Mathematical and Mechanical) | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total | 8 | 2 | ... | ... | 10 | 5 | 5 | 10 |

H. CORKERY,
for *Director of Public Instruction, and*
*Registrar of Books, Assam.*

# ASSAM LIBRARY.

*Catalogue of Books for the quarter ending the 31st March 1894.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the title-page is not in that language). | Language in which the book is written. | Name of author, translator, or editor of the book, or any part of it. | Subject. | Place of printing and place of publication. | Name or firm of printer, and name or firm of publisher. | Date of issue from the Press, or of publication. | Number of sheets, leaves, or pages. | Size. | First, second, or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright, or any portion of it. | Date of entry. | Remarks. |
| | BENGALI BOOKS. | | | | | | | | | | | | | | | |
| | The following book is designed for educational purposes:— | | | | | | | | | | | | | | | |
| | *MATHEMATICS.* | | | | | | | | | | | | *R a. p.* | | | |
| 1 | Dharapath, or Tables . | Bengali . | Golam Samdar Rahaman Chaudhuri. | Mathematics. | Paridarsak Press, Sylhet. | Rajkumar Das | 1st Nov. 1893 . | 20 pages . | 12mo. . | First edition | 1,000 | Printed . | 0 1 3 | No copyright registered, and therefore no date of entry. | | |
| | *RELIGION.* | | | | | | | | | | | | | | | |
| 2 | Parmartha Sangit (Religious Songs). | Ditto . | Ram Kumar Nandi. | Religion . | Ditto . . | Ditto . . | Ditto . . | 24 ,, . | 8vo. . | Ditto | 1,000 | Ditto . | 0 4 0 | Ditto ditto . | | Contains religious songs. |
| 3 | Tatta Parichaya (Explanation of truths). | Ditto . | Sris Chandra Das Astapati. | Ditto . | Srihattabasi Press. | Surendra Nath Das. | 25th Sept. 1893 | 46 ,, . | 8vo. . | Ditto . | 500 | Ditto . | 0 4 0 | Ditto ditto. | | |

SHILLONG;
*The 12th April 1894.*

J. WILLSON,
*Director of Public Instruction*
*and Registrar of Books, Assam.*

# ASSAM LIBRARY.

*Catalogue of Books for the quarter ending the 30th September 1894.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the tit le-page is not in that language.) | Language in which the book is written. | Name of author, translator, or editor of the book, or any part of it. | Subject. | Place of printing and place of publication. | Name or firm of printer, and name or firm of publisher. | Date of issue from the Press, or of publication. | Number of sheets, leaves, or pages. | Size. | First, second, or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright, or any portion of it. | Date of entry. | REMARKS. |
| | *ENGLISH BOOKS.* | | | | | | | | | | | | R a. p. | | | |
| | MISCELLANEOUS. | | | | | | | | | | | | | | | |
| 4 | The Mazumdar Family of Sylhet. | English . | Majid Bukth Mazumdar. | Miscellaneous. | New "Paridarsak" Press. | K. C. Roy . | 15th July 1894 | 34 pages . | 8vo. . | First . | 500 | Printed . | ..... | No copyright registered. | 31st July 1894. | Gives a brief sketch of the Mazumdar Family of Sylhet. |
| | *BENGALI BOOKS.* | | | | | | | | | | | | | | | |
| | *The following four books are designed for educational purposes:—* | | | | | | | | | | | | | | | |
| | POETRY. | | | | | | | | | | | | | | | |
| 5 | Kavitakusum, Prathambhag, or Flower of Poetry, Part I. | Bengali . | Baradakinkar Sen. | Poetry . | "Srihattabasi" Press, Sylhet. | Surendra Nath Das. | 20th July 1894 | 25 „ . | 12mo. . | Eleventh . | 1,000 | Ditto . | 0 2 0 | Ditto . | Ditto . | Treats of the description of morning, of good boys, of change of seasons, of two friends, of liberty, of mother, etc. |
| | LANGUAGE. | | | | | | | | | | | | | | | |
| 6 | Prathambhag Padypustaker Arthabahi, or Key to Poetical Reader, Part I. | Ditto . | Koti Chand Das. | Language. | "Paridarsak" Press, Sylhet. | Raj Kumar Das. | 2nd June 1894 | 24 „ . | 12mo. . | Eighth . | 1,000 | Ditto . | 0 1 6 | Ditto . | Ditto . | Meaning-book of Poetical Reader, Part I. |
| 7 | Pramodpather Arthapustak | Ditto . | Not mentioned | Ditto . | New "Paridarsak" Press, Sylhet. | Kirti Chandra Roy. | 10th July 1894 | 43 „ . | 12 mo. . | First . | 125 | Ditto . | 0 4 0 | Ditto . | Ditto . | Ditto of Pramodpath. |
| | MATHEMATICS. | | | | | | | | | | | | | | | |
| 8 | Saral Parimiti Siksha . | Ditto . | Mathura Nath Chaudhuri. | Mathematics. | "Paridarsak" Press, Sylhet. | Raj Kumar Das. | 11th July 1894 | 44 „ . | 12 mo. . | Ditto . | 1,000 | Ditto . | 0 2 0 | Ditto . | Ditto . | Treats of rules and formulas for teaching Mensuration under native method. |
| | RELIGION. | | | | | | | | | | | | | | | |
| 9 | Satyanarayaner Panchali, or Verses in connection with the Worship of God Satyanarayan. | Ditto . | Pratap Chandra Das. | Religion . | New "Paridarsak" Press, Sylhet. | Kirti Chandra Roy. | 1st July 1894 | 12 „ . | 12 mo. . | Ditto . | 500 | Ditto . | 0 4 0 | Ditto . | Ditto . | Treats of the Worship of God Satyanarayan. |
| | LAW. | | | | | | | | | | | | | | | |
| 10 | Fauzdari Nazir Sangraha, Part V (a collection of Criminal Law precedents from the Indian Law Reports, 1893). | Ditto . | Chaitainya Charan Das. | Law . | "Srihattabasi" Press. | Surendra Nath Das. | 17th July 1894 | 77 „ . | 8 vo. . | Ditto . | 250 | Ditto . | 0 10 0 | Ditto . | Ditto . | Contains decision of the four High Courts in criminal cases, 1893. |

SHILLONG;
*The 2nd October 1894.*

J. WILLSON,
*Director of Public Instruction and Registrar of Books, Assam.*

# ASSAM LIBRARY.

*Catalogue of Books for the quarter ending 31st December 1894.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the title-page is not in that language). | Language in which the book is written. | Name of author, translator, or editor of the book, or any part of it. | Subject. | Place of printing and place of publication. | Name or firm of printer, and name or firm of publisher. | Date of issue from the Press, or of publication. | Number of sheets, leaves, or pages. | Size. | First, second, or other edition. | Number of copies of which the editions consist. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright, or any portion of it. | Date of entry. | Remarks. |
| | | | | | | | BENGALI | BOOKS. | | | | | | | | |
| | LAW. | | | | | | | | | | | | | | | |
| 11 | Fauzdari Nazir Sangraha or Collection of Criminal Law precedents from the Indian Law Reports, 1836. | Bengali | Chaitanya Charan Das. | Law | "Srihattabasi" Press, Sylhet. | Surendra Nath Das. | 30th November 1894. | 50 pages | 8 vo. | First | 250 | Printed. | R a. p. 0 8 0 | No copy-right registered. | 19th December 1894. | Contains decisions of the four High Courts in criminal cases. |

W. A. M. DUNCAN,
for *Director of Public Instruction and Registrar of Books, Assam.*

## MYSORE.

From Colonel W. HENDERSON, Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. $\frac{443\ E.}{64-93}$, dated Bangalore, the 11th February 1895.

With reference to your letter No. $\frac{19-1150}{1158}$, dated the 13th June 1887, I have the honour to forward the review and analysis of books published in the Civil and Military station of Bangalore during the year 1894, and to say that similar information in respect of the Mysore State will be furnished on receipt from the Durbar.

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### Review and Analysis of publications registered in Civil and Military station, Bangalore, during the year 1894.

The total number of books published was 8, of which 4 were in English, 1 in English and Tamil, 1 in the vernacular of the province (Cánarese), 1 in Urdu and Arabic 1 and 1 in Telugu.

Divided according to subjects, they were as follows:—

| | |
|---|---|
| Language | 1 |
| Law | 2 |
| Religion | 1 |
| Miscellaneous | 4 |
| TOTAL | 8 |

Of these 3 were educational and 5 non-educational.

E. MARSDEN,

*Inspector of Schools, Central Circle.*

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ANALYSIS OF PUBLICATIONS REGISTERED IN CIVIL AND MILITARY STATION, BANGALORE, DURING THE YEAR 1894.

*English Language.*

| SUBJECTS. | ORIGINAL WORKS. First editions. | ORIGINAL WORKS. New editions. | Re-publications. | Translations. | TOTAL. | Educational. | Non-Educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | .. | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | .. | ... | ... | ... | ... | ... |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Medicine | ... | ... | ... | ... | ... | ... | ... | .. |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | .. | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | — | ... |
| TOTAL | 4 | ... | ... | ... | 4 | 1 | 3 | 4 |

*English and Tamil Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | . | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | .. | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | .. | ... | ... | ... | ... |
| TOTAL | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Canarese Language.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | — | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Urdu and Arabic Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Telugu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

## MYSORE.

From the Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 1653, dated Bangalore, the 14th May 1895.

Reverting to your letter No. 277, dated the 25th March 1895, I have the honor to forward the review and analysis of books published in the Mysore State during the year 1894, which have now been received from the Darbar.

### Review and Analysis of Publications in Mysore for 1894.

1. The number of works catalogued during the year was 130 against 210 of the previous year, shewing a decrease of 80 or 38 per cent. This falling off in the number of publications is due to the fact that all reprints of original works without any additions and alterations were exempted from registration for the first time by Regulation I of 1894, of the Government of Mysore. The same exemption appears to have been made in British India by Government of India Act X of 1890.

2. The following table shews the number of publications under the heads—"Books" and "Periodicals" for the years 1893 and 1894:—

| Publications. | 1893. | 1894. |
|---|---|---|
| Books | 180 | 97 |
| Periodicals | 30 | 33 |
| TOTAL | 210 | 130 |

There has been a slight increase in the number of periodicals. These are classed as original publications, and the change in the law does not therefore affect them. Such, however, is not the case with books, and consequently there has been a marked falling off in their number.

3. The publications may again be classified according to language under the three heads, "Original works," "Republications" and "Translations."

| DESCRIPTION OF WORKS. | Books published in English and other European languages. | Books published in the Vernacular languages spoken in the province. | Books published in the Indian classical languages. | Books published in more than one language. | TOTAL. |
|---|---|---|---|---|---|
| Original works | 1 | 45 | 6 | 22 | 74 |
| Republications | ... | 31 | 15 | 6 | 52 |
| Translations | 1 | 3 | ... | ... | 4 |
| TOTAL | 2 | 79 | 21 | 28 | 130 |

4. Of the 130 publications of the year, 45 may be classed as Educational, and 85 as Non-educational.

5. The distribution of works, according to their subject-matter and language, being shewn in the several statements appended to this report, it only remains to notice such works as are of any importance under each head.

6. There were no works published during the year under the heads. Arts, Biography, History, Politics and Voyages and Travels.

7. *Drama.*—Of the 10 works under this head, one is a republication of Mudrārākshasa, a well-known political drama in Sanskrit, based on the clever devices of Chānakya to destroy the Nundas and raise Chandragupta to the throne. Five of the remaining dramas, which are in Kannada, are Yakshaganas or crude musical dramas suited to rustic audiences, based on Puranic incidents, such as the contest of Nīladhwaja with Arjuna, the story of Prince Dhruva, who, being ridiculed by his step-mother, leaves the palace, retires into a forest to perform penance, has an interview with Vishnu and attains to everlasting bliss, the contest of Atīkāya, son of Rāvana, with Lakshmana, the story of Arjuna permitting Agni to consume Khāndava, a forest sacred to Indra, and the marriage of Krishna and Chandrāvali. One is an Yakshagan, founded on the adventures of Kumāra Rāma, son of Kampila. Of the rest which appear to be characterised by some literary merit, one is on the marriage of Siva and Pārvati, one, on the faithful performance by Dharmapāla, a king of the Dravida country, of a promise made to Siva by killing his only son to satisfy the god's appetite for human flesh; and the last is based on the story of Atavīswara, a Vira saiva ascetic.

8. *Fiction.*—There have been no works of light literature published during the year. Of the three works appearing under this head, one gives an account in Telugu of the imprison-

ment of Ráma and Lakshamana by Mairāvana and their deliverance by Hanumanta; the remaining 2 works are parts of a Kannada prose version of Válmiki Rāmāyana attributed to Chāmaraja, a king of Mysore, who ruled from 1618 to 1638. The parts referred to are the Bālakānda and the Sundarakānda, which were published by Messrs. Rudrappa and Sons.

9. *Language.*—The majority of the 35 works appearing under this head are educational. Twelve issues of Kāvyamanjari and 3 of Kāvyāmbudhi are included in the number. The former is a periodical devoted to the publication of old Kannada works, and the latter is a Sanskrit periodical in which works by Jaina authors are published. Of the remaining 20 works one gives the conjugations of verbs occurring in Manimanjari, a treatise on Dwaita philosophy; and the rest are either elementary school books or notes on school texts.

10. *Law.*—There are three Kannada works under this head. An epitome of Hindu Law, the Mysore Survey Manual and the Mysore Revenue Manual.

11. *Medicine.*—Of the four works under this head, one is "Ambulance Lectures," written in English by Mr. G. G. Noronha, L.M. and S., another is a Kannada version of the above by the same author. Of the rest one is a treatise in Kannada, consisting mostly of extracts from the works of poets Sālva and Mangarāja, the latter of whom probably belongs to the 13th century; the other is a Sanskrit treatise consisting of 100 verses with a Kannada commentary.

12. *Miscellaneous.*—Of the 12 works falling under this head, 6 are periodicas consisting of one number of *Vidyādāyini*, a journal of education for the use of the masters and pupils of Kannada schools in Mysore, and 5 numbers of *Vivēkadīpica*, a fortnightly magazine for the use of Sanskrit and Kannada students; 3 are works on astrology; one, a treatise in Sanskrit verse with a Kannada commentary on Hindu Architecture, and one a Kannada work on infant drill.

13. *Poetry.*—There were 15 works published under this head. Seven of them are reprints of Kannada and Sanskrit works such as Bhārata, Nalacharitre, Gôvinakathe, the Brahma Sútras and Sundarakānda. Six contain songs in praise of gods and saints. One is a good translation into Kannada verse of Bhartrihari Subhāshita by the late Basappa Sastri. Another describes lovers in the form of enigmas. A correct edition of Bhôja Champu with the commentary of Rāmachandra also falls under this head.

14. *Philosophy.*—Under this head there were 7 works, 6 of which are in Sanskrit. Two of them Siddhānta Lakshonam and Hētvābhāsa Sāmāmjanirukti are portions of the standard work on Hindu logic called Gadādharīya, with commentaries; another also treats of the higher portions of Hindu logic; of the rest, one is a well known philosophical work by Anantarya refuting the twelve positions maintained in Laghuchandrica, a work on Adwaita philosophy, another contains the brief commentary of Anandatírtha on the Vēdānta Sutras. The only Kannada work under the head is Siddhaniti, a short poem containing moral precepts.

15. *Religion.*—There were 38 works published under this head. Three numbers of Budha-Janamanôranjani, a periodical publishing portions of Jaina religious literature, and 9 numbers of *Vīrasaivamataprakāsika*, a magazine devoted to the exposition of the doctrines of the Víra Saiva faith, are included in the number. Of the 26 books on religion, 2 contain songs treating of philosophy and religion, 2 songs in praise of various dieties, 1 contains songs in praise of Aṭavīswara, a Virasaiva ascetic; 2 contain verses in praise of Peddādasu, a Vaishṇava devotee of Tanjore, and of Gundāvadhāta, a Saiva ascetic; 5 contain verses in praise of various deities. There are two tracts expounding the doctrines of Buddhism and Jainism respectively, the object of the writer being to prove that the two faiths are different from each other and not identical as many have misapprehended, and that Jainism is the older of the two. One is an essay on the controversy between the followers of the black and the white Yajur Vēda, vindicating the latter from the slur thrown on them by the former. Another contains extracts from the commentary on the 8th chapter of the Brihadāranyaka and copies of 2 Kannada letters addressed to the followers of the white Yajur Vēda by the heads of the Sringēri and Sivaganga Mutts. Two works give an abstract of the doctrines of the Birasaiva faith, one gives an account of the origin of the Sātāni and other religious sects together with a summary of their tenets, one lays down directions for worshipping Gouri, Vināyaka and Saraswati, one extols the sanctifying power of the river Kaveri in the month of Tulā and one contains a Kannada commentary on Srūrudram, a portion of the Yajur Vēda. Of the rest, Shaḍupanishadbhāshyam contains the six Upanishads, Īsa, Kēna, Kaṭha, Prasna, Mundaka and Māndūkya—with the commentaries of Sankarāchārya and Rangarāmānuja; Sankara Vijayam gives an account of the life of Sankarāchārya and of his successful refutations of the doctrines of other sects; Nijadīpika is an abstract of Adwaīta philosophy in Kannada prose and verse with a commentary, and Koṭṭūru Basavēsa Purana, a good Shatpadi work in Kannada by

Basavalingaiya, a poet, who lived about 200 years ago, which is published for the first time gives an account of Koṭṭūru Basavēsa, a Virasaiva saint.

16. *Science (Mathematical).*—There is only one work under this head. It contains problems of Arithmetic with solutions.

17. *Science (Natural).*—Of the two Kannada works falling under this head one is a catechism of Physical Geography and the other is a Natural History of Animals by Mr. P. Raghavendra Raw, B.A., B.L. The latter is carefully written and is of great use to masters in Kannada schools in giving object lessons on animals.

18. Besides the above works, four important Government publications which were not registered have to be noticed. Three of these were Sanskrit publications of the Government Oriental Library series edited by Mr. A. Mahadêva Sastri, B.A., and Punditaratnam K. Rangacharya. They are the Taittirīya Samhita of the black Yajur Vēda with the commentary of Bhaṭṭabhāskaramisra, Volumes I and II and the Dhátu Vritti of Mádhaváchárya, Volume II, Part I. In this edition of the Faittirīya Samhita, the original is given in Samhita and Pada texts along with Bhaṭṭabhāskara's commentary published for the first time. The first volume contains Prasnas 1—3 and the second Prasnas 4—6 of Kānda I. The Dhātuvritti is a complete and thorough treatise on the conjugation of Sanskrit verbs. Under each verbal root are explained all such conjugational and derivative forms as may present any difficulty to the student of Sanskrit Grammar. The part now published for the first time treats of the three classes of verbs—Adādi, Juhōotyādi and Divādi. The first class of verbs called Bhvādi forming nearly one-half of the whole work appeared in Volumes IV to VIII of the *Pandit*, a monthly periodical published by the Benares Sanskrit College and devoted to Sanskrit Literature. It is to be regretted, however, that the portion of the work published in the *Pandit* is so printed that it cannot be separated from the other works published along with it, and thus is rendered very costly and unaccessible to many. Consequently the editors of *Dhātuvritti* intend publishing this portion as Volume I in the series of the Oriental Library, Mysore. The other Government publication is "Inscriptions in the Mysore District" Part I, by L. Rice., Esq., C.I.E., Director of Archæological Researches in Mysore. This volume is one of a series going through the press, in which it is proposed to publish all the inscriptions existing in the Mysore State. The volume now published contains 803 inscriptions found in the eastern taluks of the Mysore District, which give important items of historical information, as regards the Gangās, the Chôḷas, the Hoysaḷas and the Vijayanagar and Mysore kings. The inscriptions are printed both in Roman and Kannada characters with English translations, facsimiles and illustrations.

19. *Periodicals.*—These have been referred to under the heads of Language, Miscellaneous and Religion. The only periodical that was newly started during the year was *Vivēkadīpic,* a fortnightly magazine for the use of Sanskrit and Kannada students. The editors of the *Kāvyamanjari* continue to do important service by publishing old Kannada works of great literary merit. The *Kāvyamanjari* published the following works during the year :—

1. *Apratimavīra Charita*—A work on Rhetoric by Tirumalāchārya, a minister of Lhikka Dēvaraja, one of the most distinguished kings of Mysore, who ruled from 1672 to 1704.
2. *Sringāratnākara*—A work on Rhetoric, by Kāmadēva, of about the 12th century.
3. *Udayādityālankāra*—A short work on Rhetoric, by Udayāditya, a Chāḷa prince of about the 12th century.
4. *Krishna Gopīvilāsa*—A poem in the Sāngatya metre, giving an account of Krishna.

The following works are in course of publication in the same periodical :—

1. *Sabdasmriti*—The earliest work extant on Kannada Grammar, by Nāgavarma, who lived in the 12th century.
2. *Mallinātha Purana*—An account of Mallinātha, one of the 24 Tīrthankaras, by Abhinava Pampa or Nāgachandra, who belongs to the beginning of the 12th century.
3. *Gadayūddha*—An account of the club fight between Bhīma and Duryodhana, by Rauna, who belongs to the close of the 10th century.
4. *Chikadévaraja Vamsāvaḷi*—A prose work of great literary merit by Tirumalārya, a minister of the Mysore king Chikka Deva Raja.

*The Budhajanamanāranjani*—Published during the year a good Kannada poem called yasódharacharita by the Jaina Poet Jauna, who belongs to the middle of the 13th century.

The following works are in course of publication in the journal :—

1. *Yasaratnākara*—A work on the sentiments of poetry by Sâlva of about the 16th century.

2. *Chāmundarāya Purana,*—An account mostly in prose of the 24 Tīrtankaras, by Chāmundarāya, the minister of the Ganga king Rāchamalla, who ruled from 974 to 984.
3. *Chandraprabha Purana,*—An account of Chandraprabha, one of the 24 Tīrtankaras, by Aggaḷa, who belongs to the close of the 12th century.
4. A sanskrit work called Aptāmīmāmsa.

The following works are in course of publication in the Sanskrit magazine *Kāvyāmbudhi*:—

1. Parsvábhyṇdayā by Jinasēnāchārya.
2. Kshatrachūdāmaṇi by Vādībhāsimha.
3. Jīvandhara Champu by Haris Chandra.
4. Jyōtihprabhā Kalyānam, a drama by Brahmasuri.
5. Alankāra Chintāmani, a work on Rhetoric, by Ajitasīna Bhaṭṭāraka.
6. Ēkatvāsaptati, a philosophical work, by Padmanandi Dêva.

The Vīrasaivamata Prakāsika is publishing in parts with a Kannada commentary Basavēsa Vījaya, an account in Sanskrit of Basava, the founder of the Vīrasaiva sect, and of other saints by Sankara, who lived about the 14th century, and a Kannada work in prose called Rudrākshamahime.

20. No new works characterised by literary merit or originality of thought have been published during the year. The only English work that appeared during the year was "Ambulance Lectures," by G. G. Noronha, L. M. S. Under drama there were, as usual, works of no literary merit founded on some incident or other of that inexhaustible store-house of legends— the Puranas. Under fiction the publication by Messrs. Rudrappa and sons of two parts of a Kannada prose version of Vālmīki Rāmāyana attributed to the Mysorè king Chāmaraja (1618—1638) deserves mention. Under poetry a good metrical translation of Bhartrihari Satakatraya by the late Busappah Sastri has been published. Under Philosophy (Mental) portions of Gadādharīya, a celebrated work on Hindu logic and Nyāyabhāskara, a cirticism by Anantārya of Laghu Chandriká, a work on Advaita philosophy have appeared. As in the preceding year, the largest number of publications was classed under religion. The only work that deserves mention under this head is Koṭṭúra Busavésapuránu, a good Kannada poem by Basava-Lingaiya who lived at the close of the 17th century. Under Science (Natural), Prāisāstran, a Natural History of Animals, by Mr. P. Raghavendra Raw, B. A., B. L., may be mentioned.

21. The following may be mentioned as works of some importance published during the year:—

1. Chāmarājâś Kannada translations of the Bālakānda and Sundara Kānda of Valmika Ramayana.
2. An epitome of Hindu Law by Mr. M. D. Narain Iyengar.
3. Kannada metrical translation of Bhartrihari Subhâshìtā by the late Busavappa Sastri.
4. Siddhánta lakshanam . .
5. Hètvābhūsa sūmányanirukti . } Portions of Gadadhariya, a celebrated work on Hindu Logic.
6. Nyāya Chāskaram, a philosophical work by Anantarya.
7. Koṭṭāru Basavēsa Purana, by poet Busava-Lingaiya of the close of the 17th century.
8. Shadupanishadbhāshyăm, commentaries on six Upanishads.
9. Prānisāstra by Mr. P. Raghavendra Raw, B.A., B.L.
10. The Taittiríya Samhita, volumes I and II, with the commentary of Bhaṭṭa Bhāskara.
11. The Dhātuvritti of Mādhavācharya.
12. Inscriptions in the Mysore District, Part I, by L. Rice, Esq., C.I.E.

R. NARASIMHACHAR,
*Kannada Translator,*
*Educational Department., Mysore.*

MYSORE,
*The 21st April 1894.*

134486

## ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1895.

### *I.—English Language.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | ... | 1 | 2 | 1 | 1 | 2 |

### *II.—Kanada Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | 5 | ... | 4 | ... | 9 | ... | 9 | 9 |
| Fiction | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 14 | 1 | 12 | ... | 27 | 27 | ... | 27 |
| Law | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 3 | ... | 1 | ... | 4 | 2 | 2 | 4 |
| Poetry | 6 | 1 | 5 | 1 | 13 | 1 | 12 | 13 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 6 | ... | 4 | ... | 10 | ... | 10 | 10 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Do. (Natural and Other) | 1 | ... | 1 | ... | 2 | 2 | ... | 2 |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 42 | 2 | 27 | 3 | 74 | 33 | 41 | 74 |

### *II.—Telugu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 1 | ... | 3 | ... | 4 | ... | 4 | 4 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | 4 | ... | 5 | ... | 5 | 5 |

*III.—Sanskrit Language.*

| Subjects. | Original Works. First editions. | Original Works. New editions. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 3 | ... | 2 | ... | 5 | 4 | 1 | 5 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | 1 | ... | 5 | ... | 6 | ... | 6 | 6 |
| Religion | 1 | ... | 6 | ... | 7 | ... | 7 | 7 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 6 | ... | 15 | ... | 21 | 4 | 17 | 21 |

*IV.—English and Kannada Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | 1 | ... | 1 | ... | 2 | 2 | ... | 2 |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 1 | ... | 1 | ... | 2 | 2 | ... | 2 |

*IV.—Sanskrit and Kannada Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 6 | 2 | ... | ... | 8 | 5 | 3 | 8 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | 12 | ... | 1 | ... | 13 | ... | 13 | 13 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | 19 | 2 | 1 | ... | 22 | 5 | 17 | 22 |

*IV.—Sanskrit and Telugu Languages.*

| Subjects. | Original Works: First editions. | Original Works: New editions. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*IV.—Kannada and Telugu Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| Total | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*IV.—Kannada, Telugu and Hindustani Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | ... | ... | ... | ... | ... | ... | ... | ... |
| Drama | ... | ... | ... | ... | ... | ... | ... | ... |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | ... | ... | ... | ... | ... | ... |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | — | ... | ... | ... | ... | ... | ... | ... |
| Total | ... | ... | 2 | ... | 2 | ... | 2 | 2 |

## COORG.

From Major CHAS. W. RAVENSHAW, I.S.C., Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 31-2—86, dated Bangalore, the 11th January 1895.

I am directed to report that the return of publications registered in Coorg for the year 1894 is blank.

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From A. L. P. TUCKER, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department, —No. 23, dated Hyderabad Residency, the 25th January 1895.

I am directed to report for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts under Act XXV of 1867 during the year 1894 was 20 against 24 for 1893.

2. The statement enclosed contains an analysis of these works as prescribed in the Home Department Resolution No. 1-464, dated the 12th September 1882.

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*Maráthi Language.*

| SUBJECTS. | ORIGINAL WORKS. | | Re-publications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Arts | ... | ... | ... | ... | ... | ... | ... | ... |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| History | ... | ... | ... | ... | ... | ... | ... | ... |
| Language | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | ... | ... | ... | ... | ... |
| Medicine | ... | ... | ... | ... | ... | ... | ... | ... |
| Miscellaneous | 18 | ... | ... | ... | 18 | 8 | 10 | 18 |
| Poetry | ... | ... | ... | ... | ... | ... | ... | ... |
| Politics | ... | ... | ... | ... | ... | ... | ... | ... |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | ... | ... | ... | ... | ... |
| Religion | ... | ... | ... | ... | ... | ... | ... | ... |
| Science (Mathematical and Mechanical) | ... | ... | ... | ... | ... | ... | ... | ... |
| Do. (Natural and Other) | ... | ... | ... | ... | ... | ... | ... | ... |
| Voyages and Travels | ... | ... | ... | ... | ... | ... | ... | ... |
| TOTAL | 20 | ... | ... | ... | 20 | 8 | 12 | 20 |

1. *Biography.*—Shri Gautam Budha Charitra. This book treats of the life and teachings of Gautam Budha, the great teacher of Budhism.

2. *Drama.*—Bhayankar Sûd. This book is an adaptation of Edward Young's "Revenge," which is a tragical work on the model of Shakespeare's Othello.

3. *Miscellaneous.*—Under this head the following books have been received:—

1. Bal Niti, of which Parts I and II have been received, is a small book, and contains moral stories.
2. The *Berar School Paper*, of which 8 numbers have been received, is an educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, etc.
3. *Duyan Sangraha*, of which 8 numbers have been received, is a monthly magazine, and contains essays, etc., on literary, social, and moral subjects.

AKOLA;
*The 8th January 1895.*

S. V. PATWARDHAN,
*Director of Public Instruction,*
*Hyderabad Assigned Districts.*

Government of India Central Printing Office—No. 168 H. D.—24-7-95—500.—JNO. J. S.

SELECTIONS

FROM THE

# RECORDS OF THE GOVERNMENT OF INDIA,

## HOME DEPARTMENT.

No. CCCXXXVI.

HOME DEPARTMENT SERIAL No. 18.

# REPORT

ON

# PUBLICATIONS ISSUED AND REGISTERED

IN THE

# SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

## 1895.

GG. A-6

Published by Authority.

CALCUTTA :

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

1896.

CALCUTTA

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,

8, HASTINGS STREET.

# CONTENTS.


| | | | | Page. |
|---|---|---|---|---|
| 1. | Letter from the | Government of | Madras, No. 125—126 (Edl.), dated 5th March 1886 | 1—14 |
| 2. | Ditto | ditto | Bombay, No. 2496, dated 4th June 1896, and enclosures | 14—33 |
| 3. | Ditto | ditto | Bengal, No. 1329, dated 30th March 1896, and enclosures | 34—64 |
| 4. | Ditto | ditto | the North-Western Provinces and Oudh, No. 772, dated 4th June 1896, and enclosures | 65—76 |
| 5. | Letter from the Government of the Punjab, No. 254, dated 14th March 1896, and enclosures | | | 76—87 |
| 6. | Letter from Chief Commissioner of the Central Provinces, No. 1419, dated 3rd March 1896, and enclosures | | | 87—89 |
| 7. | Letter from the Chief Commissioner of Burma, No. 192-3 B.—2, dated 11th February 1896, and enclosures | | | 90—96 |
| 8. | Letter from the Chief Commissioner of Assam, No. $\frac{\text{S-Regn.}}{578\text{-J.}}$, dated 18th February 1896, and enclosures | | | 97—102 |
| 9. | Letter from the Resident in Mysore, No. 1638, dated 2nd May 1896, and enclosures | | | 103—123 |
| 10. | Ditto | ditto | No. 1720, dated 8th May 1896, and enclosure | 124 |
| 11. | Ditto | Chief Commissioner of Coorg, Camp No. 33, dated 14th January 1896 | | 125 |
| 12. | Ditto | Resident at Hyderabad, No. 34, dated 24th January 1896, and enclosure | | 125 |

PAPERS

REGARDING THE

# PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR.

# 1895.

## MADRAS.

*Extract from the Proceedings of the Government of Madras, in the Educational Department, Nos. 125—126 (Educational), dated 5th March 1896.*

READ—the following paper :—

From the Honourable Mr. D. DUNCAN, M.A., D. Sc., Director of Public Instruction, to the Chief Secretary to the Government of Madras,—dated 28th February 1896, No. 2079.

I have the honour to submit the report of the Registrar of Books on the publications registered during the year 1895 under Act XXV of 1867. The last paragraph seems out of place in this report, and, if Government is also of this opinion, it may be omitted in printing.

2. From the subjoined statement which shows the fluctuations in the number of registered publications during the last five years, it will be seen that there was an appreciable increase in the number of works registered during the year under review :—

| Years. | Books and pamphlets. | Periodicals. | Total. | Original works. | Republications. | Translations. | Total. |
|---|---|---|---|---|---|---|---|
| 1891 . . | 627 | 157 | 784 | 580 | 148 | 56 | 784 |
| 1892 . . | 799 | 183 | 982 | 695 | 206 | 81 | 982 |
| 1893 . . | 642 | 164 | 806 | 596 | 143 | 67 | 806 |
| 1894 . . | 683 | 204 | 887 | 763 | 82 | 42 | 887 |
| 1895 . . | 751 | 174 | 925 | 780 | 94 | 51 | 925 |

The rise and fall in alternate years in the number of periodicals is noteworthy and has not been accounted for, but it seems to be due chiefly to the irregular intervals at which the periodicals are issued. Of the 925 publications, 780 or 84 per cent. were original works, 94 re-publications and 51 translations, and the increase in the number of publications was thus more or less general. The proportion of original works to the total number of publications during the last quinquennium ranged from 74 to 86 per cent.

3. An analysis of the publications according to the chief languages in which they were written is given in the statement below. Viewed numerically, English obtained the foremost place and Tamil regained a portion of the lost ground, while a marked fall will be noticed in the number of publications in Telugu and Anglo-Telugu. There was on the whole an increase in the number of publications written in Sanskrit wholly or partially.

4. The following statement classifies works according to subject during the two years 1894 and 1895 :—

| SUBJECT. | 1894. | 1895. |
|---|---|---|
| Art . . . . . | 11 | 8 |
| Biography . . . . . | 15 | 7 |
| Drama . . . . . | 27 | 24 |
| Fiction . . . . . | 28 | 18 |
| History . . . . . | 7 | 17 |
| Language . . . . . | 99 | 144 |
| Law . . . . . | 23 | 26 |
| Medicine . . . . . | 21 | 21 |
| Miscellaneous . . . . . | 215 | 169 |
| Poetry . . . . . | 89 | 103 |
| Philosophy . . . . . | 7 | 4 |
| Politics . . . . . | 6 | 8 |
| Religion . . . . . | 280 | 316 |
| Science (Mathematical and Mechanical) . . . . . | 14 | 24 |
| Do. (Natural and other) . . . . . | 33 | 35 |
| Travels and voyages . . . . . | 2 | 1 |
| Total . | 887 | 925 |

Religion, as usual, takes the lead in respect of the number of publications, having about 34 per cent. of the total, while the bulk of the increase over the previous year was in the number of works on language, the majority of which are text-books prescribed for the University and other examinations. Though the number of books on biography shows a decrease, there have been some very interesting books written on this subject. Works on voyages and travels continued to be as few as ever. The variations which will be noticed in the works classed as "Miscellaneous" are probably due to some extent to a difficulty in the classification of many publications registered in the Presidency.

5. The number of works classed as purely educational was 262, and the number of books copy-righted also showed a marked increase, being 327 as against 268 in the year previous,—14 of these being Government publications.

| Years. | English. | Sanskrit. | Arabic. | Persian. | Tamil. | Telugu. | Malayalam. | Canarese. | Hindustani. | Uriya. | Latin. | English and Latin. | English and Tamil. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 1891 . . . | 240 | 35 | 2 | 2 | 200 | 120 | 42 | 34 | 16 | ... | ... | ... | 18 |
| 1892 . . . | 242 | 66 | 1 | 1 | 283 | 199 | 31 | 26 | 4 | ... | ... | ... | 14 |
| 1893 . . . | 187 | 60 | 1 | ... | 208 | 177 | 33 | 32 | 9 | ... | ... | ... | 9 |
| 1894 . . . | 211 | 50 | 3 | ... | 197 | 256 | 41 | 20 | 5 | ... | ... | ... | 13 |
| 1895 . . . | 232 | 48 | ... | ... | 202 | 223 | 43 | 47 | 8 | 3 | 1 | 1 | 4 |

| Years. | English and Telugu. | English and Malayalam. | English and Canarese. | English and Sanskrit. | English and Hindustani. | English and Persian. | Sanskrit and English. | Sanskrit and Tamil. | Sanskrit and Telugu. | Sanskrit and Malayalam. | Sanskrit and Canarese. | Others. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| 1891 . . . | 6 | 1 | 2 | ... | 1 | ... | 8 | 23 | 21 | 1 | 1 | 11 | 784 |
| 1892 . . . | 9 | ... | 1 | ... | 4 | ... | ... | 34 | 43 | 8 | 2 | 14 | 982 |
| 1893 . . . | 15 | ... | 2 | ... | ... | ... | 7 | 29 | 22 | 2 | 1 | 12 | 806 |
| 1894 . . . | 23 | 3 | 3 | ... | 1 | ... | 3 | 22 | 17 | 8 | ... | 11 | 887 |
| 1895 . . . | 7 | ... | ... | 2 | 1 | 1 | 2 | 37 | 22 | 9 | ... | 32 | 925 |

ENCLOSURES.

From Rao Bahadur V. KRISHNAMA CHARIAR, Registrar of Books, Madras, to the Director of Public Instruction,— dated 15th February 1896, No. 30.

I have the honour to submit the following brief report on the publications registered during 1895 in the Madras Presidency under Act XXV of 1867, together with the statements containing an analysis of the works catalogued, in the prescribed form.

2. On the whole, the year, in spite of its comparative unhealthiness and depression in the paper and publishing trade, may be regarded as one of steady progress in the literary activity of the Presidency as shown by a comparison of the figures for 1894 and 1895, thus:—

| | 1895. | 1894. |
|---|---|---|
| Books and Pamphlets . . . . . | 751 | 683 |
| Periodicals . . . . . | 174 | 204 |
| TOTAL . | 925 | 887 |

This indicates a gain of 68 books and pamphlets, and a loss of 30 periodicals, the latter result being apparently due to less regularity in the business done by the publishers of Vernacular periodicals. The number of registered works tabulated under three other heads by a classification according to languages, shows an equable literary procedure:—

| Description of works. | Books published in English and other European languages. | Books published in the Vernacular languages as spoken in the province. | Books published in Indian classical languages. | Books published in more than one language. | Total. |
|---|---|---|---|---|---|
| Original works . . . | 216 | 431 | 32 | 101 | 780 |
| Republications . . . | 17 | 53 | 16 | 8 | 94 |
| Translations . . . . | ... | 49 | ... | 2 | 51 |
| TOTAL . | 233 | 533 | 48 | 111 | 925 |

3. Readers interested in the increase of original works or abridgments in English and of translations in the Vernacular languages spoken in this part of India, or published in more than one language and intended to popularise English authors, will doubtless find some books and pamphlets of 1895 to be a creditable effort in their way, and the new series of "College classics" are especially worthy of mention as a vast improvement on the "annotated" editions of University text-books so often condemned; but it must be admitted that there are several handbooks, abridgments and guides made ready for students, compilation being apparently the literary science of this busy age.

With a few exceptions those who compile them turn out the books in an incredibly short time, and they are often very superficial and are printed with ungraceful type and on cheap paper; but those who buy and use them generally get very little incentive to make their studies more exhaustive, and very little guidance towards the sources of authentic information, of broader interest and more general import. According to the above table the rate of progress in the issue of books in the Indian classical languages is making no improvement, but this need not be regretted if old popular works of the best known authors which have become literature, maintain their high standard of value and benefit the souls, minds and bodies of the readers they have reached.

4. To gain some idea of the classes of readers to whom the contents of the registered publications appeal, reference is invited to the separate statements appended to this report, from which may be seen the number of English and Vernacular works printed in every department of literature. It is sufficient to notice here briefly such of them as are useful or interesting in the order of the subjects under which they are grouped.

*Art.*—The paucity of works of art for the use of native artisans and artists was accounted for in my report for 1890. This year there appears but one work in English compiled by a practical printer on the "Elements of Letter-press Printing" which really supplies a want in a country where the English manuals on printing are found unsuitable for Native compositors and pressmen and the like, in the different branches of a printing establishment. Of the English lessons on Agriculture noticed last year, three vernacular versions appear this time for the use of schools. The next is a tri-lingual work on free-hand drawing with white rice powder containing a collection of figures or patterns for floor decoration in Hindu homes with simple instructions for little girls, and hints even to their mothers. In an improved edition of a Telugu work on Indian cookery, the writer deals wisely and well with directions for the preparation of various dishes known to the Indian community and also gives special bills of fare suited to sick persons. The last work under this head is a revised and enlarged edition of a collection of spiritual songs set to music with popular German tunes in two voices for the benefit of the Tamil-speaking Christians who consider the tunes to be livelier than most of the choral tunes of the Fabricius Hymn Book, and for whose information the names of the authors and translators are given below the songs.

*Biography.*—The most important of the biographical works of the year are: a short life of Livingstone, the famous traveller in Africa, with a description of the horrors of the slave trade, and of the Rev. W. T. Satyanadhan, B.D., and the story of his conversion to Christianity in Tamil; the lives of the Telugu poets of the middle period from 1450 to 1650, being a continuation in Telugu prose of what was commenced some years ago to interest the general reader and the undergraduate in the Telugu land in the study of many of the best writers of Telugu literature; the life of Dr. H. Gundert of the German Mission at Mangalore in Malayalam, and two short English sketches of George Stephenson, the founder of railways, and of the Honourable the Rev. Dr. W. Miller, C.I.E., of the Free Church Mission in Madras, whose educational policy of Mission work and his services in the cause of native education are prominently noticed. But the most interesting and readable biography is that of Pitt by which Lord Rosebery made a name for himself and which is now reprinted with useful notes as a University text-book.

*Drama.*—There are eight dramatic works based on the old traditional legends of gods and kings of the country, which call for no special remark. The new works adapted for stage purposes or new stories exposing social evils arranged in the form of drama are "Lilavati and Sulochana," the two sisters, the scene being laid in the Punjab; "Manorama," a satire on the evils of the reign of the mother-in-law in a Hindu family over the daughter-in-law and their dislikes, and about the value of female education; the marriage of Sunandini, intended to illustrate the evil effects of avarice which defeats its own purpose; Arya Sabha, a Tamil play on the doings of the Indian National Congress held in Madras in December 1894; Matam-e-Shah-Zafar, a Hindustani tragedy, and Zafar is the *nom de plume* of the last of the Moghul Emperors of Delhi who ended his life in prison in Rangoon. A prose

translation of Shakespeare's Macbeth in Telugu is also a new attempt to dramatise a tragical story so rare in the Hindu vernaculars.

*Fiction.*—The Indian epics and legends have often been reckoned a suitable field for the making of new books, and as an illustration of this idea may be mentioned the "Triumph of Virtue" which stands out distinctly in this group. It is a thoroughly readable historical romance founded on the story of the Pandu princes and their conflict with their cousins. On the lines which the writer marked out for himself, he was entitled to allow a vein of fiction to run through the narrative without affecting the important facts of the Mahabharat. The current of the story gathers strength and volume as it flows, and the clever and humorous style of the book makes it really interesting right through. Two other remarkable books in English are the productions of the "Woman Novelist of Southern India," *viz.*, Saguna, a story of Native Christian life intended to rouse the interest and sympathy of English women in the women of India; and, "Kamala," another remarkable and interesting production, presenting the various aspects of Hindu life and character, and the results of her study of Hindu society built on the joint family system, together with life-like delineations of natural scenery and orthodox Hindu home. The lamented authoress would have achieved a greater literary success had she lived longer to produce other works of fiction. Késari Vilasa in Telugu and Canarese is also a new contribution to light literature moulded on the English model giving a picture of the privations which the heroine, a thoroughly modern girl, named Késari, is said to have undergone in a Hindu family, and of her final triumph and happiness; but the style is by no means chaste and the manner of the story is wholly individual, scorning the conventional form of vernacular composition and breaking the bonds of tradition in other respects. Whatever language and whatever spirit it may be written in, it is a question whether the story is likely to be read more than once by the Telugu and Canarese speaking people for whom the book is intended. A Malayalam romance in verse named "Nandipa Dípika" is a new tale on an oriental subject. There are translations of "Æsop's Fables" in Telugu which deserve to be replaced in the list of school books. "Vikramorvasi," a dramatic tale of Kalidasa in Malayalam, and "Gulebakavali" of Mussalman origin in Telugu, and the love story of "Shirin and Farkat" being a counterpart of Shakespeare's Romeo and Juliet in Hindustani are noteworthy specimens of dramatic or poetical work utilized for purposes of fiction. The life and adventures of Harischandra in Telugu and Chandrangada in Malayalam are also tales written from popular Hindu dramatic works. There are two other novelettes published by well-known writers of the day which are reprinted from the *Chintamani* Magazine. One of them is "Bháskara Vilasamu" designed to expose the idle habit of wasting one's time, and the other "Viveka Vijayamu" endeavouring to lead the young to knowledge and love of what is good and wise. Such realistic works in which the incidents are taken in every day life are a rare thing in the vernacular literature of the Telugu land. A short but a curious story of the old type written by the court pandit of an old zemindar of Sivaganga 120 years ago and narrated to keep the chief and a large audience awake on the night sacred to Siva, is another work in which the prosperity of the tenants in the zemindari, its paddy fields and groves of fruit trees, etc., are prominently noticed.

*History.*—The most noteworthy contribution to the historical literature of Madras is Mr. Satyanadhan's "History of Education" in this Presidency; and there is also a history of Free Masonry on the Coast of Coromandel under the English constitution from 1752 to 1895, serving as a record of pre-historic and other old masonic lodges in general. Four other works produced during the year are good, both in point of matter and style, and they are the Tamil and Telugu versions of Longman's school history by Dr. G. U. Pope, a descriptive and historical account of the Canarese country, and an English lecture on the historical characters of Shakespeare which presents a living picture of the historical characters of England and Rome at the most striking periods of their national existence and which can be read more than once before its interest is exhausted. A Mopla work in prose and verse narrating the story of the wars of the Caliphs is most welcome as affording an insight into the character of the early Moslems and their leaders during a long period of Muhammadan domination in Asia and Europe. The other publications are mere epitomes of Indian History and other helps to students preparing for examinations, and are likely to conduce to cram as distinct from a careful study of approved text-books before going up to the examination hall. The fact of the re-issue of Mr. Sundaram Pillai's lecture on the early Sovereigns of Travancore during the sixteenth century, based upon the fragmentary records and inscriptions and wood-carvings on the ceiling and pillars of temples, is a proof of the growing desire for historical research and the study of the personalities of the old time rulers of this land.

*Language.*—The majority of the publications comprised under this head are text-books prescribed for the University and other examinations or exhaustive notes, school primers and readers, books of paraphrase, glossaries, elementary grammars and exercises in translation and wordlore in English, Persian and other vernacular languages. The following works, however, deserve mention: An English-Telugu dictionary for schools; "Vírasoliam," a standard grammar of the classic Tamil in five parts, including the commentary of Perundevanar and the introduction by the learned editor is new and valuable as a dissertation on Tamil language and literature, historically and critically handled and full of elementary matter for students; an attempt to popularise Milton's Paradise Lost, Book I, in Tamil verse, the metre adopted being the same as that of Kamban's Rámáyana and other Tamil epics, and this is published with a chapter in prose containing a life of Milton and the story of Paradise Lost with notes and comments to help the Tamil reader to understand the argument and the beautiful though foreign ideas and religious sentiments of the English epic; and, lastly, an analytical study of English literature by a native graduate only to be justified by good treatment of the subject. The most interesting and remarkable step forward in the matter of educational appliances has yet to be mentioned. I refer to Mr. L. Garthwaite's series of novel primers for the blind, whose culture has till now been neglected. The teacher's edition of this series is accompanied by brief and yet sufficient instructions for the earnest parent and sympathetic teacher how to proceed, and may well be regarded as a boon to the blind who are intelligent and anxious to pick up the letters of their vernacular alphabet and learn to read.

*Law.*—The demands of law students and legal practitioners and village officers in the Mofussil courts contribute to keep up a supply of digests of cases, Telugu versions of civil and penal laws with notes, indices of judgments and tabular statements of the decisions in Hindu law as administered by the Indian Courts and the Privy Council. The new contributions of the year are Mr. Nelson's Law of property, real and personal, with a prefatory sketch of the origin and early history of property and society based upon the latest authorities, and a revised edition of Mr. Collett's valuable hand-book on the Law of Torts with a new table of cases cited to maintain its usefulness, the absence of which in the previous editions made easy reference impossible. Another compilation is based on the well-known work of Stephen on the English Law of Property and the Principles of Equity in relation to trusts, and brings out the salient points in the form of exhaustive questions and answers.

*Medicine.*—The number of native medical works published this year is larger than usual and the Ayur Vedic writers vie with Allopaths and Homœopaths in seeking a share of popular support in favour of the Hindu system of medicine as the best for the promotion of the health and longevity of the people of the tropical country. The works deserving of particular notice are a Telugu version published for the first time of Dr. Waring's well-known but rare work on the bazaar medicines and common medical plants of India, named in English and Telugu, with a full list of diseases and the purpose to which those medicines and plants are to be applied. Appended to this translation is a set of directions for treatment of cases of drowning, snake-bite and the like, and a manual in Tamil of cattle diseases and their treatment. There is also a veterinary work in Sanskrit-Telugu for the use of farriers and others dealing with diseases of the horse likely to prove helpful even to the amateur.

*Miscellaneous.*—This is a comprehensive group consisting chiefly of interesting brochures, lectures, speeches and pamphlets, besides books on school-management for the use of teachers elementary guides, letter-writers and magazines and other periodical publications in different languages. On turning up this collection one's attention is at once arrested by Dr. Hultzsch's report on Sanskrit manuscripts, of which no lists had been heretofore supplied in Southern India. To the list of about 700 manuscript works are appended extracts from the works searched for and selected; a paper on the resources of zemindari estates in this part of India suggesting the ways of improving those estates; an impressive and interesting lecture pointing out how a genuine poet's life and personality are reflected in his work, with illustrations, is intended to prove that the personal parts of a poet's productions are generally among the best of his lines and urges the young to make a study of nature around them: another tract conveys with illustrations some impressions of the ruins of Pompeii destroyed by the volcanic eruptions of Vesuvius. The books which seem to have most chances of success—by "success" I do not mean favourable notices of the press and competent judges, but successful in regard to rapid sale—are the ephemeral compilations treating of the low passions and desires of people, such as "Marma Sastrá" on the secrets of birth, married life, sexual relations and secrets of mental operations in Canarese and in the South Indian vernaculars, "Viváha Nisheka Dharma Pradípika" regarding the perils of love and sexual intimacy, marriage, parentage, prostitution and pollution in all its forms, moral purity and other topics of the science of life; "Mantra Sastramu," or a book of incantations, charms and spells with an abundance of diagrams with results from the number of recitations as to protection from personal injury or the consequence

of sin or for the fulfilment of desires; and "Mokshapatam" or Salvatio, a spiritual diagram or pictorial sheet marked with one hundred squares somewhat after the manner of a chess-board and connected by figures of ladders and serpents of various lengths, and of other animals and birds for playing with shells and tamarind nuts commencing with the figure of man to show his uphill journey to heaven by the practice of certain virtues, and his terrible fall thence by vicious habits, the whole intended to illustrate the Hindu theory of the transmigration of souls; pamphlets on practical matters of business, such as "railway thieves" that have become notorious at railway stations, their abodes and their methods and ways of committing theft; vernacular letter-writers; "Bombay Vyavahára," being a translation of a Mahratta trade manual containing forms of commercial correspondence and directions about banking, purchase and sale of articles of commerce for the use of Canarese-speaking people and small tracts on moral and social subjects in English appear in this collection. As a new forward step in educational journalism may be mentioned, the new "Educational Review" presenting the model of a magazine devoted to educational interests of all types and original educational intelligence relating to all India, which, like the Madras Teachers' Guild newly started, is in favour of a forward policy in all educational matters.

*Poetry.*—Good books under this head are rare in these days, but the following seem noteworthy: Volume II of the Tamil Periya Puranam with commentary, Kasi Kandam with commentary, Purapporul Venbámálai, Tiruvarur Puranam, Parrot Messenger and a Tamil poetical anthology for schools; a Telugu metrical version of Kálidásás' Raghuvamsa, Kutilavárángani, or the miracle of Krishna that set right a hunch-back damsel; a poem on the genealogy of the Bobbili chiefs and another on the evils of drinking in Telugu; the peacock messenger, the cloud messenger, the beetle messenger and a serial publication entitled the "Dawn of Poetry" in Malayalam, Sudháma Charitra and Chittananda Bála Síla in Canarese; and the following Sanskrit works, *viz.*, "Rasárnava Sudhakari" on dramatic and rhetorical compositions, Subháshita Ratna Mala, an anthology of 3,000 moral stanzas alphabetically and metrically arranged under numerous heads, Sahridaya Ullasamu or impromptu verses and parts of stanzas proposed by one Pandit and completed by another as a trial of poetical skill and test of literary merit, and a literary magazine called *Grandha Pradarsini* devoted to the re-issue of works in Sanskrit and Prakrit dialects in the Devanagari character under the patronage of the Maharaja of Vizianagram. Vikramarka tales in verse is an old poem which can hardly be said to have been published till now and which brings back the memory of the tales of Vikramarka and the Vampire which boys read as a pleasure. Another poem heretofore unpublished is a supplement of the Bhagavata in Telugu foretelling what is going to happen in the tenth incarnation of Vishnu in the shape of a man horse. As a moral poem which can hardly be said to have been published heretofore, appeared about the middle of the year under the title of "Kamandakiya Nitisára," an ethical work with full notes and paraphrase and English translation appealing to the general reader as well as to Sanskrit students.

*Politics.*—With a solitary exception, the important works of general interest on this subject are the interesting series of the diary and consultation book of the Agent or President Governor of Fort St. George for the three years 1683 to 1685, written in the old English style, with a mixture of Indian phrases and the troublesome money accounts kept in pagodas, fanams and cash. The reader can draw a picture of the personalities of the old-time Governors and the policy of the subordinate officer in charge of East India Company's factories, the dissensions between the English Merchant Company and local chief and with foreigners and interlopers and their relations with Mussalman rulers and preparations for war at the time of the first advance of the Moghul army coming down south and exacting tribute and other events, local and domestic, and the Manuals of South Canara and North Arcot prepared under the new scheme of general revision of all the district manuals now in progress, the first volume containing the useful chapters of historical and other matter of permanent interest, while the second gives the statistical information which needs periodical revision. A new chapter on the economic condition of the people and the good to be derived from agricultural banks as a remedy for the indebtedness of the ryots is added to the Manual of North Arcot, and it would be impossible to note the riches of information to be gathered from these readable Government publications, and it is their capacity to bear witness to the past of a great body of enterprising men like the East Indian Company that enshrines tradition, and shows how much there is, amid details of only technical and official interest, for the general reader. The exceptional publication above referred to is a lecture on the six-fold needs of Indian politics by a Hindu member of the Legislative Council and which he thinks are supplied by Parliament platform and the press. It is perhaps the latest contribution in well-chosen English words to the literature relating to the Indian National Congress, and the reader does not feel largely in the dark as to the general drift and tendency of the writer's remarks or his convictions.

*Philosophy.*—The only English book under this head is a "Synopsis of Aristotle's Philosophy," and his method, logic, metaphysics, psychology and ethics are furnished to the reader in seven chapters, together with a notice of pre-aristotilian philosophy of the Greeks, and it is designed for students; but a new journal in Tamil and English has been started and is devoted to Hindu philosophy containing mainly free expositions of philosophical writings and comparisons with the thoughts of modern science and furnishes useful reading, though in fragments, to the general reader. There is also a tract endeavouring to describe several philosophical systems of the Hindus and to treat of the nature and functions of the primary substances, their development and subsidence, as well as the Hindu theory of the soul, of duality, multiplicity and ultimate unity with the Divine spirit.

*Religion.*—The religious literature of the year is the richest as usual and holds its own in the reading of the people, out-numbering all other departments of reading matter. The number of works of this class is about 34 per cent. of the total publications registered during 1895—

| | |
|---|---|
| Hinduism contributing . . . . . | 204 works. |
| Christianity . . . . . | 86 „ |
| Muhammadanism . . . . . | 6 „ |
| Theosophy and Brahmoism . . . . . | 20 „ |

The bulk of the Hindu works are devotional comprising vedic chants, hymns, panegyrics of Vishnu and Siva and minor deities, legends from sacred rivers and mountains, prayers in verse, and tracts on modes of homage or worship, legends of local deities and temples in poetry varying in size and merit, besides tracts on religious duties and observances and a few controversial papers, and a curious tract in verse called "Manísha Panchakam" not heretofore published contains a controversy between Sankaráchárya and a chandála, or an outcast ending with the admission of the high priest that whoever understands the nature of the Supreme or knowledge of truth is worthy of respect though he may be of low birth. Some few editions of the Bhagavat Gita with various commentaries and new interpretations, besides reproductions of the Rámáyana, Mahábhárata, Bhágavata and the puranic legends are noticeable as well as an edition of the Dharma Sástra or the sacred law of the Hindus in Sanskrit printed in the Devanagri character with comment, a Telegu edition of the "Brahma Sutrártha" and an English tract on the life and teachings of Rámánuja on the fundamental principles of the Visishtadvaita school too well-known to require any particular reference to the contents and philosophical ideas they contain. Side by side this type of books on orthodox religion and philosophy there stands a Christian publication containing a detailed examination of the doctrines of the Yoga, Sankhya and Védantic schools combined with the doctrine of Faith or Bhakti, the object being to prove that the sacred books of the Hindus abound in false reasoning and contradictions. But the year's collection contains an English version of the philosophical and thoughtful work entitled the "Sivagnann Bodham" in Tamil which again is a translation from the Sanskrit work of the same name and which treats of the three eternal entities of the Sivite creed and the theory of human life; but there is another pamphlet in English from a native pen which deserves prominent mention, it having been cordially welcomed by all classes of readers as a valuable contribution to the literature and religious history of the Tamil-speaking Sivites in Southern India, *viz.*, "some mile stones in the history of Tamil literature found in an enquiry into the age of Tirugnana Sambandha," by Professor P. Sundaram Pillai, M.A., of the Trivandrum College. He approaches the subject from a standpoint practically new, from materials largely fresh, and carries out his enquiry in a scientific spirit which does him great credit, and it is only to be wished that more of our native schoolmasters and officials in the districts, who have favourable opportunities for a search for old manuscript and rare riches of vernacular literature and old folklore, would employ their spare time and bring to the front the forgotten literature of the country and the results of their search, as there is a good demand for the accurate information buried in the books now left to be eaten by insects and which is likely to correct wrong impressions as to the facts of past history, literature and religious beliefs and customs of people, and as to the story of the lives of their former Rajas and their honoured men, as well as the institutions and type of learning they patronised or crushed out by misdirected zeal. The public appreciation of the results of Mr. Sundaram Pillai's researches and similar efforts on religious or purely literary lines shows how general the desire is for restoring and popularising the poetical literature of the past and resetting them in a style suited to modern requirements as well as to the normal flow of ideas among the educated classes, and what scope there is for the development of a wish for more exact knowledge which may bear fruit in the next, if not in the present, generation. The Christian literature of the year consists chiefly of tracts and vernacular translations of parts of the Old and New Testament or stories therefrom, and a few pamphlets of a controversial character in defence of Christianity or pointing out the errors and inconsistencies of Hinduism and Islamism. The Christian Literature Society in Madras and the Basel Mission on the Malabar Coast claim also the credit of bringing out instructive stories and a popular series of booklets

and leaflets for the diffusion of useful knowledge and thus show the missionary mode of working the press to reach and move the masses. Among the *Mussalman* publications, which are chiefly translations or expositions of religious treatises in the older languages, hymns and dirges and songs relating to Mohamed and his mission, his wives and those devoted to him, or treating of the inspiring teaching of the Koran and the leaders of Muhammadan persuasion, there is a reprint of a rare and useful work in English translated from Qanoon-e-Islam by a native of the Deccan which, unlike works of philosophical speculation, supplies a methodical account of the various rites and ceremonies observed by the Mussalmans from the moment of birth till the hour of death, helpful to a correct understanding of the inner life of those people and their relations to the Government of the country as officials, soldiers and subjects. Apart from the several numbers of the periodical known as the *Theosophist*, the Indian deists or rationalists bring out very few books or tracts; and the only one deserving of any notice is a tract on the origin and significance of the Brahmo Somaj movement in various parts of India, published with forms of Divine service and other directions as a means of propagating the religion of Theism which the writer hopes will be the future religion of India and of the civilized world, notwithstanding the efforts of revivalists among all nations, forgetting that each nation regards its own scripture as the depository of spiritual treasure, and the triumph of truth, love and justice. Mention may also be made of the two tracts, one bearing on the "trickery" of the Theosophical Society of the mahatmic mysteries or phenomena and the other called the "Theosophic Craze" endeavouring to show that the Theosophic Society and its associates are unsafe religious guides.

*Science, Mathematical and Mechanical.*—As the local market deals only in quick-selling books, experts in the science of mathematics and mechanism do not care to write any treatise that cannot sell by dozens. It is not surprising therefore that but a small number of new works appears under this head including two text books of Elementary Algebra and Mensuration for the use of secondary schools, and a compilation containing directions to prepare regimental accounts.

*Science, Natural.*—The only work of special interest and importance to be found under this head is that which treats of South Indian irrigation, with reference to the irrigation systems of Egypt and other countries of the west. Next comes a booklet on the solar system followed by a Manual of Chemistry and Physics. Primers and catechisms on the rudiments of Hygiene and of sanitation in various languages are on the increase, but they are merely class books for schools. A small book of pictorial stories of animals employed in the service of man is also in this collection. All the larger treatises under the head of Natural Science treat of astrology, horoscopy, divination, horary questions and the like based on the planetary influences; and a special organ called the "Astrological Magazine" has been started in English during the period under review, the aim of which is to teach that the whole terrestrial phenomena are directed by the heat and light from the busy solar ray, that man's physical constitution, intellectual energy and prospects of life depend on the solar heat and that the planets have their influences on the earth and the individuals composing that earth.

*Travels and Voyages.*—This class of literature would be left unrepresented but for an English pamphlet entitled "In a Dâk Bungalow," which, after all, is a republication in book form of the sketches of travel and talks about places, persons and things that first appeared at various times in the *Madras Mail.*

5. Among the publications of 1895, there are 262 designed purely for educational purposes. This class of works still hold their own in the reading of the young who are learning facts untiringly or who swallow what happen to be near them or appear easy, being generally unable to make a sane choice between the real and unreal of their lives. There is a marked increase under the head of copyright works, the number of works registered being 327 against 268 of the previous year. Fourteen of them are Government publications.

6. In connection with copyright registration, I may bring to notice the complaint of authors, editors and publishers against an evil now left almost without a remedy. It seems that a doubt has been raised by lawyers as to the applicability of the Indian Copyright Act XX of 1847 to books of Indian origin printed and copyrighted in England or out of British India, and the chance of rival publishers reprinting them and underselling them in this country, thus making the English edition a speculation in "perishable goods," as the Registration Act of 1867 does not provide for the registration of books other than those printed in each Indian Province and beyond the limits of British India. The need is therefore for a Copyright Act concerning the whole of the British Empire on the ground that it is of the greatest importance to the cause of learning and literature that copyright law should be the same in all the dependencies of the British Crown. Such authors, however, as can afford to get their productions printed and copyrighted in England are very few, and therefore their alleged grievance need not be much emphasised; but there is a special class of literary workers at original research in manuscript which are good enough for the public, but these find themselves mistaken as to the protection afforded them by the present vaguely-worded Indian copyright law and their venture has been

found by experience to result in a loss. It is the prospect of some sale which decides an editor or a society to undertake the search for and publication of rare old manuscripts, but when it is found that a crowd of obscure printers and book-sellers and pamphlateers with all shortcomings of paper, type and binding can reproduce *verbatim* the published matter and soon undersell the individual or society, there is a complaint that all the enterprise and energy on the part of the original workers at research and all the time and money spent on their publication are of no avail, and that they are at last left at the mercy of the "discount" book-sellers and rival publishers of non-copyright books that can undersell and crush out the original editions advertising themselves as "enterprising townsmen" and yet insisting on specially low terms for the new books of the kind, which can only be sold in single copies as a rule and not by hundreds like quick-selling school books at low prices. The venture on a laborious search for rare manuscripts and the publication of them at a heavy cost are not considered worth the while of any honest man, and the interests of indigenous literature consequently suffer from the tactics of the unprincipled "cheap jack." I must not pursue this topic further, as the brief reference I have made to the prevailing complaint of the injury caused by the vagueness and imperfections of the existing regulation is sufficient to point to the desirability of amending the Indian Copyright Act of 1847 on some equitable lines, sooner or later to remove the present vexation, and the loss to those who embark on a search for and publication of rare literary manuscripts before they decay and perish, and before it becomes impossible to save the riches of information therein contained.

7. In conclusion, I beg again to adduce my experience as an illustration of the way in which Act X of 1890 is sometimes evaded in regard to the delivery of copies of books claimed by the authorities of the British Museum and India Office Library under section 9 of this Act, which abolished the system of payment for books registered. By the time the requisitions for the books are received, their printer and publisher, with whom alone the District Registrars or myself can deal, disappear, and it becomes difficult or impossible to find them; and when the press changes hands, all chance of a prosecution of the proprietor of the press becomes faint, as the Special Magistrate by a summary trial acquits him on the ground that "no offence has been proved" against the party who owns the press. The evasion of the law in cases in which both the printer and publisher concerned cannot be *found* and *identified* is an evil that can be easily remedied by the adoption of the suggestion I made three years ago, *viz.*, the reversion to the old system of claiming two extra copies of such as are important books and pamphlets, at the time of first registration, and retaining one of them for supply to the British Museum and the other to the India Office Library, if called for within a year. So far as I am aware, printers and publishers generally would seem to prefer this plan to the present vexatious order to reserve extra copies on the mere chance of a requisition for them, or run the risk of being prosecuted for default caused by their prolonged absence from their stations or departure altogether on business to other stations. Experiencing the difficulty of preserving and the inconvenience of accumulating extra copies of works, and the trouble of corresponding with this office, some printers have actually offered to deliver of their own accord such copies during the year under report to be returned to them if not called for within a year as provided in Act X of 1890.

*English Publications.*

| Subjects. | Original works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Art | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Fiction | 3 | ... | 1 | ... | 4 | ... | 4 | 4 |
| History | 10 | 1 | ... | ... | 11 | 8 | 3 | 11 |
| Language | 33 | ... | 2 | ... | 35 | 33 | 2 | 35 |
| Law | 17 | ... | 1 | ... | 18 | ... | 18 | 18 |
| Medicine | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 62 | ... | 7 | ... | 69 | 32 | 37 | 69 |
| Poetry | 4 | ... | ... | ... | 4 | 4 | ... | 4 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Politics | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Religion | 54 | ... | 5 | ... | 59 | ... | 59 | 59 |
| Science (Mathematical and Mechanical) | 3 | 4 | ... | ... | 7 | 6 | 1 | 7 |
| Do. (Natural and other) | 6 | 3 | ... | ... | 9 | 4 | 5 | 9 |
| Travels and Voyages | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 207 | 9 | 16 | ... | 232 | 89 | 143 | 232 |

## *Latin Language.*

| Subjects. | Original works. First edition. | Original works. New edition. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | 1 | ... | 1 | 1 | ... | 1 |

## *Tamil Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Drama | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Language | 18 | 1 | 3 | 1 | 23 | 22 | 1 | 23 |
| Law | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Medicine | 8 | ... | 3 | ... | 11 | ... | 11 | 11 |
| Miscellaneous | 22 | 3 | ... | 1 | 26 | 6 | 20 | 26 |
| Poetry | 35 | ... | 2 | 1 | 38 | 5 | 33 | 38 |
| Religion | 45 | ... | 13 | 16 | 74 | ... | 74 | 74 |
| Science (Mathematical and Mechanical) | 4 | ... | ... | ... | 4 | 4 | ... | 4 |
| Do. (Natural and other) | 7 | 5 | ... | ... | 12 | 12 | ... | 12 |
| Total | 151 | 9 | 21 | 21 | 202 | 50 | 152 | 202 |

## *Telugu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 2 | 1 | ... | ... | 3 | 2 | 1 | 3 |
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | 7 | 1 | 2 | 1 | 11 | ... | 11 | 11 |
| Fiction | 7 | ... | ... | ... | 7 | 1 | 6 | 7 |
| History | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Language | 45 | ... | 1 | ... | 46 | 45 | 1 | 46 |
| Law | ... | 1 | ... | 2 | 3 | ... | 3 | 3 |
| Medicine | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Miscellaneous | 41 | 3 | ... | 1 | 45 | 17 | 28 | 45 |
| Poetry | 22 | ... | 2 | 2 | 26 | 1 | 25 | 26 |
| Religion | 37 | 1 | 13 | 7 | 58 | ... | 58 | 58 |
| Science (Mathematical and Mechanical) | 6 | 1 | ... | ... | 7 | 7 | ... | 7 |
| Do. (Natural and other) | 8 | ... | ... | 1 | 9 | 5 | 4 | 9 |
| Total | 181 | 9 | 18 | 15 | 223 | 80 | 143 | 223 |

## *Malayalam Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | ... | .. | ... | 1 | 1 | 1 | ... | 1 |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | 3 | ... | ... | .. | 3 | ... | 3 | 3 |
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 3 | ... | 1 | ... | 4 | 4 | ... | 4 |
| Law | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 6 | ... | 1 | 1 | 8 | 1 | 7 | 8 |
| Religion | 11 | 1 | 5 | 1 | 18 | ... | 18 | 18 |
| Science (Mathematical and Mechanical) | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |
| Total | 30 | 2 | 7 | 4 | 43 | 9 | 34 | 43 |

## *Kanarese Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| History | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Language | 1 | 4 | 1 | ... | 6 | 6 | ... | 6 |
| Miscellaneous | 12 | ... | ... | 2 | 14 | 1 | 13 | 14 |
| Poetry | 3 | 1 | ... | ... | 4 | 3 | 1 | 4 |
| Religion | 8 | 2 | 3 | 3 | 16 | ... | 16 | 16 |
| Science (Mathematical and Mechanical) | ... | 2 | ... | ... | 2 | 2 | ... | 2 |
| Total | 27 | 10 | 4 | 6 | 47 | 14 | 33 | 47 |

*Tulu Language.*

| Subjects. | Original works. First edition. | Original works. New edition. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 2 | 1 | 3 | ... | 3 | 3 |

*Hindustani Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 7 | ... | ... | 1 | 8 | 4 | 4 | 8 |

*Konkini Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |

*Badaga Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Uriya Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Maharati Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Language | 5 | ... | 1 | ... | 6 | 5 | 1 | 6 |
| Miscellaneous | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Poetry | 4 | ... | 3 | ... | 7 | ... | 7 | 7 |
| Religion | 14 | ... | 12 | ... | 26 | ... | 26 | 26 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 32 | ... | 16 | ... | 48 | 5 | 43 | 48 |

*Bi-Lingual—English and Latin Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—English and Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Philosopy (including Mental and Moral Science) | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Total | 3 | 1 | ... | ... | 4 | 1 | 3 | 4 |

*Bi-Lingual—English and Telugu Publications.*

| Subjects. | Original works. First edition. | Original works. New edition. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 6 | ... | ... | 1 | 7 | 7 | ... | 7 |

*Bi-Lingual—English and Hindustani Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—English and Persian Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—English and Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*Bi-Lingual—Tamil and English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Medicine . . . . . | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Total . | 3 | 1 | ... | ... | 4 | 3 | 1 | 4 |

*Bi-Lingual—Tamil and Telugu Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—Tamil and Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Bi-Lingual—Telugu and English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 2 | ... | ... | ... | 2 | 2 | 1 | 2 |
| Miscellaneous . . . . . | 1 | ... | ... | ... | 1 | ... | 3 | 1 |
| Total . | 3 | ... | ... | ... | 3 | 2 | 4 | 3 |

*Bi-Lingual—Telugu and Kanarese Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Telugu and Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . . . | 1 | ... | | ... | 1 | ... | 1 | 1 |
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Bi-Lingual—Kanarese and English Publications.*

| Subjects. | Original works, First edition. | Original works, New edition. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |

*Bi-Lingual—Kanarese and Hindustani Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Kanarese and Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Hindustani and English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—Persian and English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—Sanskrit and English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |

*Bi-Lingual Sanskrit and Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 36 | ... | ... | ... | 36 | ... | 36 | 36 |
| Total | 37 | ... | ... | ... | 37 | ... | 37 | 37 |

*Bi-Lingual—Sanskrit and Telugu Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Medicine | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Poetry | 1 | ... | 2 | ... | 3 | ... | 3 | 3 |
| Religion | 9 | ... | 1 | ... | 10 | ... | 10 | 10 |
| Science (Natural and other) | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 17 | ... | 5 | ... | 22 | 1 | 21 | 22 |

*Bi-Lingual—Sanskrit and Malayalam Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Poetry | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Total | 8 | ... | 1 | ... | 9 | ... | 9 | 9 |

*Tri-Lingual—English, Tamil and Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tri-Lingual—Telugu, Sanskrit and English Publications.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion . . . . . | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Tri-Lingual—Kanarese, Tulu and Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tri-Lingual—Sanskrit, Maharati and Kanarese Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Polyglot Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

Order thereon.

The review and analysis of publications registered under Act XXV of 1867 in the Presidency during the year 1895 will be forwarded to the Government of India.

(True Extract.)

J. F. PRICE,

*Chief Secretary to the Government of Madras.*

To the Director of Public Instruction.
„ Commissioner of Police.
Editor's Table.

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No. 126 (Educational), dated the 5th March 1896.

Endorsement by the Government of Madras.

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated the 26th April 1875, and to Home Department letter No. 19—1150, dated the 13th June 1877.

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## BOMBAY.

From A. C. Lyon, Esq., Acting Junior Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department,—No. 2496, dated Bombay Castle, the 4th June 1896.

I am directed to forward herewith, for submission to the Government of India, copy of a Report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the quarterly catalogues for the year 1895, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated 26th April 1875, and No. 1—456, dated 12th September 1882.

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From B. V. Joshi, Esq., Acting Registrar of Native Publications, Bombay, to the Secretary to the Government of Bombay, General Department,—No. 92, dated 22nd April 1896.

I have the honour to submit the following brief review and analysis of the publications registered in the Bombay Presidency during the year 1895 under Act XXV of 1867 as amended by Act X of 1890.

2. The total number of publications catalogued during the year was 1,421 as against 1,821 of the year previous, showing a decrease of 400 or nearly 22 per cent. The decrease is mostly perceptible under the heads of Drama, Philosophy, Religion and Miscellaneous, and seems to be due not to any special but normal causes of fluctuation. Of the 1,421 publications, 886 were books and 535 periodicals. The 886 books may be divided into 552 original works, 109 republications and 225 translations. The so-called original works are not strictly or purely original, nor do they display any great amount of originality. They are classed as original simply because they do not happen to be pure republications or translations. In this way many works which are mere compilations or adaptations based upon other works come to be catalogued as original, though their pretensions to originality are of the slightest. The total number of books may again be divided, according to the languages in which they are written, as follows:—English 69, Gujaráti 264, Marathi 200, Kanarese 8, Sindi 19, Hindi 33, Urdu 29, minor vernaculars such as Brij, Márwádi, etc., 6, Sanskrit 58, other Eastern classical languages 32, and 168 polyglot works. It will be seen from this classification that while Marathi and Gujaráti show, comparatively speaking, a very large amount of literary activity, the other two leading varnaculars of the Presidency, *viz.*, Kanarese and Sindi, show the poorest results. Their literary backwardness used hitherto to be explained in these reports by the want of the spread of primary education in Karnatic and Sind; but now that the number of primary schools in both these provinces has sufficiently increased, the explanation can no longer hold water, and the cause of the literary sterility of Kanarese and Sindi must be sought in some other direction.

The 535 periodicals included 79 English, 225 Gujaráti, 165 Maráthi, 13 Sanskrit, 8 Urdu, and 45 in more than one language. It is worthy of note that there is not a single periodical in either the Sindi or the Kanarese language.

3. The details of each language and bi-lingual, tri-lingual and other combinations as regards the number of works under each of the various headings such as Arts, Biography, etc., being given in statements appended to this report, it only remains to notice the works deserving particular mention in the several languages in the order of their subjects.

## English.

4. The works in this language are chiefly either educational or miscellaneous, though there are solitary publications under other heads.

*Arts.*—The only work under this head was (*the*) *Dyeing Industry in India* by H. K. Tavaria, B.Sc. It is a reprint of articles contributed by the author to the *Indian Textile Journal*, and, besides giving much useful information about dyeing processes, contains a number of suggestions for the advancement of the dyeing industry in India. The book would have proved more useful in a vernacular garb, as it would then probably have reached those engaged in the dyeing industry in India.

*Drama.*—*Jehángir the Magnificent and the Light of the Harem, a historical Oriental burlesque in two acts* by T. A. Savage, is a humorous piece which is enlivened by a good many comical songs and topical allusions. The burlesque was put upon the stage by an amateur English company and proved a great favourite with the Bombay playgoers.

*History.*—The only work deserving of notice under this head is Professor MacMillan's *School History of India.* It is a welcome addition to the already existing text-books on the subject.

*Languages.*—There were five works under this head. But none of them calls for any remark, because they are mere annotations of school and college text-books and helps to students. It is, however, to be hoped that in coming years the number of such works may not unduly increase, since they tend to check the spirit of self-help among students and to lead them into a system of mercenary cram.

*Law.*—*A Study of Privy Council Judgments* by Mr. H. S. Phadnis, B.A., LL.B., of the Bombay Subordinate Judicial Service, is a useful digest presenting in a collected and accessible form the principles of Indian law as laid down by the highest Court of Appeal. The work evdiently shows much care and industry on the part of the compiler. *An Epitome of Hindu Law* and a similar work on *Mahomedan Law* give the main principles of both the systems of law as affected by the High Court decisions in a handy and useful form and ought to prove useful to students of law.

*Miscellaneous.*—A very useful publication under this comprehensive head is (the) *Wilson College Literary Society Lectures* edited by S. C. Shahani, M.A. The lectures, which are 15 in number, deal with subjects very diverse in their character and are highly interesting. They were originally delivered before limited audiences under the auspices of the Wilson

College Literary Society, but in their collected form are expected to reach a far wider audience by whom, no doubt, they will be gratefully appreciated. Mr. Náráyan Hemachandra, an industrious compiler, hailing from Ahmedabad, publishes three little books on the *Noble Deeds of Men, Women and Boys* respectively, in which he brings together many instructive anecdotes illustrative of benevolence, heroism, honesty, self-sacrifice and so forth for the edification of his countrymen and countrywomen. The same writer published during the year a collection of 1,800 *Sayings of Sages from Hindu sacred books.* His object in bringing together this formidable number of moral and religious maxims from the ancient Sanskrit books is to convince superficial and carping observers of Hindu society of the purity and loftiness of the Hindu ideal of life as conceived by the ancient Rishis. *The A B C Guide to Rearing Poultry in India* by J. W. Collett and a similar *Guide to Breeding Canaries* by Mr. J. W. Collett are two interesting publications which contain a good deal of practical information on the subjects they respectively treat of. *Telang's Legislative Council Speeches* edited by Mr. Pilgaonker, is a useful publication, the value of which is enhanced by the scholarly sketch of Mr. Telang's Life by Sir R. West, which is prefixed to the speeches.

*Politics.*—Only one work was published under this head and that is the *Honourable Mr. P. M. Mehta's Speeches* in the last year's Calcutta Session of the Supreme Legislative Council. The speeches are published by the Bombay Presidency Association, of which Mr. Mehta is the President.

*Voyages and Travels.*—The solitary work under this head is Mr. Malabári's *Indian Eye on English Life* which, though it has already gone through two editions in England, was published, during the year, for the first time in India. It is needless to speak at any length of Mr. Malabari's excellent book, because it has already attained a deserved popularity, both in England and in this country. It is an interesting record of a Pilgrim Reformer's Wanderings in England and on the Continent, and as such is extremely pleasant reading. It is very rarely that one comes across such works in the range of native publications.

## GUJARÁTI.

5. The total number of Gujaráti publications of the year was 264.

*Arts.*—Nine works were registered under this head. The arts represented by these are music, cookery, cotton spinning and mechanical engineering. The works in music are harmonium guides, containing a number of songs set to the music of the harmonium. They show that the system of musical notation has obtained popularity among the Gujaráti-speaking public. The work on cookery is a useful publication containing recipes for the preparation of 1,000 meat and vegetable dishes. *Shilpa Sár Sangraha*, or *A Compendium of Architecture* gives the best plans for building Hindu houses. Another manual teaches the secret of cotton spinning, while *Ággádi* or *The Railway Train* is a translation of Clarke's Railway Machinery. It must be admitted that the works under this head are poor both in number and quality.

*Biography.*—There were in all 15 works registered under this head, of which 5 were translations. This shows that the value of this kind of literature is being slowly appreciated by the Gujaráti-reading public. No less than three volumes of the Rulers of India Series were translated during the year. *Lives of Benjamin Franklin* and *Mrs. Annie Besant*, chiefly based upon English originals, were also published. All these are creditable and well executed performances on the whole. Of original biographies, *The Life of Shet Dámodardás Thákersey* and *The Life of Shet Varjivandás Mádhavdás* deserve a word of praise. Both are well-written biographies of two prominent Bombay merchants and ought to prove instructive to those who wish to thrive in business. The other works under this head are pious biographies and commemorate the lives either of Hindu and Jain saints or of virtuous and philanthropic English women. Their chief aim is to impress lessons of virtue on the minds of the readers and to produce a noble type of character in them. It is a healthy sign that Gujaráti authors have turned their attention to this useful and instructive branch of literature.

*Drama.*—The dramatic literature of the year must be considered to be very poor indeed. There were 14 works registered under this head, most of which are either ordinary or indifferent productions and dramatise certain striking and popular legends from the Hindu mythology such as those of Harischandra, Pralhad, etc. Only two works display some merit. They are *Lalita Dukha Darshaka* or *The Sorrows of Lalita* and *Vasantvilásika* or *The Sports of Spring.* The former depicts the evils of early marriage and the miseries of a Hindu child wife, while the latter describes the gorgeous beauty of an Indian spring and the pangs of separation felt by a lovelorn damsel. The latter piece abounds in picturesque descriptions and is enlivened by occasional touches of humour.

*Fiction.*—Of the 32 works published under this head 11 are translations, while the rest are original works. As usual, the translations are generally superior in merit to the original stories. These latter may roughly be divided into three classes: legendary or historical tales, entertaining stories written for pure amusement and generally treating of the love matters, and lastly works in which certain social evils prevailing among the Hindu and Pársi communities are exposed and denounced. *Hoshang Bág* or *Whither does our Reformation lead us?* is an unusually long tale by Mr. K. N. Kábráji, who is well known to fame both as a social reformer and as an elegant writer of Gujaráti fiction. In the present work Mr. Kábráji has effectively exposed the evil habits of extravagance and foppishness which are said to be fast taking root in the Pársi community. Shirin, the heroine of the tale, out of deference to a foolish fashion, refuses to suckle her firstborn babe and lets it die for want of mother's milk. She discovers at last that the old practice of mothers suckling their own babes is after all a better and a wiser arrangement than the latter-day fashion of employing wet nurses for the purpose. Mr. Kábráji is not a lover of the old ways. He is a reformer to the core, but not an unreasoning one. He wishes his go-ahead compatriots to choose and reflect before indiscriminately adopting new modes and habits of life. *Vanity of Fashion* is a picture of the Pársi boy and the Pársi girl of the present day. The author denounces the practice of demanding large dowries from a bride's father: A spendthrift son-in-law, after exacting a heavy dowry from his old-fashioned father-in-law, becomes a votary of fashion and indulges in all sorts of extravagance and speculation. He falls into serious scrapes and is brought to the verge of imprisonment. His old father-in-law, who did not look kindly upon him and who had paid the heavy dowry most unwillingly, at last comes to his rescue, and the prodigal thereafter turns a new leaf and becomes a sadder and a wiser man. *Kara ne jo* is an interesting tale of Parsi social life up-country. The characters are mostly drawn from the Pársi community, and the plot of the story, which is too long and complicated to be summarised in a short compass, is skilfully elaborated. The book, which is written by an author who has done much to enrich light Gujaráti literature, is certainly a delightful addition to the existing stock of Gujaráti fiction. *A Father's Suffering* or *A Friend's Promise* is another noticeable work under this head, and is an interesting adaptation of an English story. The plot of the story may be briefly stated thus:—"Two Parsi gentlemen, Pesi and Kavas, go to China, the one for pleasure, the other on business. Pesi who was a rich light sort of a fellow, and who was rather fond of practical jokes, once stole a sacred image from a Chinese temple. He was found out and made himself liable to the penalty of death for the heinous sacrilege. The Chinese law being sufficiently accommodating to accept substitutes in such cases, Pesi offered a lakh of rupees to anyone who might volunteer to die for him. Kavas undertook the job and directed the lakh of rupees to be handed over to his daughter Naja who had remained behind in India. Pesi was ungrateful enough not to fulfil his pledge, and for his base act of ingratitude suffered the pangs of remorse and fancied that he was haunted by the ghost of his friend. He thereupon asked his son Rustom to make over the lakh of rupees to Naja and thus took off a load from his conscience when he died. Now it so happened that Rustom and Naja were in love with one another and Kavas had not died in China as Pesi had thought. He had averted his doom through the help of a Chinese friend, and had made good his escape to India, where he lived *incognito* as Naja's teacher. He afterwards disclosed his identity and Naja and Rustom lived in happiness. *The Castle of Damávand* is by a Parsi lady author and is a successful adaptation of a Persian story. It is full of wild mysteries and romantic adventures, and reflects credit on its author by its style and execution. *Rasika Vartáo* and *Char Vartáo* are two collections of entertaining stories and afford a good hour's reading. The other works are mere indifferent tales treating of the valour of ancient heroes and the fidelity in love of the ancient heroines. They are full of miraculous incidents and superstitions and read more like the stories of fairies and elves than of real human beings.

*History.*—There was no noticeable work under this head. Out of the eleven historical publications as many as eight are school manuals. Of the three remaining works, one is a translation of the monograph on Lord William Bentinck in the Rulers of India Series, and the two are small compilations treating of the ancient history of India and Persia respectively. They contain nothing that is either new or original and draw for information upon the works of oriental savants on the subjects they treat of. On the whole the year must be considered to be poor, if not barren altogether, in historical literature.

*Language.*—The works entered under this head are generally Grammars, Annotations on vernacular text-books and Lexicons. There were only eight of these published during the year. None of them calls for any remark, except *An elementary Gujaráti lexicon* by Mr. V. R. Dalal, which is a work in progress and which is likely to prove useful to beginners.

*Law.*—There were five works under this head. Two of these are intended to serve as small manuals on the Police laws. The other three are Annotations and Commentaries on three important Acts, *viz.*, the Indian Penal Code, the Civil Procedure Code, and the Transfer of Property Act. The last is an important addition to the legal literature in Gujaráti. The Commentator, a High Court Pleader, has evidently taken much pains to elucidate the law on the subject of mortgage. The book was published under the patronage of the late Maharaja of Bhavnagar.

*Medicine.*—Of the four medical works, one is a translation of an English work, while the rest are elementary treatises based on English works and describe the various kinds of diseases and prescribe remedies for them.

*Miscellaneous.*—Sixty works were registered under this comprehensive head. A good many of these are devoted to moral subjects, and more particularly describe the social and religious duties of men. Others lay down the duties of young men, mothers and housewives. *Kartavya or Duty* is a translation by K. T. Trivedi, B.A., of Smiles' work on the subject and is published by the Gujarát Vernacular Society out of the funds supplied by His Highness the Mahárája Gáekvád. The translator has by ably doing his work added an acceptable volume to the stock of Gujaráti literature. Mr. M. N. Dwiwedi, B.A., publishes an adaptation of another of Smiles' useful works, *viz.*, *Character*. This is also a welcome volume and reflects credit on the author, who does not allow his pen to remain idle, but goes on publishing useful works year after year. *Selections from the writings of the late Mr. Frámji Ládábhai Pánday*, edited by J. P. Mistri, M.A., is another most noticeable work under this head. It contains more than 250 of the best and most readable contributions of the late Mr. Pánday to the journalistic literature of the day. Mr. Pánday, who wrote under the *nom de plume* of Káka Káhán, "Old Uncle Káhán," was a kindly humorist, who hit off the foibles of his countrymen with such a gentle hand and conveyed sound moral instruction in such an acceptable form as to earn for himself the *sobriquet* of the Pársi Addison. The selections are preceded by a scholarly sketch of Mr. Pánday's life by the editor, who once did a similar service to the poetic writings of his friend the late Mr. J. N. Petit. The present work is judiciously edited and affords much pleasant and profitable reading. *Grihini or the Housewife* by P. M. Bhatt, contains useful and instructive advice to Hindu housewives on the management of their households. The author seems to be an admirer of the old ideas of womanhood as found in the ancient Puráns, and wishes his countrywomen to follow them in perference to the new western ideal of a woman's position and duties in life. *Curtain Lectures of Behestan Homlibái* by S. K. Khambátta, is an extremely funny book in which a poor Pársi husband is nightly hauled over the coals by his sharp-tongued wife for every fault, whether real or fancied, of commission or omission. He is scolded mercilessly for his foolish bargains, for his inability to buy rich and fashionable dresses for his wife and children, or for returning home late at night. The burden of the song ever is that Bhikáji Bhákra (the name of the husband) is a fool, a simpleton and an ass. The lectures, which are some 40 in number, are intended by the author to serve as a gentle corrective to those Pársi wives who may resemble Homlibái in ever so slight a degree. They originally appeared in a serial form and attracted much attention at the time in Parsi domestic circles. *Kávyacharcha* by Náráyan Hemchandra is a well-written essay describing the nature of real poetry by illustrations drawn from the works of English and Indian poets. The author has published quite a number of works during the year, so that his pen may be said to have been the most prolific. The chief aim he seems to have set before himself in most of these is the moral instruction and elevation of his countrymen and countrywomen. The other works under this head are more or less indifferent productions and deserve no special mention.

*Poetry.*—This is another large heading, the number of publications under which exceeds even that of those under the last head. But most of these are poor in quality and display no conspicuous poetic merit. A number of works sing the praises of Hindu gods and goddesses, while others are only dramatic songs occurring in the Gujaráti operas enacted on the local stage. One poet describes in verse the good and bad effects of taking opium, while another sings the merits of Dr. Blaney, the redoubtable Municipal Corporator of Bombay. The last work is by a Pársi lady, Dosibái Ratanji, and reflects credit on her. *Premapan chotari* or 75 couplets on love, and *Bhaktivijaya* or a collection of pious songs are also creditable performances. Among the republications may be noted the *Brihat Kavya Dohana*, Part V. It is a bulky volume of over 800 pages and reproduces select poems from the works of the classical poets of Gujarát. Besides the works noted above, there are three tales in verse which claim some merit. The best of these is the *Kulvanti* or The Noble born, by Dinshaw Mánekji Sutária. It is a versified novel describing how an intelligent princess

who was born of ignorant and orthodox parents, contrived means to educate herself and bestowed her love on a Pandit of her choice. Her parents objected to the match as below their rank, but the princess remained firm and succeeded in her aim. The author has tried to expose the evils of ignorance and orthodoxy and to set forth the advantages of female education and marital unions by mutual choice. Mr. Sutaria deserves to be complimented on the purity of his style and the correctness of his verse. *Mánvati Akhyán* is another poetic tale of some merit. Manvati, the heroine, once boasted to her companions that she would, when she married, obtain such a mastery over her lord as to make him her bondslave for life. The King of Malwa, who overheard this conversation, married Manvati and challenged her to make good her boast. To make it impossible for her to do so, he threw her into a prison and set impossible tasks for her to accomplish. She cleverly escaped from the dungeon and appeared before the king, in the disguise of a dancing minstrel. The king was charmed with her singing and dancing and threw himself at her feet. Manvati revealed her identity, and the king, who had to acknowledge his defeat, became reconciled to her and they lived in happiness thereafter. The Maharaja of Udepur and his Queen Guna Sundari is the third story in verse, in which the king finds his favourite queen faithless and is so disgusted with his lot in life that he renounces his throne and turns a forester.

*Philosophy.*—There were 11 philosophical publications registered during the year. None of these is strictly original, but all are either translations or simple expositions of ancient philsophical works in Sanskrit. Several philosophical creeds were professed in ancient India, but Vedantism is the most popular of them all at the present day. Consequently, some four works are devoted to the exposition of that system and deal with the nature of Brahma, that most perplexing entity of Indian philosophy. Among the notable philosophical translations of the year may be mentioned a well got-up and well executed translation of the *Bhágwát Purana,* which is issued in the form of a bulky volume of close upon 1,000 pages. There is also a good translation of the *Dásbodha,* a philosophical work in Marathi by Ramdas, published by a Parsi gentlemen, Mr. Pestonji Framji Kama, who, though a Zoroastrian by creed, seems to have made a close study of Hindu philosophy.

*Religion.*—There were only seven works under this head, of which the most noticeable is *An Essay on the Antiquity of the Age of Zoroaster,* which gives much interesting information regarding the religion of the Parsis, and claims for it that it influenced the Christian and the Mahomedan religions and was contemporaneous even with the Vedic religion of the Hindus. In another work, His Highness Agakhan summarizes the principles of the religion of the Khojas, a thriving sect of the Mahomedan community in Bombay. A third work, entitled *Truth about Religion,* deals in a simple way with the most fundamental articles of faith common to all civilised religions, describes the various tendencies in man which tempt him to commit sin, and teaches the necessity of keeping these under strict control. The other works are mere catechisms or formularies.

*Science* (*Mathematical and Natural*).—There were five and six works respectively under the two divisions of science noted in the paranthesis. There is not a single remarkable work in the whole lot which calls for any notice. All are mere school manuals. It is really unfortunate that this important field should be left wholly uncultivated by Gujaráti writers and that there should not be even translations of scientific works in the European languages. Perhaps the explanation is that the Indian mind delights more in romance and abstract speculation than in the hard practical realities of life.

*Travels and Voyages.*—No work was registered under this head.

### KÁNARESE.

6. The number of publications in this language was 8, a miserably poor figure, considering that the language is the vernacular of three or four districts in the Presidency. This poverty of literary activity among the Kanarese-speaking people is not confined only to the year under report, but has to be regretted in each year's report. Of the eight works published during the last year, one is a life of Eknath, the Hindu saint, another describes the proceedings of the 10th Session of the Indian National Congress and is the first Congress publication in Kanarese, while two others are translations in prose of Sanskrit plays, the Shakuntala and the Máláti Mádhav. The other works call for no remark.

### KOKANIM, MÁRVÁDI AND BRIJ.

7. The publications in these quaint and minor dialects, which number six in all, call for no remark.

MÁRATHI.

8. There were in all 200 publications in the Maráthi language, over half of which are absorbed by the two headings, Miscellaneous and Poetry. Gujaráti and Maráthi hitherto ran pretty close in respect of the number of publications registered in them; but Gujaráti bids fair to distance its rival at no distant date; the reason of this probably being that Gujaráti is more widely spoken in Bombay, the chief centre of literary activity in the whole Presidency, and that the Párs, that versatile community in literature as well as in other walks of life, freely contribute to it. It may also be said that Gujaráti is read not only by the Gujarátis but by the Pársis and even the Mahomedans.

*Arts.*—Of the seven works under this head two are devoted to music, two to freehand drawing, and three to school-drill. All of them are elementary in character and require no special remark. The drill manuals are the first publications of the sort in the language and will, if practically utilised in the primary schools, furnish the boys with necessary and healthful exercise.

*Biography.*—Of the twelve works entered under this head three are mere card-board leaflets, describing the careers of Shiváji and of the late Messrs. Mandilik and Nána Moroji. *Ahilyá bái Holkarin*, the celebrated Holkar Queen, finds two biographers who do justice to her many statesmanlike and philanthropic virtues and pay a well-merited tribute to her saintly purity of character. Both the lives are readable and ought to excite the emulation of Hindu ladies. Mr. M. K. Rishi recounts the *Story of the life of Dr. Livingstone*, the famous missionary and explorer. This is a good book giving interesting information about Africa and its people. Mr. Rishi also publishes a readable and illustrated account of the life of Her Majesty the Queen-Empress. Mr. Benjamin Samson chronicles the lives of two Jewish celebrities, which will probably be popular in that community. But the most elaborate, and in some respects remarkable, biography of the year is Mr. Parasnis' *Life of Queen Laxmibái of Jhánsi*. Readers of the works of Malleson, Kaye and other contributors to Mutiny literature are well aware of the career of this remarkable lady. Mr. Parasnis may be said to have succeeded in compiling a sober, well-authenticated and tolerably impartial life-account of this heroic, though much-maligned Queen, without allowing his judgment to be warped by any feeling of false patriotism. The estimate he draws of the Queen's character is indeed a flattering one, since he frees her from the charge of being a rebel queen or of siding with the mutineers. He on the contrary maintains that she was from the first a staunch and faithful ally of the British Government and was compelled, much against her will, to turn her arms against them in sheer self-defence. He bases this view on information gathered from English works dealing with the Mutiny period and supplemented by the personal reminiscenses of those who were eye-witnesses to the fall of Jhánsi. It is possible for a difference of opinion to exist between the biographer and his critics on certain incidents and versions recorded in his work, but that the work as a whole is a valuable addition to Maráthi biography may easily be conceded.

*Drama.*—Of the fifteen works under this head eleven are original plays and four are translations or adaptations of English or Sanskrit originals. Of the adaptations, *Trátika*, which is based upon Shakespeare's "Taming of the Shrew" is the most successful. The subjects of the original plays are taken either from history or mythology. One play dramatises the legend of *Daniel in the Lions' den* and is perhaps the first instance in which the Old Testament is drawn upon for furnishing a subject to a Maráthi play. Among the historical plays, two only are deserving of notice. One is *Udepurchá Mah ráná* which celebrates the heroic endeavours of Pártápsingji, king of Mewar, to save Rajisthan from the Moslem yoke. The other is the tragedy of *Náráyanráo Peshwa's death* by R. N. Deo. Both these works afford interesting reading and are well fitted for the stage. The other plays are either ordinary or indifferent performances.

*Fiction.*—There were only eleven works under this head, of which the following alone deserve notice:—*Delhinara Haliá* or the story of the Invasion of Delhi, the scene of which is laid in the stirring times of king Prithuráj of Delhi and in which the writer explains how the old Rajput confederacy gave way before the advancing tide of Mahomedan conquest on account of the civil feuds and internal jealousies among its members. *Rinamukta to Bhamukta* is a pretty little story which vividly illustrates the evils of extravagance and recklessness in expenditure and preaches the virtue of economy. The story of *Tárábái and Hirábái* is intended to depict the miseries of a newly-wedded Hindu wife in her husband's family and lays down for her guidance an intelligent and moral course of conduct. *Kuvalayápurchi Ráni Kumudvati*, which is an unusually long story, is evidently an adaptation of one of Reynolds'

novels and avoids some of the common faults of Maráthi novels; *e.g.*, it is true to life, it does not import the miraculous in its plot, and is not confined to love matters exclusively. *The Subedár's Son* is also an interesting story of the conversion to Christianity of a thoughtful Brahmin youth after a deep searching of the heart. By an artful stratagem he carried off his young Hindu wife from his ancestral home and ultimately succeeded in winning her over to his new faith. The two lived happily together and he preached the gospel to the heathens around him for many a good long year.

*History.*—Of the eight volumes under this head five stand to the credit of Mr. Náráyan Bhawánráo Pávgi and bring his voluminous work entitled *Bháratiya Sámrájya* (Indian Empire) down to the end of its first part. It is certainly an ambitious task that Mr. Pávgi has set before himself and in part carried out, *viz.*, to compile in Maráthi a comprehensive work on India, dealing with its moral, intellectual and industrial condition in the past and in the present. In the first part of his work he deals with Ancient India and draws largely for his narrative on the works of Professor Maxmüller and other European savants who have written upon India. Mr. Pávgi seems to be an out-and-out admirer of every ancient institution in India, whether political, moral or religious. At places be cannot resist the temptation of comparing things ancient with things modern, and almost invariably finds the advantage lying with the former. He even goes out of his way and declares that ancient Indian morality was far superior to the morality of Englishmen at the present day. Mr. Pávgi rests this sweeping and irrelevant assertion on a few scattered instances of corruption drawn from remote and unconnected periods of English history, and, in doing so, seems evidently to have fallen into the fallacy of hasty generalisation, the very pitfall he wishes Anglo-Indian critics to avoid in judging of India and her institutions. Barring such occasional blemishes, it must be admitted that Mr. Pávgi has succeeded, by his patient industry, in making a useful addition to the stock of historical literature in Maráthi. *Assyria* is another useful volume added to historical literature during the year. It belongs to the *Ráshtra Katha Máta* series and is a translation of the corresponding volume in the *Story of the Nations Series*. It is a creditable production and is published under the patronage of the Mahárája Gaekwár, the distinguished and enlightened patron of Vernacular literature.

*Language.*—All the works under this head are elementary treatises on Maráthi Grammar or Glossaries of Maráthi text-books. Only one work, *Lessons on Primary Education*, by Mr. H. K. Dámle, seeks to relieve the dull monotony of the existing text-books and contains lessons on Grammar, Geography and History. Mr. Dámle's attempt is a step in the right direction, as it aims at conveying instruction in an interesting manner. In this connection it must be said that attractive illustrated readers on an improved plan somewhat after the model of the many beautiful series of readers in English, are a great desideratum not only in Maráthi but even in the Gujaráti and the Kanarese languages.

*Miscellaneous.*—This large and comprehensive head absorbs nearly one-third of the total number of books in the Maráthi language. They are largely made up of essays on moral subjects, commercial hand-books, astrological manuals, guide books, calculators, etc. Only about seven or eight of these are worth notice. They are: 1, *A brief Survey of the Indian Administration and of the Condition of the People*; this is a very useful compendium of political and statistical information relating to India compiled from authoritative sources, such as the Census Reports, the Decennial Moral and Material Progress Reports, etc. It is the first publication of its kind in Maráthi and, as such, reflects credit on the compiler who has unselfishly dedicated the proceeds of his work to the Deccan Education Society 2, *Niti Muktáhár* by T. K. Pitre, B.A., consists of a series of useful and instructive essays on moral subjects. The work is based on Dr. Blair's Sermons and is a valuable acquisition to Maráthi literature. 3, *Parapanch Rahasya* or the Philosophy of Worldly Life, by Vináyak Konddeo Oka, is an interesting work, which contains essays on a variety of practical subjects, and is interspersed with many happy quotations from Sanskrit and Maráthi poets. The style of the book is chaste and simple, and the book itself, on the whole, affords pleasant reading. 4, "*India and the British Colonies*" is a useful translation of Cyril Ransome's work bearing the same name. 5, *Some Aspects of Social Reform* is a work consisting of four essays on Innovation, Navigation, the value of co-operation as illustrated by Leclerc's Life and Immunity from Debt, and is issued by the Sahavicharini Sabha (Debating Society) of Baroda. The essays are well written and furnish food for reflection. 6 and 7, *Shikshana Sutre* and *Shástra Sutre*, by N. L. Phadke, are two useful books in which the author enunciates some important propositions on the nature of education and science respectively and demonstrates them in succession by a sort of lengthened exposition. He borrows the principles and proofs from the works of Herbert Spencer, whom he closely follows in his method of treatment. 8, *Indur*

*Sansthán, Part I,* is rather a sensational publication and draws up a formidable indictment against the present Mahárája of Indore. It is evidently written by a violent partisan whose aim is to present the Mahárája to his readers as a monster of cruelty and oppression. Besides these eight works there are one or two useful books on Hygiene. The astrological publications are probably the least useful of the whole lot and would better have remained unpublished.

*Poetry.*—Forty-seven works were registered under this head. A peculiar feature of a majority of the poetic compositions of the year is that they are devoted to singing the praises of the Hindu god Ganpati, intermixed here and there with the praises of Siváji and the cow. This effusion of poetic tribute to Ganpati is easily explained by the fact that the Ganpati festival was celebrated last year with more than ordinary *eclát* and enthusiasm in Bombay, Poona and other places in the Deccan. In connection with this celebration bands of singers (Melás) were trained to sing songs in unison, and the verses so sung are now published in book form. Most of the publications hail from Poona, where the idea of the Melás first originated. They are not remarkable for poetic excellence as, indeed, very few even of the other poetic works are, but they breathe generally a spirit of patriotism and of enthusiasm for the national faith. Probably the only original work which is worthy of mention is *A Poetic Sermon on the Teaching of Rámdás* read before a popular Hindu audience in Bombay by Surgeon-Major K. R. Kirtikar. Dr. Kirtikar, who writes in the same metre as Rámdás and quotes from him where he can, dwells on the value of culture, the dignity of benevolence and the blessing of good company. He also combats, after the manner of Rámdás, the notion ordinarily prevalent in Hindu society that for the attainment of virtue and salvation a man must betake himself to a forest by abandoning all worldly ties. Dr. Kirtikar quotes Rámdás and says that the better plan is to face and resist temptation boldly than to shun and fly away from it. *Moropant* and *Vaman*, both celebrated Maráthi poets, have found a careful and judicious editor in Mr. Váman Dáji Oke. The publication of such works should disarm the objection of those who urge that there are no suitable works in the Maráthi language to be prescribed as text-books in the University course. The objection is certainly groundless so far as poetical literature is concerned, because the works under review sufficiently testify that there is a rich and ample storehouse of high class poetry in Maráthi.

*Politics.*—The single work recorded under this important head is *An Account of the Proceedings of the 10th Indian National Congress* by a Deccani delegate.

*Philosophy.*—Of the four works under this head, the most notable is a translation of *Herbert Spencer's Inductions of Ethics* by Professor Dhondo Keshav Karve of the Fergusson College. The work is brought out by Mr. Balvant Ganesh Dábholkar, the enterprising publisher who has been instrumental in adding about half a dozen useful volumes to Maráthi literature. In this country an author is generally his own publisher. There is no separate class of publishers, as in Europe and America, who come to the aid of authors in placing their works upon the market. But Mr. Dábholkar has for some years past taken upon himself this useful rôle and has thus effected a very useful division of labour in the literary field, for which, indeed, he deserves no small praise. The other noticeable works are an excellent edition of *Dnyáneshwari*, with notes on the meaning of difficult and archaic words, by Dr. Anna Moreshwar Kunte, and an edition of the same work together with a prose commentary by Vishwanáth Sakhárám Bháve. *Dnyáneshwari*, which is itself a commentary on the celebrated *Bhagwatgitá*, is considered to be the oldest and the most difficult work in the Maráthi language. Dr. Kunte's annotations and also the prose commentary will considerably facilitate the understanding of this difficult work.

*Religion.*—Of the seven works under this head the most remarkable is a translation of *Professor Maxmüller's Lectures on Natural and Physical Religion* by Sankar Bálkrishna Dikshit. The publisher of the work is Mr. Dábholkar, referred to above. The work is well done and will form a valuable acquisition to the Maráthi language. The other religious publications are mostly small Christian tracts which call for no remark.

*Science (Natural and Mathematical).*—The publications under this head are all school manuals. It is a pity that scientific literature is so poorly cultivated in Maráthi. It is hopeless to expect original works for several decades to come, but one would at least expect translations of popular scientific works in the English language. A translation of Professor Huxley's Lay Sermons or of Professor Tyndall's Fragments of Science would, for instance, be a most desirable beginning by way of rousing an interest in science and creating a taste for scientific reading.

*Voyages and Travels.*—The solitary work under this head is a description of *Bhirpuri* and *Vaijnáth*, two villages at the bottom of the Ghát near Karjat. In this small work

Mr. R. B. Pávgi describes a holiday excursion to these villages on a Maháshivarátra day when pious folks are attracted to the local temples in large numbers. Mr. Pávgi excels in picturesque description and shrewd observations on men and manners as his work on his visit to England has already sufficiently testified to all Maráthi readers. He very much wishes that a taste for this kind of literature should be developed among his countrymen and his own works he intends to be humble contributions to serve that end. But before there can be a literature of travels and voyages, there must be generated a love of travelling, not on business or for profit, but for the mere pleasure of the thing. As it is, the average Indian is averse to travelling for travelling's sake, and the more so when the question is of crossing the *Kálápáni*. This rooted prejudice against making distant journeys must first be got over before there can grow any healthy literature on the subject.

### Hindi.

9. The total number of the Hindi publications was 33, of which the two headings of Poetry and Miscellaneous absorb between them nearly two-thirds. Under Arts, there are only two music manuals; under Biography, there is a single life of Tulsidás, the well known Hindi poet and saint, while the other heads are similarly scantily represented. Hindi is not regularly spoken as a mother tongue in any part of the Presidency, and this partially accounts for the poverty of publications in that language. The poetic works are mostly devoted to singing the amorous sports of the Hindu god Krishna with his sweetheart Rádhá and the milkmaids of Gokul, in the north of India. Krishna is the favourite god with the Hindi-speaking population and naturally appropriates most of the poetic tributes though Ráma and his servant Hanumán also come in for a share. The Miscellaneous works deal with a variety of topics such as ethics, astrology, Jainism, and so forth. None of these deserves any special mention except, perhaps, the translation of Pandita Ramábai's work on the *Duties of Women*, and the translation of *Bhojaprabandh*, a Sanskrit work celebrating the deeds of king Bhoja. The two philosophical publications discuss the nature of Brahma and the non-dualistic doctrine of philosophy. It is needless to say that both are based on Sanskrit treatises on the subject.

### Arabic-Sindi.

10. There were 19 Sindi publications altogether during the year. The poverty of literary activity in this language has already been remarked upon. Most of the publications are of ordinary merit and contain love songs, religious songs, amusing stories for children, translations of some of Lamb's tales from Shakespeare, and so forth.

### Urdu.

11. The number of publications in this language was 29. As usual, many of them sing the praises of Prophet Mahomet, while others contain love songs or dramatic songs. One work gives certain information about the steam engine, while another discusses the marriage laws among the Sunnis.

### Arabic.

12. Thirteen works were published in this language. Some of them contain praises of Mahomet and directions about conducting the daily prayers, and so forth. None of the works claims originality or any special merit.

### Persian.

13. There were 18 Persian works published during the year. More than half of these are astrological publications, while the rest contain witty stories or moral advice to boys, or sing the praises of love, wine, the rose flower, etc., etc.

### Zend.

14. The solitary publication in this language was the *Zend Avesta* or the sacred prayer-book of the Pársis written in Persian characters for the use of those who cannot read Zend.

### Sanskrit.

15. The total number of the Sanskrit publications of the year was 58. As usual, most of these are republications of classical Sanskrit works, and are metrical in form. Under Arts an ancient treatise on Indian Music and another on the art of dramatic representation were republished during the year. Under Language, there were also a number of treatises on grammar and rhetoric republished during the year. Much of the credit of republishing these Sanskrit works must be given to Mr. Tukaram Javji, Proprietor of the "Nirnaya Sagar Press,"

the Proprietor and Manager of the Ánandasram Series of Poona, the Proprietors of "Shri Venkateshvar Press," Bombay, and Laxmi Venkateshvar Press," Kalyán. The last mentioned gentlemen issued five stout volumes during the year containing the celebrated *Rámáyana of Válmiki with a commentary* and *The Padma Purana*, the publication of which must have involved a large outlay. The Manager of the Ánandásrama Series issued during the year a bulky volume containing the Brahma Purána. Both the Padma Purána and the Brahma Purána belong to those 18 Puránas which constitute the Hindu mythology, and, like the rest of them, contain wonderful philosophical speculations and curious legends diversified with endless and fanciful mythologies, theogonies, and cosmogonies. Of the great Indian epic, the Rámáyan, it is not necessary to speak in this place, because it is too well known to all Oriental scholars and historians. The only other Sanskrit republication that calls for notice is a scholarly edition of the *Atharvaveda* prepared after a careful collation of several manuscripts by the late Mr. S. P. Pandit, M.A., and published at the expense of the Bombay Government. The present edition of the Atharvaveda, which shows an amount of research and scholarship, is unfortunately the last to come from the hand of that distinguished Orientalist whose labours in the field of Sanskrit scholarship are known far beyond the limits of this country. The Atharvaveda, which is the last of the Vedas, consists of incantations and hymns which are unconnected with ritual or sacrifices, but the mere recitation of which is supposed to confer longevity, to cure diseases, and to bring wealth and prosperity.

### Bi-lingual.

16. Among bi-lingual works the more frequent combinations are those of English or Sanskrit on the one hand, and Gujaráti, Maráthi or Hindi on the other. Most of the combinations with the English language are mere school-books, containing glossaries and meanings of English readers, and a few are lexicons or collections of proverbs. The Sanskrit and Hindi combination is the most numerous in the whole lot, and the works are generally republications of classical Sanskrit works, together with commentaries in Hindi, and are either religious or philosophic in character. The credit of bringing out most of the Sanskrit-Hindi works belongs to the brothers Khamráj and Gangávishnu, who own presses in Bombay and Kalyán respectively. In English and Sanskrit, the works are generally Sanskrit plays or poems edited with critical English notes for the use of college students. The evil of this system is that the same play or poem is sometimes edited by a number of rival editors and the students are in a fix about which to buy. The following alone among bi-lingual works deserve specific mention :—*A Metrical Translation in Gujaráti of Jayadeo's Gita Govind*, a celebrated pastoral poem in Sanskrit, by K. H. Dhruwa. *The Gáthas translated and transliterated into Gujaráti* by K. E. Kánga and *The Opinions of the Indian Press on Lord Harris' Administration*. The first is a work of some merit ; the second shows much critical research and scholarship, and the third merely strings together a number of extracts from the Native Press animadverting in strong language upon the administration of Lord Harris.

### Tri-lingual.

17. Of the six tri-lingual publications, the only work that is worthy of notice is *The Religious Decisions of the Spirit of Wisdom*, the Pelhvi text appointed for the intermediate Examination and edited with a critical introduction and notes in English and a Gujaráti translation by Dárab Dastur Peshotan Sanjana. The original work is written by a faithful Zoroastrian and treats of a variety of moral and religious topics such as the nature of heaven and hell, the distinction between good and evil, the nature of truth, gratitude, contentment, and so on.

### Periodicals.

18. Twenty-seven periodicals were started in the year under report, in addition to the old ones which continued their important function of disseminating knowledge of different subjects and which have been described at length in previous reports. Of the new periodicals, 4 were English, 11 Gujaráti, 8 Maráthi, 2 Urdu, 1 Sanskrit and English, and 1 Sanskrit and Maráthi. These do not show any special excellence, but it is perhaps improper to judge of their merits from a few issues. It is to be regretted that some of the periodicals are fitful and irregular in their appearance.

19. The number of works registered for copyright during the year under report was 379, of which 352 were private and 27 Government publications.

### General Remarks.

20. From the foregoing review it will be apparent that as regards volume the literature of the past year compares unfavourably with that of the year previous, the fall being nearly 22 per cent., as remarked above. But as regards the quality of the publications, the year under report need fear no comparison with its predecessor. Nay, in some respects, the palm of superiority must be given to the literature of the year under review. But throwing these narrow comparisons aside, a rapid survey of the year's literature as a whole cannot be said to be very consoling, though signs of hope are apparent here and there. There are many branches of literature, very useful and important branches too, which are being sadly neglected or half-heartedly explored. That there should be only two books under the heading of Travels and Voyages in the whole range of native publications published during the year is eloquent and effective testimony that there are but few workers in this interesting portion of the literary field. Another more important branch that is not properly explored is "Science." Nominally there are 30 works entered under this head, but they are, one and all, mere geographical or arithmetical text-books intended for use in the vernacular schools. There is not a single work which aims higher than that. Politics, the all-engrossing topic of the Native Press, is similarly poorly represented, there being only four works under the head. These, again, aim no higher than chronicling the proceedings of the assemblage of the 10th Indian National Congress or reproducing the speeches of a popular representative in the Supreme Council. It is thus evident that native politicians have no time for doing more solid work or showing more substantial results in political literature than writing newspaper articles criticising the actions and policy of Government, or delivering speeches and passing resolutions at the Congress and other political meetings. One looks in vain for a single work on politics of permanent interest. The subject of history is also not very popular with native authors. In the other headings, too, though the numbers of books recorded under them appear large enough, the results are not very satisfactory. The number of really good books under any one head can easily be counted on one's fingers' ends. Among the general causes which may be assigned as tending to retard the growth of vernacular literature may be mentioned the following :—First of all, the multiplicity of the vernaculars is in itself a serious obstacle to concentrate literary activity. An author, who cannot be expected to write his work in each of the current vernaculars of the presidency, must always be content with a comparatively small circle of readers. This limited circulation necessarily implies scanty remuneration. This naturally leads one to the second cause, *viz.*, authorship in the vernacular languages does not pay, unless the work is intended for use in schools. Apparently, there is no active demand for historical, scientific or philosophical works, and an author who launches in a serious venture of the kind most probably courts ruin financially for want of support. Indeed the fact, that one seldom comes across subsequent editions of such works, is sufficient to show that their first editions did not meet with a cordial welcome. There are no enterprising publishers as in the western countries to help the authors in this difficulty and to foster and stimulate the circulation of useful literary works by industrious advertizing and so forth. Perhaps the most serious obstacle to the growth of vernacular literature in the Presidency is the aversion felt by the *alumni* of the University to the vernaculars. There are but a few among those who receive academic distinctions with a liking or inclination to work in the field of the vernaculars. Taking the publications for the last year, it will be found that only 30 graduates have helped in bringing forth under less than three dozen works. Of these, again, a good many have contented themselves with issuing mere annotations or translations in English of school text-books. This, for an approximate total outturn of 3,000 graduates by the Bombay University, is a poor figure indeed. It means that only one in a hundred men of light and leading tried during the last year to help his less favoured countrymen by ministering to their literary enlightenment. This dislike of, or aversion to, the vernaculars among the graduate class is, in its turn, to be explained by the fact that the vernaculars have no footing in the University curriculum, and to the fact that the graduates are weaned away from them at too early a stage of their educational course. The vernaculars have been knocking long and knocking hard for admission at the portals of the Bombay University, and the day when they will be admitted to a place in the University curriculum will be hailed with joy by all sincere lovers of the vernaculars, because the introduction of the vernaculars in the University course will, in spite of some difference of opinion to the contrary, assuredly tend to promote the growth of vernacular literature. In closing this review it will not be out of place to note the encouragement which His Highness the Gaekwar has been of late years offering to the advancement of

vernacular literature. But for His Highness' enlightened patronage, many a useful volume would probably have remained unpublished or would rather never have been written at all. The labours of the Gujarat Vernacular Society in facilitating the publication of some Gujaráti works also deserve some mention in this place. A similar society for the encouragement of Maráthi literature has recently been started at Poona, but it has as yet not gone beyond the stage of inviting translations by advertisement of some two or three standard English works. Of the public presses which help largely in turning out neat vernacular publications, the "Shri Venkateshvar Press" of Khemraj Krishnadas, the "Nih naya Sagar Press," Bombay, and the "Anandashrama Press, Poona," are the most prominent. The tone of all the publications, so far I was able to observe, was unobjectionable, both morally and politically.

## Analysis of Publications registered in the Bombay Presidency under Act XXV of 1867 during the year 1895.

(1).—*English.*

| Subject. | Original Works. | | | | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | Republications. | Translations. | | | | |
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Language | 5 | ... | ... | ... | 5 | 5 | ... | 5 |
| Law | 5 | ... | 3 | ... | 8 | ... | 8 | 8 |
| Miscellaneous | 20 | 1 | 3 | 7 | 31 | ... | 31 | 31 |
| Poetry | ... | ... | 9 | ... | 9 | 8 | 1 | 9 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | 4 | 1 | 5 | ... | 5 | 5 |
| Science (Mathematical and Mechnical) | 2 | 3 | ... | ... | 5 | 5 | ... | 5 |
| Voyages and Travels | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Total | 37 | 5 | 19 | 8 | 69 | 20 | 49 | 69 |

(2).—*Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 8 | ... | ... | 1 | 9 | ... | 9 | 9 |
| Biography | 10 | ... | ... | 5 | 15 | ... | 15 | 15 |
| Drama | 12 | 1 | ... | 1 | 14 | ... | 14 | 14 |
| Fiction | 19 | ... | 2 | 11 | 32 | ... | 32 | 32 |
| History | 7 | 3 | ... | 1 | 11 | 8 | 3 | 11 |
| Language | 5 | 3 | ... | ... | 8 | 6 | 2 | 8 |
| Law | 2 | ... | 3 | ... | 5 | ... | 5 | 5 |
| Medicine | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Miscellaneous | 40 | 6 | ... | 14 | 60 | 2 | 58 | 60 |
| Poetry | 62 | 5 | 9 | 1 | 77 | ... | 77 | 77 |
| Philosophy (including Mental and Moral Science) | 5 | ... | ... | 6 | 11 | ... | 11 | 11 |
| Religion | 4 | ... | 1 | 2 | 7 | ... | 7 | 7 |
| Science (Mathematical and Mechanical) | 5 | ... | ... | ... | 5 | 5 | ... | 5 |
| Science (Natural and other) | 4 | 2 | ... | ... | 6 | 6 | ... | 6 |
| Total | 186 | 20 | 15 | 43 | 264 | 27 | 237 | 264 |

(3).—*Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Biography | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Language | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Law | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 6 | 1 | 1 | 3 | 11 | ... | 11 | 11 |
| Poetry | 7 | ... | 2 | 1 | 10 | ... | 10 | 10 |
| Philosophy (including Mental and Moral Science) | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 23 | 1 | 4 | 5 | 33 | 3 | 30 | 33 |

(4).—*Kánarese.*

| Subject. | Original Works. First edition. | Original Works. New edition. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Politics | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 5 | ... | ... | 3 | 8 | 3 | 5 | 8 |

(5).—*Konkanim.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |

(6).—*Brij.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

(7).—*Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 5 | 2 | ... | ... | 7 | 5 | 2 | 7 |
| Biography | 10 | ... | ... | 2 | 12 | ... | 12 | 12 |
| Drama | 11 | 1 | ... | 3 | 15 | ... | 15 | 15 |
| Fiction | 6 | 1 | ... | 4 | 11 | ... | 11 | 11 |
| History | 6 | ... | ... | 2 | 8 | ... | 8 | 8 |
| Language | 7 | 3 | ... | 1 | 11 | 10 | 1 | 11 |
| Law | ... | 1 | 1 | ... | 2 | ... | 2 | 2 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 46 | 3 | 2 | 12 | 63 | 2 | 61 | 63 |
| Poetry | 38 | 1 | 7 | 1 | 47 | ... | 47 | 47 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | 1 | 3 | 4 | ... | 4 | 4 |
| Religion | 1 | ... | ... | 6 | 7 | ... | 7 | 7 |
| Science (Mathematical and Mechanical) | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Do. (Natural and other) | 6 | 1 | ... | ... | 7 | 7 | ... | 7 |
| Voyages and Travels | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 142 | 13 | 11 | 34 | 200 | 27 | 173 | 200 |

(8).—*Márvádi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

(9).—*Arabic-Sindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| History | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Language | 1 | 2 | ... | ... | 3 | 3 | ... | 3 |
| Miscellaneous | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Poetry | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 15 | 2 | ... | 2 | 19 | 5 | 14 | 19 |

(10).—*Urdu.*

| Subject. | Original Works. First edition. | Original Works. New edition. | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Law | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Miscellaneous | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Poetry | 15 | ... | 1 | ... | 16 | ... | 16 | 16 |
| Religion | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Total | 27 | ... | 1 | 1 | 29 | ... | 29 | 29 |

(11).—*Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Poetry | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |
| Religion | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Total | 12 | ... | 1 | ... | 13 | ... | 13 | 13 |

(12).—*Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 4 | ... | 3 | ... | 7 | ... | 7 | 7 |
| Poetry | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Religion | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 15 | ... | 3 | ... | 18 | ... | 18 | 18 |

(13).—*Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | 6 | ... | 6 | ... | 6 | 6 |
| Drama | ... | ... | 3 | ... | 3 | ... | 3 | 3 |
| Language | ... | ... | 8 | ... | 8 | 1 | 7 | 8 |
| Medicine | ... | ... | 4 | ... | 4 | ... | 4 | 4 |
| Miscellaneous | 4 | ... | 7 | ... | 11 | ... | 11 | 11 |
| Poetry | 7 | 1 | 7 | ... | 15 | ... | 15 | 15 |
| Philosophy (including Mental and Moral Science) | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Religion | 1 | ... | 8 | ... | 9 | ... | 9 | 9 |
| Total | 12 | 1 | 45 | ... | 58 | 1 | 57 | 58 |

(14).—*Zend.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

(15).—*Arabic and Jávi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

(16).—*Arabic and Sindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

(17).—*Arabic and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

(18).—*English and Arabic-Sindi.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

(19).—*English and French.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 1 | 1 | 1 | ... | 1 |

(20).—*English and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 4 | 1 | ... | 13 | 18 | 14 | 4 | 18 |
| Miscellaneous | ... | ... | 1 | 1 | 2 | ... | 2 | 2 |
| Total | 4 | 1 | 1 | 14 | 20 | 14 | 6 | 20 |

(21).—*English and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 1 | 1 | 1 | ... | 1 |

(22).—*Persian and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | 1 | ... | 5 | 7 | 6 | 1 | 7 |
| Miscellaneous | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Total | 1 | 1 | 1 | 5 | 8 | 6 | 2 | 8 |

(23).—*Gujaráti and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | 1 | ... | 1 | 2 | ... | 2 | 2 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 1 | 1 | ... | 1 | 3 | ... | 3 | 3 |

(24).—*Gujaráti and Jangabári.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

(25).—*Gujaráti and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |

(26).—*Kanarese and Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |

(27).—*Mágadhi and Gujaráti.*

| Subject. | Original works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Miscellaneous | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | ... | 1 | ... | 2 | 3 | ... | 3 | 3 |
| Total | ... | 1 | ... | 3 | 4 | ... | 4 | 4 |

(28).—*Maráthi and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | 1 | 2 | 2 | ... | 2 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 2 | ... | ... | 1 | 3 | 2 | 1 | 3 |

(29).—*Maráthi and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 4 | ... | ... | ... | 4 | ... | 4 | 4 |

(30).—*Prákrit and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

(31).—*English and Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | ... | ... | 1 | 1 | 2 | 1 | 1 | 2 |
| Fiction | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Language | 2 | ... | 1 | ... | 3 | 3 | ... | 3 |
| Poetry | ... | ... | 1 | 3 | 4 | 3 | 1 | 4 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Total | 2 | ... | 4 | 8 | 14 | 8 | 6 | 14 |

(32).—*Sanskrit and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Language | ... | ... | ... | 3 | 3 | 2 | 1 | 3 |
| Medicine | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Miscellaneous | 2 | ... | ... | 3 | 5 | ... | 5 | 5 |
| Poetry | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | 4 | 4 | ... | 4 | 4 |
| Religion | 2 | ... | 1 | 4 | 7 | ... | 7 | 7 |
| Total | 4 | ... | 1 | 19 | 24 | 2 | 22 | 24 |

(33).—*Sanskrit and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Language | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Medicine | ... | ... | ... | 4 | 4 | ... | 4 | 4 |
| Miscellaneous | ... | ... | ... | 15 | 15 | ... | 15 | 15 |
| Poetry | ... | ... | ... | 9 | 9 | ... | 9 | 9 |
| Politics | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | 9 | 9 | ... | 9 | 9 |
| Religion | 1 | ... | ... | 4 | 5 | ... | 5 | 5 |
| Science (Natural and other) | ... | ... | ... | 1 | 1 | .. | 1 | 1 |
| Total | 1 | ... | ... | 48 | 49 | ... | 49 | 49 |

(34).—*Sanskrit and Maráthi.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | .. | ... | ... | 2 | 2 | ... | 2 | 2 |
| Medicine | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Miscellaneous | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Poetry | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | 8 | 8 | ... | 8 | 8 |
| Religion | ... | ... | ... | 5 | 5 | ... | 5 | 5 |
| Total | ... | ... | ... | 19 | 19 | ... | 19 | 19 |

(35).—*Zend and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

(36).—*Arabic, Persian and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

(37).—*English, Maráthi and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 2 | 2 | 2 | ... | 2 |

(38).—*Latin, Portuguese and Konkanim.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

(39).—*Pahlavi, English, and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

(40).—*Sanskrit, Maráthi and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

(41).—*English Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 14 | ... | ... | ... | 14 | ... | 14 | 14 |
| Medicine | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Miscellaneous | 48 | ... | ... | ... | 48 | ... | 48 | 48 |
| Philosophy (including Mental and Moral Science) | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 79 | ... | ... | ... | 79 | ... | 79 | 79 |

(42).—*Gujaráti Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Fiction | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| Law | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Miscellaneous | 177 | ... | ... | ... | 177 | ... | 177 | 177 |
| Philosophy (including Mental and Moral Science) | 15 | ... | ... | 5 | 20 | ... | 20 | 20 |
| Religion | 11 | ... | ... | ... | 11 | | 11 | 11 |
| Total | 218 | ... | ... | 7 | 225 | ... | 225 | 225 |

(43).—*Maráthi Periodicals.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Arts | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| Drama | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Fiction | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Law | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Medicine | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| Miscellaneous | 83 | ... | ... | 1 | 84 | ... | 84 | 84 |
| Poetry | 2 | ... | 24 | ... | 26 | ... | 26 | 26 |
| Religion | 22 | ... | ... | ... | 22 | ... | 22 | 22 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 139 | ... | 24 | 2 | 165 | ... | 165 | 165 |

(44).—*Sanskrit Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 13 | ... | 13 | ... | 13 | 13 |

(45).—*Urdu Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Religion | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Total | 8 | ... | ... | ... | 8 | ... | 8 | 8 |

(46).—*English and Gujaráti Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 10 | ... | ... | ... | 10 | ... | 10 | 10 |

(47).—*English and Maráthi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 4 | ... | ... | ... | 4 | ... | 4 | 4 |

(48).—*Hindi and Gujaráti Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

(49).—*Sanskrit and English Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 4 | ... | 4 | ... | 4 | 4 |

(50).—*Sanskrit and Maráthi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science) | ... | ... | ... | 3 | 3 | ... | 3 | 3 |

(51).—*Hindi and Maráthi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 5 | ... | ... | ... | 5 | ... | 5 | 5 |

(52).—*Sanskrit and Gujarati Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 12 | 12 | ... | 12 | 12 |

(53).—*Maráthi and Gujaráti Periodicals.*

| Subject. | Original Works | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Miscellaneous | 5 | ... | ... | ... | 5 | ... | 5 | 5 |

(54).—*Total Books for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 16 | 2 | 6 | 1 | 25 | 5 | 20 | 25 |
| Biography | 25 | ... | 1 | 8 | 34 | ... | 34 | 34 |
| Drama | 25 | 2 | 4 | 8 | 39 | 1 | 38 | 39 |
| Fiction | 25 | 1 | 2 | 19 | 47 | 1 | 46 | 47 |
| History | 18 | 3 | ... | 3 | 24 | 12 | 12 | 24 |
| Language | 34 | 10 | 9 | 33 | 86 | 63 | 23 | 86 |
| Law | 7 | 1 | 7 | 2 | 17 | ... | 17 | 17 |
| Medicine | 6 | ... | 4 | 7 | 17 | ... | 17 | 17 |
| Miscellaneous | 137 | 11 | 19 | 59 | 226 | 4 | 222 | 226 |
| Poetry | 149 | 8 | 38 | 20 | 215 | 11 | 204 | 215 |
| Politics | 2 | ... | ... | 2 | 4 | ... | 4 | 4 |
| Philosophy (including Mental and Moral Science) | 8 | ... | 7 | 34 | 49 | ... | 49 | 49 |
| Religion | 31 | 1 | 12 | 28 | 72 | ... | 72 | 72 |
| Science (Mathematical and Mechanical) | 11 | 3 | ... | ... | 14 | 14 | ... | 14 |
| Do. (Natural and other) | 11 | 3 | ... | 1 | 15 | 13 | 2 | 15 |
| Voyages and Travels | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Total | 506 | 46 | 109 | 225 | 886 | 124 | 762 | 886 |

(55).—*Total Periodicals for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 29 | ... | ... | ... | 29 | ... | 29 | 29 |
| Drama | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Fiction | 15 | ... | ... | ... | 15 | ... | 15 | 15 |
| Law | 5 | ... | ... | 2 | 7 | ... | 7 | 7 |
| Medicine | 16 | ... | ... | ... | 16 | ... | 16 | 16 |
| Miscellaneous | 338 | ... | ... | 1 | 339 | ... | 339 | 339 |
| Poetry | 2 | ... | 41 | ... | 43 | ... | 43 | 43 |
| Philosophy (including Mental and Moral Science) | 26 | ... | ... | 8 | 34 | ... | 34 | 34 |
| Religion | 38 | ... | ... | 12 | 50 | ... | 50 | 50 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 470 | ... | 41 | 24 | 535 | ... | 535 | 535 |

(56).—*Total Books and Periodicals for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 45 | 2 | 6 | 1 | 54 | 5 | 49 | 54 |
| Biography | 25 | ... | 1 | 8 | 34 | ... | 34 | 34 |
| Drama | 25 | 2 | 4 | 9 | 40 | 1 | 39 | 40 |
| Fiction | 40 | 1 | 2 | 19 | 62 | 1 | 61 | 62 |
| History | 18 | 3 | ... | 3 | 24 | 12 | 12 | 24 |
| Language | 34 | 10 | 9 | 33 | 86 | 63 | 23 | 86 |
| Law | 12 | 1 | 7 | 4 | 24 | ... | 24 | 24 |
| Medicine | 22 | ... | 4 | 7 | 33 | ... | 33 | 33 |
| Miscellaneous | 475 | 11 | 19 | 60 | 565 | 4 | 561 | 565 |
| Poetry | 151 | 8 | 79 | 20 | 258 | 11 | 247 | 258 |
| Politics | 2 | ... | ... | 2 | 4 | ... | 4 | 4 |
| Philosophy (including Mental and Moral Science) | 34 | ... | 7 | 42 | 83 | ... | 83 | 83 |
| Religion | 69 | 1 | 12 | 40 | 122 | ... | 122 | 122 |
| Science (Mathemetical and Mechanical) | 12 | 3 | ... | ... | 15 | 14 | 1 | 15 |
| Do. (Natural and other) | 11 | 3 | ... | 1 | 15 | 13 | 2 | 15 |
| Voyages and Travels | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Total | 976 | 46 | 150 | 249 | 1,421 | 124 | 1,297 | 1,421 |

B. V. JOSHI,

*Acting Registrar of Native Publications.*

## BENGAL.

FROM E. M. KONSTAM, Esq., Under-Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Home Department,—No. 1329, dated the 30th March 1896.

In continuation of letter No. 1319, dated the 3rd April 1895, from this Government, I am directed to submit, for the information of the Government of India, copy of a letter from the Director of Public Instruction, Bengal, No. 1943, dated the 18th instant, together with a copy of the Annual Report on the Bengal Library for the year 1895, received therewith, and a copy each of the tabular analysis of books, statistical forms and table of books, referred to by the Director.

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From SIR ALFRED CROFT, K.C.I.E., Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 1943, dated the 18th March 1896.

I have the honour to submit the report* on the Bengal Library for the year 1895, by Babu Rajendra Chandra Shashtri, M.A., the Librarian. I regret that the report is late, owing partly to the exceptionally large number of books received during the year, and partly to the disorganization brought about by the transfer of the Library to new quarters. But the report deserves commendation as a full and interesting account of the published books received in the Library during the year.

* Five copies of the report with two copies of the tabular analysis of books, and five copies of statistical forms and tables.

*Report on the Bengal Library for 1895.*

The number of publications received and catalogued in the Bengal Library during 1895 was 2,689 against 1,898 in the year before, showing an increase of 791, or a little over 29·5 per cent. This large increase is due partly to increased literary activity, and partly to measures which Government is believed to have taken, at the instance of the late Librarian, to guard against evasion in the matter of book-registration at the different centres. Nevertheless, it is difficult to believe that this number, large as it is, represents the actual number of publications issued during the year under review; for it is a fact that not a few still evade registration, the penalty provided in the law in this respect being apparently not of a deterrent character. The printers of both native and European firms do not, in many instances, care to send books for registration or otherwise conform to the provisions of the law. *Indian Engineering* is published by a European firm, and a copy of it was once sent to the Library direct; but the request of the Librarian to send it regularly through the office of the Inspector-General of Registration remains to this day unheeded. As regards the native firms, requisitions for books wanted for the India Office and the British Museum are sometimes not complied with, the printers apparently not caring to keep in stock extra copies as required by the law.

2. Out of 2,689 publications received last year, 1,971 are books and 718 periodicals. Of the books, 1,674 are original publications, the rest being republications and translations. The following is a brief analysis of the publications given in the order of languages, alphabetically arranged :—

3. *Arabic.*—Publications in this language are few and unimportant: only two books were received last year, of which one is an alphabetical primer and the other a grammar intended for beginners.

4. *Assamese.*—Only 12 books in this language were received last year: of these, 1 *Seuti Kiran*, is a drama, 7 are works on religion, and the rest educational primers. Assamese is only a dialect of Bengali, and its claims to be regarded as a separate language are extremely doubtful. However, since the separation of Assam from the Lieutenant-Governorship of Bengal, a movement has been set up in that Province, which has been for the last few years doing its best to give Assamese a character distinct from Bengali. The movement is the offspring of a false patriotism and, in the opinion of those most competent to judge, is calculated to do more harm than good to the people of Assam. Its promoters profess, moreover, to look upon Bengalis living in Assam as foreigners, and thereby seek to create an estrangement between themselves and their advanced neighbours.

No. 263, 1st quarter, *Seuti Kiran.*

5. *Bengali.*—The number of Bengali books received in the Library during the year under review was 952, or about 35·3 per cent. of the total number of publications. The corresponding figures for 1894 was 612, and this means, for the year under review, an increase of 35·5 per cent. over the Bengali books received in the previous year. That the year

was one of increased literary activity will appear from the following analysis :—

6. *Art.*—Seven Bengali books on the subject were received in the Library last year against one in the preceding year. This increase is probably due to increased interest taken in the subject. Of these seven books, four are on music, both vocal and instrumental, one on photography, one, *viz.*, *Silpabodh*, on the practice of a number of useful and ornamental arts, and another on watch repairing. The publication of the two last-named books is important as showing a change in the views of the people, who have hitherto looked upon the practice of such arts as disreputable. Since the establishment of a musical school in Calcutta by Rájá Saurindra Mohan Tagore, the study of music has become popular in Bengal, and works on musical notation have become common. The writer of one of these books on notation, *viz.*, *Setár Sikshá*, is an advocate of the European system, and speaks disparagingly of the native works on the subject.

No. 2630, 1st quarter, *Silpabodh.*

No. 2875, 2nd quarter, *Setár Sikshá.*

7. *Biography.*—Twenty-three books on this subject were received last year against 13 in the year before. With the spread of English education in the country, there is evidently a growing appreciation of the study of biography as an instrument of literary culture. The number of good biographies in Bengali is as yet extremely small, and some time must elapse before any marked improvement is visible in the literature on the subject. But signs of a change for the better are already beginning to be noticed, and one at least of the last year's biographies makes an approach towards a European standard. *Vidyásagár*, by Babu Chandí Charan Banerji, is a very readable biography of the late Pandit Isvara Chandra Vidyáságar, showing an intimate acquaintance with the details of the various movements, religious, social and educational, in which that eminent philanthropist took part. But a critique on that book, entitled *Bhramanirás*, by the late Pandit's brother and biographer, Pandit Sambhu Chandra Vidyáratna, shows that it is not free from errors and inaccuracies, and the sooner these blemishes are removed, the better will it be for the reputation of both the biographer and his hero. Since the publication of *Amiya Nimái Charita* by Babu Sisir Kumár Ghosh, there has been a recrudescence of Vaishnava literature in Bengal, and books dealing with the lives of Chaitanya and his followers and disciples are being published year after year. Four books dealing, one with the life of Chaitanya, and the other three with the lives of three of his disciples, *viz.*, Raghunáth Dás, Haridás and Narottam, were published in the course of the year.

No. 3161, 3rd quarter, *Vidyáságar.*

No. 3266, 2nd quarter, *Bhramanirás.*

8. *Narottamvilás.*—As the biography of Narottam, a disciple of Lokanáth, one of Chaitanya's favourite followers, is called—was written by the Vaishnava poet Narahari, who belonged to the seventh generation of Chaitanya's disciples. It is in verse and its style is a little antiquated. Of the other three books *Bhaktir Jay*, by Babu Kálíprasanna Ghosh, a writer well-known in East Bengal, deserves notice. It deals with the life of Haridás, the celebrated follower of Chaitanya and a Muhammadan convert to Vaishnavism. He is believed to have been a Hindu by birth, but was looked upon as a Muhammadan, in consequence of having been brought up, when left an orphan in early childhood, in a Muhammadan family. Materials for his life are scanty, and the book under notice is more of the nature, of a dissertation about his times than a regular biography. It is written in good Bengali, and contains a learned disquisition on the early history of Navadvípa and Bengal.

Nos. 3397-98, 4th quarter, *Narottamvilás.*

No. 3402, 4th quarter, *Bhaktir Jay.*

9. The Bengali translation of the autobiography of Nana Farnavis, the well-known Mahratta statesman, which appeared in No. 9, Vol. V of the *Sáhitya*, possesses a unique interest apart from the indication it gives of the spirit of the times and of the growing appreciation of historical studies in Bengal. The same remark also applies to a life of the Ráni of Jhánsi, written from materials drawn from original sources, which appeared in the Bengali journal *Sádhaná* for Ashárh, Bhádra, Ashvin and Kártik 1302 B. S.

No. 3738, 2nd quarter, *Sáhitya.*

These two contributions to the Historical literature of India are from the pen of Mr. Sakhárám Deuskar, a Mahratta gentleman, who has of late been a constant contributor to high-class Bengali journals.

10. *Ahalyá Bái*, by Yogendra Náth Basu, B.A., is also a very good book and seems to have been carefully got up. It deals with the life and achievements of the famous Mahratta Ráni Ahalyá Bái, whose memory is to this day revered all over India for extensive works of charity and public utility.

No. 3403, 4th quarter, *Ahalyá Bái.*

11. *Chánd Ráni*, by an anonymous writer, is interesting as a memoir of the early years of English rule in Bengal. It contains the traditional history of a well-known Vaidaya family of Nadiya, which first rose to power and influence under Ram Chandra during the concluding years of Áli Verdi Khán's reign. Chánd Ráni was the wife of this Rám Chandra. Rám Chandra figured conspicuously in the events which followed the battle of Plassey and culminated in the establishment of British rule in Bengal.

No. 3159, 3rd quarter, *Chánd Ráni.*

12. *Kavi Vidyápati O Anyánya Vaishnava Kavi Vrinder Jívaní* (Lives of Vidyápati and other Vaishnava poets), by Babu Trailokya Náth Bháttacháryya, is a dissertation on Vidyápati and other early Vaishnava poets. It shows a good deal of patient research, and contains much interesting information about the early Vaishnava literature of Bengal. Other works on biography may be passed over as containing nothing specially interesting.

No. 3160, 3rd quarter, *Kavi Vidyápatí O Anyánya Vaishnava Kavi Vrinder Jívaní.*

13. *Drama.*—Thirty-seven dramas were received in the Library, against 24 in the preceding year. Judged from an artistic point of view, none of these dramas deserve notice. Of these, 16 are mythological, 5 social, 6 religious and 8 domestic. The remaining two are translations, the one partly of Shakespeare's and partly of Mdlle. Lucy's Othello, and the other of Shakespeare's Romeo and Juliet. This latter book has been translated by the well-known Bengali poet, Babu Hem Chandra Banerji. As stated in the preface to the translation, the writer has tried to give his book a Bengali air by casting the characters in a native mould. But it must be observed that by retaining in many instances the original names of persons and places, and by substituting native names in others, he has produced a combination which strikes one as unnatural, and it does not require a fastidious taste to note the incongruity involved in importing a Hindu Gosvami into a Christian monastery in Italy, and in making him invoke the blessing of the god Krishna. The other drama, *viz.*, the Bengali translation of Othello, does not call for notice.

14. The religious, mythological, and domestic dramas are not of any importance. They are based generally on Puranic legends or on incidents of every-day life, and in three instances on certain old Bengali and Sanskrit books. Of these three, one is a dramatic version of the story of the Kádamvari, and the other two are presentations, in a dramatic garb, of the well-known stories of Phullará and Kálaketu and Bhárat Chandra's Annadámangal, respectively.

15. The social dramas, or rather farces, are five in number. Of these, four, *viz.*, *Sabhyatár Pándá*, by Babu Giris Chandra Ghosh, *Ekákár*, by Babu Amrita Lál Basu, *Kalki Avatár*, by Babu Dvijendra Lál Ráy, and *Akkel Selámí*, by Babu Akshaya Kumár Chakravartí, deserve special notice.

16. *Sabhyatár Pándá* (Promoters of Civilisation) is a protest against native radicalism in all forms and matters, and is directed chiefly against those who are supposed to be anxious to introduce into Hindu society the Western customs of divorce, courtship, widow-marriage, and such like things. The book has therefore a distinct aim and purpose, and gives expression to views held by the conservative section of the Hindu community.

No. 2887, 2nd quarter, *Sabhyatár Pándá.*

17. But this cannot be said of *Kalki Avatár* (Incarnation of the god Kalki), by Babu Dvijendra Lál Ráy. It has no definite purpose in view, and it ridicules by turns the different sections of that community. The writer's sympathies are apparently with England-returned Bengalis and other latitudinarians in matters of food and drink. Pandits and orthodox Hindus are represented as seriously discomfited in their encounter with the heterodox and the England-returned, and the gods of the Hindu pantheon as seriously exercised in mind at the advance of modern ideas. "Reformed Hindus," who may be identified with the Hindu revivalists, are represented as hypocrites in religion and politics, whose professions differ widely from their practice. The sole aim of the writer, if indeed he has any, in writing the book, is to enjoy a good laugh at the cost of others, no matter whom. He is nevertheless a writer of considerable powers, and his characterisation of "Reformed Hindus," written half in English and half in Bengali, may be enjoyed even by those who consider it untrue and unjustifiable.

No. 3406, 4th quarter, *Kalki Avatár.*

18. *Akkel Selámí*, by Babu Akshaya Kumár Chakravarti, is a farce directed against female emancipation, so far as it is a result of female education. A Hindu girl receives a college education and remains unmarried till she is 20. As no orthodox Hindu will take her for a bride, her mother is for giving her in marriage to a Brahmo, an arrangement which is disliked by her father on grounds of caste. At last the girl chooses from among her suitors a *saheb* for

No. 3405, 4th quarter, *Akkel Selámí.*

her husband and leaves home in his company. The book possesses no merit, and is noticed as containing views which have possibly many sympathisers among orthodox Hindus.

19. *Ekákár*, by Babu Amrita Lál Basu, the wr ter of the well-known farce, the *Viváha-vibhrát* (the Matrimonial Fix), deserves special notice. It is a comedietta describing the disorganisation caused in Hindu society by the advance of Western education and culture. The spread of that education among the lower orders of the people makes them discontented, and they seek to improve their condition by entering into competition for Government service with the higher orders. In the jostle which follows, many of the latter get worsted, and have to descend to lower social grades, and to support themselves by the trades and professions proper for such grades. This change of occupation, together with a universal hankering after service and the abandonment of all independent walks of life, has produced a revolution in Hindu society. This revolution and its consequences are graphically described in the book. But not content with describing the revolution, the writer throws out hints as to how it may be brought to an end. One of the characters in the play is represented as making a very decent living by following the trade of an ironsmith, which is his caste profession. He has been to school, but unlike others he does not, after leaving it, give up his hereditary occupation, but utilises the knowledge picked up in school in improving the appliances of his trade, with great benefit to himself and his family. This is intended to serve as a hint as to how the present social chaos may be put an end to—an attempt at a solution of the problem which has long attracted the attention of Government and the public. Altogether, it is a thoughtful book, written from the standpoint of Hindu conservatism.

No. 2889, 2nd quarter, *Ekákár*.

20. Before leaving the subject of the drama, it may be stated that one of the last year's dramas, *viz.*, *Kalir Bau*, treating of domestic topics, is written by a Muhammadan, Mir Ahmad by name. He shows a thorough command over idiomatic Bengali, and what is more striking, views things from the standpoint of Hindu orthodoxy.

No. 3169, 3rd quarter, *Kalir Bau*.

21. *Fiction.*—The number of works of fiction received last year was 76, against 58 in the year before. Of these, 11 are translations from English and the rest are original writing. These latter may, for convenience of treatment, be classified as follows:—Eight historical novels, 23 treating of upper and middle-class life including stories of love and adventure, 31 detective and ordinary stories, nursery and other tales, etc., 2 religious and 1 social. T treat them in their order:—Of the 8 historical novels, 3 are new editions of old works and are published for the first time. Of the old works no mention is necessary here. The five new works are *Padminí*, *Hemaprabhá*, *Vangesvar* (The Ruler of Bengal), *Ei ki Rámer Ayodhyá* (Is this Ráma's Ayodhyá?) and *Phuler málá* (A Garland of Flowers).

22. *Padminí* is based on Tod's account of the invasion of Chitor by Aláuddin. The book does not call for special notice.

No. 2651, 1st quarter, *Padminí*.

23. *Hemaprabhá*, by Babu Varadá Kánta Sen Gupta, is a story of love and adventure of the troubled time of the mutiny, in which Tantia Topi, his brothers and other rebel leaders figure as characters, and the hero marries Tantia's daughter. The writer expresses his sympathy with the fate of Tantia and his brother, regards them as martyrs for their country, and deplores the failure of the mutiny and the consequent re-establishment of British rule in India. He is apparently a young man fresh from school, and hold views which are necessarily unsound and unworthy of serious consideration. As a writer he is not without merit, and possesses considerable powers of description.

No. 2658, 1st quarter, *Hemaprabhá*.

24. *Ei ki Rámer Ayodhyá*, by Babu Chandí Charan Sen, an officer in the Subordinate Judicial Service, is a remarkable book. It describes the condition of Oudh in the early part of the present century. The story commences with Gaziuddin Haidar's accession to the throne of Oudh, and ends with his death by poisoning. Most of the characters described, as well as the incidents related in the book, are historical. The work is, in short, history in the garb of fiction. The spoliation of the exchequer of Oudh by the King's native and European courtiers is described with a fulness of detail and a fidelity to truth which do great credit to the writer. The characters are well drawn and show an intimate acquaintance on the part of the writer with the history and spirit of the times. The remaining two historical novels describe the revolution which resulted in the establishment, in the fourteenth century, of the Hindu rule in Bengal, under Rájá Ganes Deva, zamindar of Bengal. Of these two, *Phuler málá*, by the talented Hindu lady, Svarna Kumárí Deví, is decidedly better written, from a literary and artistic point of view, than the other.

No. 2895, 2nd quarter, *Ei ki Rámer Ayodhyá*.

No. 2178, 3rd quarter, *Phuler málá*.

25. Of the 23 works treating of upper and middle-class life, and including stories of love and adventure, none possess any merit, and the following alone deserve a passing notice:—

26. *Hírá Bái*, by Babu Varadá Kánta Sen Gupta, the author of *Hemáprabhá*, already noticed, is remarkable for the strange and improbable character of its plot. The hero, Vírendra, a Bengali, falls in love with a Parsi girl and marries her after his return from the Cabul expedition of 1878-79, where his bravery wins for him a sergeantship in the army. What follows is still more improbable. He quarrels with his Colonel, kills him in a free fight, and is condemned to death by a court-martial. The author deplores the political servitude of India, and comments in strong language on Englishmen's dealings with their native Indian subjects. The book abounds in powerful writing and artistic descriptions of scenery. *Apárva Pranay Pratimá* (a Unique Picture of Love) deserves notice as a work commenced by a Hindu lady and completed by her husband after her death.

No. 2656, 1st quarter, *Hírá Bái.*

No. 2653, 1st quarter, *Apurva Pranay Pratimá.*

27. *Dewán Govindarám*, by Babu Lakshmí Náráyan Chakravartí, is important, as throwing some light on the condition of the people of Bengal in the early years of British rule. It describes Dewán Govindarám's adventures with a band of dacoits who made the neighbourhood of Calcutta the scene of their crimes.

No. 2673, 1st quarter, *Dewán Govindarám.*

28. *Ráya Parivár*, the Ráy family, by Babu Satís Chandra Chakravartí, is a well-written book treating of the vicissitudes of a joint Hindu family. The plot is as follows:—Kálí Kánta Ráy of Gangátir, a village on the bank of the Brahmaputra, is the head of a family consisting of a wife, three sons, and their wives and children. Of the sons, the first two have got little or no education, and are, moreover, selfish, dishonest, and ruled by their wives. The character of the youngest son, Svarnakamal, and his wife Sukumárí, presents a marked contrast to that of his elder brothers and their wives. These latter are extremely jealous of their brother-in-law, and his girl-wife. They constantly quarrel with their mother-in-law, and thereby make the life of the old couple extremely miserable. The old man dies of a broken heart, and the eldest son, in league with the second, cheats the youngest of a considerable portion of his share of the family inheritance. The youngest, too good a man to think of recovering his share with the help of the law, settles himself with his wife and mother in a separate house, which he builds for himself. Then he goes away in quest of service and gets a clerkship in a tea-garden in Assam. But his brothers, especially the eldest, go on persecuting his mother and wife none the less, set fire to their house, and by that means, kill the old lady and a son of their brother. At this stage, the second brother secedes from the league, repents for his past acts, and lends help to his youngest brother's helpless wife. Her husband suddenly dies in the tea-garden, and the news breaks her heart. Her husband's friend, Dínesa Chandra, now interferes on her behalf, and retributive justice overtakes the eldest brother, who goes to jail, a ruined man forsaken by all. Svarnakamal's only son is brought up and educated by Dínesa Chandra, becomes in time a Deputy Magistrate, and retrieves the old prestige of the Ráy family. The book is a faithful picture of the Hindu joint-family system, with all its good and bad points shown in relief—a chronicle of events which every day take place in Hindu homes in Bengal. The characters of Svarnakamal, his wife Sukumárí, and his friend Dínesa Chandra are well-drawn.

No. 3412, 4th quarter, *Ráy Parivár.*

29. The majority of the books under this class are love stories, in which the lovers meet after strange vicissitudes. With one exception they are stories of ordinary middle-class life lacking in melodramatic situations. *Amrita Prabhá*, the exception referred to, is the story of a marriage in high life and of the adventures connected with it. The King of Peshawar wants to marry his daughter, and invites the different Indian princes to his capital, in order to enable his daughter to make a choice. Her choice falls on Meghaváhana, the prince of Gándhár or Kandahar, who secretly visits her in the disguise of a magician. After the visit, the princess temporarily loses her senses, and the king abandons the idea of her marriage. Víraváhu, who was the king's adopted son and the heir to his throne, secretly conceived a liking for the princess. He grows jealous of Meghavahan and challenges him to a duel, which ends fortunately for both, he himself escaping with a slight wound. After this, Víraváhu, disappointed in love, disappears from the court in disguise. His next appearance on the scene was to save Prince Meghaváhan, who was fighting for his father against some of the combined kings who had attacked him for having given up the idea of his daughter's marriage. Meghaváhan is dangerously wounded in the battle, and expresses a desire to see

No. 3414, 4th quarter, *Amrita Prabhá.*

his sister, Kshana Prabha, before he dies. Víraváhu goes to Gándhár to bring the princess, finds her in a barge on a river in the capital of the State, and saves her from drowning. Then, as he is escaping with the princess, he is stopped by the guards and brought before the king. As the king was holding an investigation into his conduct, news comes from Peshawar of his son's illness, and the entire court, with the prisoner and his companion, a sannyásí, start for Peshawar. There, the prisoners are formally charged with theft, for a ring belonging to the princess of Gándhár was found on the finger of one of them. The innocence of the prisoner is, however, proved in a trial by combat in which the *Sannyásí* defeats the Prince Meghaváhan, who acted as his sister's champion. Here, after a series of incidents, in which some of the maids of the princess of Peshawar play an important part, the two princesses get themselves married, one to Meghaváhan and the other to Víraváhu. The plot is not badly conceived, and the way in which the incidents are marshalled for the final event shows considerable skill. Many of the female characters are well painted, and the descriptions of persons and places throughout the book are fairly good.

30. *Detective and other stories, Nursery Tales, etc.*—Thirty-one books of this class were received in the Library last year, against 12 in the year before. Of these, 23 are detective stories, and the rest are nursery tales, ordinary stories, etc. Of the detective stories, those by Babu Priya Nath Mukharji, an officer of the Calcutta Detective Police, and entitled *Dárogár Daptar*, are very interesting reading, the more so as they profess to narrate incidents from real life. The stories by Babu Ravíndra Nath Tagore fall under this class. These stories are remarkable, not for the matter they contain, but for the manner in which they are told. Ravindra Nath has formed his style on an English model, and there is a freedom and a raciness about it which are quite charming. No other Bengali author can boast of a style so happy, so flowing and so characteristic as his. Many of his stories have a political significance, and are suggested by the current topics of the day. One of the stories, for instance, in *Kátha Chatushtaya*, a book by the same author, is intended to illustrate European wrong-doing in the mufassal, the apathy of the people in the matter of obtaining redress against such wrong-doing, and sycophancy of the land-holding classes towards the European executive officers. *Pancha Báliká* (five girls), by Babu Priya Nath Mukharji, the writer of the detective stories, deserves a passing mention, as drawing the attention of the public to the nefarious practice of kidnapping girls for immoral purposes.

*Dárogár Daptar.*

No. 2667, 1st quarter, *Kathá Chatushtaya.*

No. 2667, 1st quarter, *Pancha Báliká.*

31. *Religious fiction.*—Only two works of religious fiction were received in the Library last year. Of these, one, *viz.*, *Apurva Uddhár*, by a Christian lady, Miss Hemlata Ghosh, is a translation of General Lew Wallace's well-known work, *The Lepers of Ben-Hur*, and the other, *viz.*, *Sahamaran*, is the story of a Bengali lady who consecrated her life to the service of the goddess Kálí, and lived a life of perpetual communion with her. The object of the former work is to glorify Jesus by depicting his kindness to humanity and his power of working miracles, and that of the latter is to impart moral and religious instruction by showing the innate beauty of a life spent in religious contemplation, and its power of resisting and overcoming the influence of sin. Before leaving the subject of religious fiction, it is necessary to add that, besides the books mentioned above, there are a few more which, though not expressly written with a religious purpose, contain a religious element, introduced with the view of showing the excellence of Hindu social and religious practices.

No. 3420, 4th quarter, *Apurva Uddhár.*

No. 2374, 2nd quarter, *Sahamaran.*

32. *Social fiction.*—Only one book under this class, *viz.*, *Yugántar*, by Pandit Siva Náth Sástrí, was received in the Library last year. It depicts upper-class Hindu social life in Bengal in the third quarter of the present century—that eventful period in the history of the British occupation of the country when a new era of reform and enlightenment dawned under the stimulus of English education and culture. The revolution in the social and intellectual life of the people which ushered in this era, is described in the book with a rare candour and fidelity, the writer never allowing his Brahmo predilections to get the better of his judgment and love of fair play. The book purports to be the history of an orthodox Brahman family of Nasirpur in the district of Nadia, the different members of which, both male and female, take a leading part in the social and intellectual struggles of the time. Pandit Visvanáth Tarkabhúshan is the head of the family, and in him the reader is presented with a character

No. 2902, 2nd quarter, *Yugántar.*

of patriarchal grandeur. His sister Vijayá and the Brahmo couple Navín and Krishna Káminí are among the best drawn characters in the book. Taking all things into consideration, it may be regarded as a valuable addition to the fiction literature of Bengal.

33. The eleven translations mentioned above do not call for any notice, except that they are translations of Reynolds' "Mysteries of London" and "Soldier's Wife."

34. *History, including Geography.*—Twenty-six books under this class were received last year, against six in the year before. All of them are school books, and only one among them calls for any notice. It is *Bharat Barsher Itihása* (History of India), by Pandit Haraprasad Sástrí, embodying the latest results of European researches in the department of Indian history and chronology. The Pandit is a good Sanskrit scholar and has, as his book shows, fully utilised his opportunities of study, as a member of the Asiatic Society of Bengal.

No. 2907, 2nd quarter, *Bharat Barsher Itihása.*

35. *Language.*—Two hundred and sixty-seven books under this head were received last year, against 165 in the year before. With the exception of four, they are all educational books, and none of them call for any notice.

36. *Law.*—Nineteen books under this head were received last year, against 29 in the year before. They are, for the most part, translations of Acts of the Legislature, and a few of them are text-books in Hindu and Muhammadan law.

37. *Medicine.*—Twenty-nine books under this head were received last year, against 41 in the year before. Of these, 12 belong to the allopathic, 11 to the homœopathic, and five to the kaviráji system of medicine. The remaining work treats of *Mushtiyog* (traditional) remedies, and belongs to no recognised system. These works on medicine are either translations of, or compilations from, standard works written in English and Sanskrit.

38. *Miscellaneous.*—One hundred and twelve works under this head were received in the Library last year, against 62 in the year before. Speaking generally, they discuss literary, social, agricultural and general topics, and the following are the most interesting among them :—

39. *Books discussing literary topics.*—Three books under this head, *viz.*, *Vangíya Sáhitya Samálochaní*, Part I, by Pandit Akshaya Kumár Vidyávinod, *Vividha Prabandha*, by the late Babu Bhudev Mukherji, C.I.E., and *Práchín Prabandha*, by Pandit Kedár Náth Vidyávinod, deserve special notice. The first contains some very interesting papers on the origin, age, and development of the Bengali language and alphabet, and a dissertation on the chronology of Kálidása; and the second, a very appreciative and discriminative criticism on three Sanskrit dramas, *viz.*, the *Uttara Charit*, the *Ratnávalí*, and the *Mrichchhakatik*. The essay on the chronology of Kálidása, contained in the first-named book, is interesting, as showing the extremely inconclusive character of the arguments advanced in support of the view that Kálidása flourished in the 6th century of the Christian era—a view which, by the way, has been pronounced untenable by recent researches. (See an article in the *Calcutta Review* for April 1891.) The essays on the history of the Bengali language and alphabet in the same book show considerable learning and originality on the part of the writer.

No. 3047, 2nd quarter, *Vangíya Sáhitya Samálochaní*, Part I.
No. 3054, 2nd quarter, *Vividha Prabandha.*
No. 2792 (*a*), 2nd quarter, *Práchín Prabandha.*

40. *Books discussing social topics.*—Seven books under this head deserve notice. Of these, four represent the attempt of some of the subordinate Hindu castes to improve their caste status. *Vasuka.*—This book is an attempt to prove that the people who are now known by the caste name of Basák were originally a branch of the Vaisya race and quite distinct from the weaver class, with whom they are now confounded. It also contains much interesting information about the topography and the early inhabitants of Calcutta. But the main contention of the book seems to rest on a very slender basis. *Vaisya-Játi Tattva* (Truths about the Vaisya caste), *Sivabhútir Patra* (Sivabhuti's letter), and *Suvarna-Vanik Vaisya* (Suvarna Vaniks are Vaisyas) are the three books which represent a movement on the part of the members of the Suvarna-Vanik caste, to prove their identity with the Vaisyas, one of the four main divisions of the Hindu race. It seems that Suvarna-Vaniks have better claims to be considered Vaisyas than Basáks, and a rumour is current in Bengal that they were unjustly degraded by Rájá Vallál Sen to the position of Súdras. The king wanted money to prosecute a war against Manipur, and borrowed, in two instalments, 30 lakhs of rupees from Ballabhánanda Adhya of Suvarnagram, a merchant of

No. 3037, 2nd quarter, *Vasuka.*

No. 3277, 3rd quarter, *Vaisya Játi Tattva.*
No. 3278, 3rd quarter, *Sivabhutir Patra.*
No. 3492, 4th quarter, *Suvarna-Vanik Vaisya.*

the Suvarna-Vanik caste. But the money not proving sufficient for his purpose, he had to ask the merchant for more. But this time his demand was met with a refusal, and he was forced to make peace with Manipur for want of funds. Shortly after, the king performed an expiatory rite, and celebrated a *Yajna* in connection with it. And as Ballabhánanda and the men of his caste disobeyed Vallál's summons to attend the sacrifice, he openly vowed vengeance on them, and took the earliest opportunity to degrade them on a pretext which shortly occurred. The story is given on the authority of a book named *Vallála Charit* (Life of Vallál), by Ananda Bhatta, and may be taken for what it is worth. These books on caste movements are important as indicating the spirit of the times. The Yugis, a people hitherto reckoned among the lowest of Hindu castes, have already taken the sacred thread; the Podas, whose position in the caste hierarchy is even lower than that occupied by the former, are aspiring to the rank of Kshatriyas, while Basáks and Suvarna-Vaniks are eager to be classed as Vaisyas. These movements are perhaps traceable to the equalising tendencies of Western education—tendencies which impel educated natives to seek political equality with their rulers.

41. *Amáder Samáj* (Our Society), by Babu Prasád Dás Gosvámí, points out in a kindly spirit the abuses which have crept into the social system of the Hindus, and the consequent necessity of reform which it stands in need of. In the opinion of writer the Hindu revivalists are, by attaching too much importance to the Sástras, doing much harm and standing in the way of reform.

No. 3055, 2nd quarter, *Amáder Samáj.*

42. *Vange Náriná Devi Purush ná Dánava* (In Bengal, are not women goddesses, and men demons?), by Babu Jagat Bandhu Ráy, is a plea for the better treatment of women in Bengal. In the opinion of the writer, female children in Bengal are not brought up with the same care as male children. Neglected in infancy, they fare worse in youth and old age, and what with marriage in infancy, forced widowhood and brutal husbands, their cup of misery is always full to the brim. But in the midst of this misery and neglect, they present a unique spectacle of resignation to their lot, and unselfish devotion to duty. And it is towards these goddesses in human form that the writer urges his "demoniacal countrymen" to be more just, humane and considerate. Now, the lot of Hindu women is not so intolerable, nor their position in society so unenviable as they are here represented to be. There has, moreover, been of late considerable amelioration in their condition, and more in the same direction may be expected as education progresses among the lower orders, and men come to realise the importance of giving their daughters a suitable education.

No. 3494, 4th quarter, *Vange Náriná Devi Purush ná Dánava.*

43. *Prayaschittánte Avyavahárvyatá Vichár* (Discussion of the question whether after expiation a man is still ineligible for re-admission into caste), by Babu Kánái Lál Mukherji, M.A., B.L., a leading pleader of the Calcutta Police Court, raises a very important question, *viz.*, whether according to the Sástras a man's living in a *mlechchha* country, eating unclean food, etc., is a bar to his re-admission into caste, even after the performance of the expiatory ceremonies enjoined in such cases; and the conclusion arrived at, *viz.*, that these are no bar to re-admission, is very important in view of the growing popularity of the practice of visiting England for educational and other purposes. The interpretation which the writer puts on a text of Apastamba, which has hitherto been relied on by conservatives for their conclusion to the contrary, is certainly more in unison with the context than that put on it by Raghunandan. Anyhow, the question raised in the book is one on which an authoritative decision should be arrived at in the interests of Hindu society.

No. 3481, 4th quarter, *Prayaschittánte Avyavahárvyatá Vichár.*

44. *Books discussing agricultural topics.*—Are three in number, *viz.*, *Krishi Prandli* (Methods of Agriculture), Part VI, *Sabji Bág* and *Resam Vijnán* (Silk Cultivation). Of these, the last, which is an elaborate treatise on silk-cocoons and the manufacture of silk in Bengal, is the most important. It is written by Babu Nitya Gopál Mukherji, an ex-student of the Cirencester College. The fact that the Library receives, in almost every quarter, a book or two specially devoted to agriculture, in addition to those discussing agricultural topics among other things, shows that the efforts of Government to popularise the study of agriculture have not been wholly unsuccessful.

No. 2786, 1st quarter, *Krishi Prandli.*
No. 3285, 3rd quarter, *Sabji Bág.*
No. 3038, 2nd quarter, *Resam Vijnán.*

45. *Books discussing general topics.*—Among books under this class, the following deserve notice:—*Pramod Laharí-Athavá Viváha Rahasya* (Waves of Delight, or, The Mystery of Marriage), by Babu Kálí Prasanna Ghosh, the well-known East Bengal author, is a collection of essays on marriage, and the different ways in which it is celebrated by different races of men. It is written in the writer's characteristic style, and contains much rare and interesting information, collected chiefly from European sources.

No. 3040, 2nd quarter, *Pramod Laharí-Athavá Viváha Rahasya.*

46. *Govinda Dáser Karchá* (Jottings by Govinda Dás), edited by Pandit Jaya Gopál Gosvámí, besides being a specimen of very old Bengali metrical composition, has a unique interest for all lovers of Chaitanyaite literature. The writer of the book was one Govinda Dás, a native of Kánchannagar, who, disgusted with home-life, took service with Chaitanya and accompanied him on his pilgrimage through the Deccan. As he was the only person who was with his master during the pilgrimage, his book contains the only reliable narrative of a most eventful period in Chaitanya's life. It paints the great apostle of love at his best, and serves to set off his characteristic unconcern for the needs of material life by contrasting it with the incessant solicitude for the same displayed by his servant. Govinda was simplicity itself, and would sometimes look upon the good things intended for his master's dinner with a wistful eye—an operation which always had the desired effect of inducing the latter, kind-hearted as he was, to leave the things to his servant. The book is written in a simple and elegant style, and contains some very good lines descriptive of natural scenery. There is apparently nothing to doubt its genuineness.

No. 3032, 2nd quarter, *Govinda Dáser Karchá.*

47. *Radde Khrishtiyán O Dalilol Islám* (Objections against Christianity and Arguments in favour of Islam), by Muhammad Meherulla, is a detailed examination of the tenets of Christianity, with a view to prove their fallacious character. The writer shows a considerable acquaintance with Biblical literature, and has stated the case against Christianity with much skill. A similar attempt made by a Hindu writer will be noticed later on. It looks as if the missionaries will no longer be permitted to criticise the Hindu and Musalmán religions without being called upon to defend what are challenged as the weak points in their own system.

No. 3474, 4th quarter, *Radde Khrishtiyán O Dalilol Islám.*

48. *Svapna-labdha Bháratvarsher Itihás* (the History of India obtained in a dream), by the late Babu Bhudev Mukherji, is one of the most remarkable books of the year. It shows the aspirations of an educated Bengali in the sphere of politics, and the attempts of a remarkably acute mind to solve some of the most important social, moral, and political problems affecting India. In this book the writer develops his ideas about the moral, social, and political regeneration of India. He assumes that the Mahrattas gained the third battle of Panipat, and their King Ráma Chandra became, with the consent of the Emperor Shah Alam, the first Emperor of United India. At a grand Durbar, attended by the rulers and representatives of the different Indian provinces, Ráma Chandra ascended the Imperial throne at Delhi, and settled, with the aid of his able minister, Peshwa Báláji Ráo, the fundamental principles of the Imperial polity. The English, who had about that time established themselves in Bengal, and placed Mir Jafar on its throne, were made to abandon their dream of an Indian empire, and to confine themselves strictly to commercial pursuits. English officers were next induced to accept service in the Imperial army and navy, with a view to perfect these branches of the Imperial service. Universities for teaching all sciences and all languages, ancient and modern, were next established and liberally endowed with funds. Hindus and Musalmáns sank their mutual differences, and began to look upon each other as brethren. Social abuses vanished, the rigour of caste rules was relaxed, and a scheme of provincial administration, with villages as units, was perfected. The book is interesting reading, and bears the impress of a thoughtful mind.

No. 3475, 4th quarter, *Svapna-labdha Bháratvarsher Itihás.*

49. As a result of the spread of English education in the country, the old Hindu pessimism is showing signs of giving way to more hopeful views of life. Accordingly, we find protests against pessimism in many of the last year's publications, and notably in *Amrita*, a book noticed in the last quarterly catalogue. In the opinion of the writer of the book, pessimism has been the cause of India's ruin, and unless her people give it up for good and look upon the world as a reality, and worldly life as something holy and worth living, they will become extinct as a race in the natural course of things.

No. 3487, 4th quarter, *Amrita.*

50. *Visvakosh* (The Universal Dictionary), by Babu Nagendra Náth Basu, deserves special mention, as being the only work of the nature of an encyclopædia in Bengali. It is being got up with great care, and contains a mass of valuable and interesting information on a variety of topics. It is a serial publication, and the last number received in the Library in the course of the year under review goes on with the letter *cha* of the Bengali alphabet.

*Visvakosh.*

51. *Philosophy.*—Only one work under this head, *viz.*, *Saubhágya Sparsa Mani* (The Philosopher's Stone of Good Fortune), was received in the Library last year, against one in the year preceding. It is written by Mirzá Muhammad Yusuf Ali, and purports to be a Bengali translation of the Persian work named Kimia-Sádat. The subjects discussed in it fall under four principal heads, *viz.*, self-knowledge, knowledge of God, knowledge of the world, and knowledge of the world to come. Considering that the writer is a Muhammadan, the book is written in good Bengali, although containing a large admixture of Arabic and Persian words.

No. 3294, 3rd quarter, *Saubhágya Sparsa Mani.*

52. *Poetry.*—One hundred and eight publications under this head were received last year, against 69 in the year preceding. Of these, 35 are educational and the rest non-educational. None of the educational poems, except one, *viz.*, *Hita Kávya* (verses for the benefit of children), by Maslemaddin Khán, deserves any notice, and this latter, not for the excellence of its poetry, but for the undesirable political tendency of one of the pieces contained in it. While impressing on both Hindus and Musalmáns the necessity of making common cause for the good of India, the writer says that "now that they are bound in the same chain of subjection," they should forget their differences, gird up their loins for their common good, and not look on with unconcern while their country is being drained of its riches by foreigners. Sentiments like these are certainly out of place in a school-book intended for children.

No. 3521, 4th quarter, *Hita Kávya.*

53. Of the non-educational poems, eight are written by ladies, and consist generally of short pieces on a variety of topics. Many of these are good and interesting reading. The following deserve special notice :—

*Raghuvansa*, by Babu Navín Chandra Dás, is an excellent translation in Bengali of Kálidása's well-known poem. Considering the difficulty of rendering Sanskrit verses into good and poetic Bengali, the writer may be congratulated on the amount of success he has achieved in his work.

No. 3513, 4th quarter, *Raghuvansa.*

54. *Chánder Biye* (The Moon's Marriage), by Babu Varadá Kanta Sen Gupta, whose works *Hema Prabhá* and *Hirá Bái* have been already noticed, is a book consisting of only 14 pages and remarkable not for its poetry, but for the disloyal sentiments it contains. The phenomenon of the simultaneous disappearance of the moon and the morning star at the close of night, furnishes the writer with the idea of the moon marrying the morning star and retiring with his bride in the morning. The moon is represented as a thoughtless youth, whom the sight of India's intense misery under the rule of "shop-keepers" fails to bring to a serious mood.

No. 2801, 1st quarter, *Chánder Biye.*

55. *Bhárat Mangal, Púrva Khanda* (India's Good Fortune), Part I, by Ananda Chandra Mitra, is an epic poem describing the birth of Rájá Rám Mohan Ráy at Rádhánagar, on the bank of the Dámodar, in Bengal, in consequence of the austerities practised for several centuries by the goddess *India*, with the object of moving Heaven to take pity on her morally socially, and politically degraded sons. Her austerities are incessant, except for a short break at the close of a century. During one of these breaks, her daughter, the goddess *Bengal*, comes to her and narrates to her a dream she had dreamt of light coming to her sons from the West, of a city of palaces (Calcutta) growing up in their midst, and of hundreds of warriors, dressed in white and with crosses on their shoulders, engaging in a conflict with them, and thereby bringing about a revolution, and unsettling their religious beliefs. In the midst of this revolution a bright star suddenly drops from the sky on the bank of the Dámodar, takes a heavenly form, sings a song of peace, reassures men's minds, and then suddenly disappears. The light which it leaves behind goes on increasing, expelling darkness from the face of the world, and ultimately unites all humanity in a bond of peace and prosperity. Her story ended, she takes her departure, and her mother again engages in austerities. Centuries pass away and the gods engage in a war with the *Daityas* (evil influences), and getting worsted seek the help of Brahma (God), and through His grace become partially victorious. Divine mercy then announces the birth of a regenerator of the world in Bengal, who is to preach to

No. 3064, 2nd quarter, *Bhárat Mangal.*

humanity the true religion of *jnán, bhakti and karma*, and to convert the world into an abode of peace and prosperity. After the announcement, the goddess *India*, accompanied by the sages and prophets of all nations, then living in Heaven, sees the newborn child and blesses him. A hymn in praise of Brahma is then sung, and this brings the story to an end.

56. It is perhaps not often that the subject of an epic is sought for in a purely moral sphere. The preaching of Brahmoism by the late Rájá Rám Mohan Ráy is no doubt an important event in the history of the religious development of India, but it may perhaps be open to question whether it is a fit subject for an epic poem. A purely religious theme is necessarily wanting in those elements of interest which form such an important part of an epic. The writer has accordingly sought to enliven the main story of the poem by introducing into it an account of a war between gods and demons, which is only an allegory representing a conflict between the higher and the lower instincts of human nature, in which the former, though at first discomfited, ultimately succeed partly through the grace of God. *Jnán* (Knowledge), *Bháv* (Emotion), and *Ichchhá* (Will) are represented; the first two as the sons, and the last as the daughter, of *Dharma*, who holds his court in Heaven. They express a desire to their father to see the world, and start on their tour with his permission. The news reaches the demon king *Adharma*, who holds his court in the Black Island situated in the nether world, and he warns his followers to intercept the heavenly tourists and bring them to his region, lest their presence in the world should interfere with his own sway over the mortals. His followers, who are no other than religious hypocrisy, envy, sin, etc., succeed in their mission. *Jnán* and *Bhakti* are enticed away by them into a wilderness where they roam separated from one another, while *Ichchhá* is stolen away and brought to the nether region. The gods, when they hear of what has befallen three of their number, make war upon the demons, and succeed in rescuing the captives through Divine grace.

This episode gives the writer an opportunity of discoursing on a variety of topics and developing his own views about religion and morality. The description of the Black Island, the court of the demon Chief, the mountain of sin, the temple of the goddess with the garland of human skulls, and of the various countries and sights seen by the gods on tour, shows considerable power and originality in the writer. Though none of the characters in the poem stand out with characteristic distinctness, and many of the discourses on religion and morality are uninteresting and uncalled for, its general effect, whatever may be thought of the writer's views about the mission of Brahmoism, is far from displeasing. The plot is well-conceived and well-executed, and the language always flowing, smooth, and dignified. The book will be read and appreciated. It is written in blank verse.

57. *Sindhu Sangít* (Oceanic songs), by Babu Sasánka Mohan Sen, is remarkable not for its poetry, which, though not without merit, is very unintelligible, but for the objectionable nature of the sentiments which it contains. The contents of the book may be summed up as follows:—

2nd quarter, No. 3070, *Sindhu Sangit.*

The book registers the thoughts and sentiments which the sight of the sea calls forth in the mind of the writer. Its perpetual motion painfully contrasts with the physical and intellectual inactivity of India, and of Bengal in particular; and the poet entreats the sea either to engulf the latter, or to impart to her a fraction of its own life and vigour. The reflection that, entrusting their life and death into the hands of foreigners, the Bengalis should "drink each other's blood," and consider it a sin to embark on a sea-voyage, is galling to the writer. In the course of the poem, a figure, whom the writer calls "the poet of the sea," rises from the waters, soars high in the air on a cloud, and makes a survey of the world lying at his feet. He sees, among other things, Asia lying prostrate like a huge buffalo, supremely indifferent to what is going on about her, and Europe, wide-awake, with a sword reeking with human blood in her hand, making a feast on the "putrid dead body" of Africa and munching, in the name of religion, her bloodless veins and stony limbs. The moral which the writer wishes specially to inculcate is, that while the rest of the world is marching, India should not lag behind. Let her learn to sink her petty squabbles and jealousies and join the universal march onward.

58. *Bhárat Gáthá*, by Babu Akshay Chandra Chaudhuri, is remarkable for the sweetness and flow of its versification, and the spirit of loyality which it breathes to the Queen-Empress. It describes the events of Indian History, beginning with the Aryan invasion and conquest, and ending with the Sepoy Mutiny. The book is eminently fit to be made a school-book.

No. 3071, 2nd quarter, *Bhárat Gáthá.*

59. *Bhárat Rájá Rájesvarí* (the Empress of India), is a metrical biography of the Queen-Empress of India, giving the principal events of Her Majesty's life and reign from her

No. 3301, 3rd quarter, *Bhárat Rájá Rájesvarí.*

birth down to the conquest of Burma. The book is written in flowing verse, and breathes a deep feeling of loyalty to the person of the Queen-Empress and to the British people generally.

60. *Amitábha*, by Babu Navín Chandra Sen, Deputy Magistrate, gives in verse the life and teachings of Buddha. It fully sustains the high reputation which the writer enjoys as a poet. The book is written in blank verse, remarkable for its ease, flow and grace—qualities which are rarely met with outside the pages of the greatest of modern Bengali poets, Michael Madhúsudan Datta.

No. 3497, 4th quarter, *Amitábha.*

61. *Asá-Kávya* (a Poem on Hope), by Mahendra Chandra Mazumdár, is a philosophical poem, in the course of which the writer discourses on a variety of moral, social, and historical topics, all intended to illustrate the sustaining influence of hope in human actions. It ends with an exhortation to Indian youth to be hopeful and not to despair. The language of the poem is in places obscure and unintelligible. The writer is for interpreting the Sástras in a liberal spirit, and advocates the re-marriage of widows on the lines indicated by the late Pandit Isvara Chandra Vidyáságar.

No. 3296, 3rd quarter, *Asá-Kávya.*

62. As the above analysis shows, there are very few good poems among the last year's publications. Within the last few years a new school of poetry, with Babu Ravíndra Náth Tagore at its head, has grown up in Bengal. The works of this school are not without merit, but their vague unintelligibility is a bar to their proper understanding and appreciation. It is also a question whether some at least of the writers of this school are not justly open to the charge of mistaking this very vagueness and unintelligibility for originality and profoundness and robbing Bengali poetry of its characteristic sweetness and simplicity. To this class belongs *Laharí*—a poem written by Babu Avinás Chandra Chatterji.

No. 3498, 4th quarter, *Laharí.*

63. *Religion.*—The religious publications in Bengali received last year are 170 in number, against 115 in the year preceding. Of these, 68 belong to Hinduism, five to Muhammadanism, 88 to Christianity, and 9 to Brahmoism. The books on Hinduism include 17 books which contain only religious and devotional songs, while among the Christian publications as many as 35 are mere leaflets. Christian publications consist generally of tracts and leaflets, and the following among them call for notice :—

64. *Prachalita Hindu Dharma*, by the Rev. P. Thomas Visvas, is written with the object of enabling Christian missionaries to understand popular Hinduism. It gives an account of the gods of the Hindu Pantheon, of the different Hindu religious sects, and of the tenets of the principal Hindu religious and philosophical works. The publication of a work like this shows that the missionaries are alive to the necessity of studying Hinduism before directing their attacks against it. The Roman Catholics who have hitherto refrained from writing books in Bengali, with a view to disseminate the doctrines of their creed, have now taken a different line. They accordingly published some books last year, among which *Amáder Lurder Kartrir Itihás* (*History of our Lady of Lourdes*), by the Rev. H. M. Bottero, deserves notice. It describes the story connected with the founding of a shrine of the Virgin at Lourdes, a village in the south of France, and the miraculous cures effected by the waters of a spring there. *Báibal Sádhu Myathu* (a Bengali translation of the Gospel of St. Matthew), by the Aryya Sáhitya Samáj, a Hindu literary society, is remarkable as possibly indicating a desire on the part of the Hindus to acquaint themselves with the gospels of other nations.

No. 3346, 4th quarter, *Prachalita Hindu Dharma.*

No. 3345, 3rd quarter, *Amáder Lurder Kartrir Itihás.*

No. 3131, 3rd quarter, *Báibal Sádhu Myathu.*

65. The same remark applies also to the Bengali translation of the *Hadis* (*Hadis Púrvabhág*), by Bhai Giris Chandra Sen, a follower of the Navavidhán Church. None of the other Muhammadhan religious publications call for notice.

No. 3338, 3rd quarter, *Hadis Purvabhág.*

Among the Brahmo religious publications, the following are of importance :—

66. *Sákár O Niráká Upásaná* (Worship of God as possessed of Form and as Formless), by Babu Nagendra Náth Chatterji, is a publication directed against Hindu image worship, being an examination of the arguments of the Revivalists in its defence.

No. 3106, 2nd quarter, *Sákár O Nirákár Upásaná.*

67. *Ihakál Parakál* (This Life and the Life to Come) is a very thoughtful and well-written book. It is an exposition of the doctrines of the Navavidhán Church, given in the

No. 3134, 2nd quarter, *Ihakál Parakál.*

form of an autobiography of an imaginary person, Atmárám (self-centred) by name. Atmárám goes on narrating his experiences in this life from the very awakening of consciousness, and those which befel him after death. The story concludes with Atmárám's merging in the divine existence, after assimilating in his soul the different religious ideals, of which the most perfect was that presented by the eclecticism of Kesav Chandra.

No. 3343, 3rd quarter, *Paraloka O Mukti.*

68. *Paraloka O Mukti* (the Next World and Salvation), by Babu Chintámani Chattopádhyáya, is a very thoughtful and interesting work, embodying Babu Devendra Náth Tagore's latest teachings on the subject of salvation and the next world. These teachings are based generally on the Upanishads, and relate to the gradual evolution of the spiritual powers of the soul till its final conjunction with the divine essence. Brahmoism, as expounded in the above two books, differs from Hinduism in three material points, inasmuch as it denies metempsychosis, considers *jívátmás* (individual souls) to be created things, and the vegetable and animal kingdoms, man excepted, devoid of souls—doctrines which are more or less borrowed from Christianity, and are in direct opposition to the letter as well as to the spirit of the sástras.

No. 2813, 1st quarter, *Achará Prabandha.*

69. Hindu religious publications fall under three classes, according as they belong to the liberal, the conservative or the esoteric school. *Achára Prabandha* (Discourses on Achará or Religious Practices), by the late Babu Bhudev Mukherji, is the most important publication of the liberal school. It gives a detailed description and attempts a rationalistic explanation of the daily (*nitya*) and the occasional (*naimittika*) ceremonies, as well as of the purificatory rites enjoined in the Sástras.

A list giving the names of *vratas* (vows) and *pujás*, the days of the month on which they are observed, the manner of observing them, as well as other information connected with them, is attached to the book, and forms a very valuable addition to it. The book is the product of a remarkably acute and reflecting mind, which made religious and social problems the study of a lifetime.

No. 3335, 3rd quarter, *Om Sára Nitya Kriyá.*

70. *Om Sára Nitya Kriyá* (the Essentials of Daily Duties), by Sivanáráyan Svámi, deals with the interpretation and recitation of Vedic *mantras* and the proper performance of *pránáyam, áhuti,* and other daily religious duties. The Svámi, who lives in Bhawanipur, is an intelligent man who thinks that the Sástras should be interpreted, not according to their letter, but according to their spirit.

No. 3527, 4th quarter, *Nirapeksha Dharma-Tattva.*

71. *Nirapeksha Dharma-Tattva* (Truths of Religion Impartially Told), by one who styles himself Áchárya Sándránanda, is another book belonging to this school. It professes to teach the essential truths of Hinduism in a liberal spirit. The importance of the book, however, lies in the fact of its being directed against Christianity. It contains a criticism of the Bible and a comparison between Christ and Chaitanya to the disadvantage of the former. Chaitanya seems to be the writer's ideal.

No. 2816, 1st quarter, *Durgotsava Tattva.*

72. *Durgotsava Tattva* (the Philosophy of the Durgá Pújá Festival), by Babu Asviní Kumár Datta, purports to show by quotations from the Sástras that Durgá Pújá is really a symbol meant to teach, under the garb of image worship, the highest form of worship and the deepest mysteries of creation and existence.

73. The orthodox school is represented by a number of books, of which the following deserve only a passing notice :—

No. 3528, 4th quarter, *Durgotsav Panchak.*

*Durgotsav Panchak* (Five Stories of the Worship of Durgá), by Pandit Sasadhar Tarka Chudámani, the well-known champion of Hindu orthodoxy in East Bengal, is intended to show that the true worship of the goddess Durgá consists in presenting her with unfeigned *bhakti,* and not in observing certain hollow forms with pomp and merry-making, as many rich people are in the habit of doing. The book seems to be directed against the profanities in the shape of *nautches,* theatricals, etc., which are indulged in by rich people on the occasion of the Durgá Púja.

No. 3565, 4th quarter, *Chitta Samskár.*

*Chitta Samskár,* by Babu Vihárí Lál Háldár, is a work written from the stand-point of extreme orthodoxy. The writer professes to take his lessons in religion and morality from a burning pyre. These lessons condemn the modern habits of luxury and indifferentism, introduced into Hindu society with the advent of Western thought and culture, and advocate a return to old

ideals in the matter of religious and social observances. In the opinion of the writer, people in this country were in every respect better off before the "spoliation of their country" by foreign merchants, the importation into it of European goods, and the exportation therefrom of grain and other products of the soil.

74. The esoteric school includes a good many books on Vaishnavism, among which the following deserve notice:—

*Srí Chaitanya Kalpa Vriksha Nitya Grantha* (the Eternal Book about Chaitanya, the Fulfiller of all Wishes), by Raghu Náth Dás, the well-known contemporary and disciple of Chaitanya, is a tract on the esoterics of Chaitanyaism. The book is interesting as specimen of very old Bengal metrical composition.

No. 2829, 1st quarter, *Srí Chaitanya Kalpa Vriksha Nitya Grantha.*

*Mádhuryya Tattva* (the Philosophy of Love), by Babu Haris Chandra Basák, and *Rágamayí Kaná* (Pieces embodying Spiritual Love), by Babu Hárádhan Dás, treat of the esoterics of Vaishnavism.

No. 2839, 1st quarter, *Mádhuryya Tattva.*
No. 3106, 2nd quarter, *Rágamayí Kaná.*

*Prárthaná* (Prayer), by Narottam Thákur, is a well-known work breathing a spirit of the utmost devotion to Chaitanya and Vaishnavism generally. The author belonged to the second generation of Chaitanya's disciples.

No. 3096, 2nd quarter, *Prárthana.*

But the most important works of this school have yet to be noticed. They are two in number, the *Dharma O Púját Paddahati and Rádhásvámi Mata Sandesa.* Of these, the first is written by Babu Panchánan Bhattácháryya, proprietor of the Aryya Mission Institution, Calcutta, and the second at the instance of Rai Sáligram Singh Báhádur of Agra. These two gentlemen have a large following among Bengalis and Punjabis respectively, and are held in very high esteem by their disciples. They both profess to teach doctrines handed down to them through a long succession of disciples, and the books mentioned above contain the fundamental principles of their systems. Achárya Panchánan's system is a system of *Yoga* based on an esoteric sort of *pránáyama* (suspension of breath, while that of Rai Sáligrám Sing Bhahádur is a sort of Vedantism, based on *dhyán* or spiritual contemplation. The contents of the two books may be given in these words:—

*Dharma O Púját Paddhati* (Conclusions on the subject of Dharma, Púja, and other matters) teaches, among other things, that the practice of a peculiar kind of *pránáyama* known as the *Kevali*, is essential to the proper performance of the pújás and ceremonies enjoined by the Hindu religion. But it is impossible, from a mere perusal of the Sástras, and without the aid of a *guru*, to obtain a correct knowledge of the *pánáyama.*

No. 2833, 1st quarter, *Dharma O Pújadi Paddhati.*

*Rádhásvámi Mata Sandesa* (the Message of the Rádhásvámí cult) is an exposition of the tenets of the Rádhásvámí cult, with an account of the duties and responsibilities of its followers. The word Rádhásvámí means Lord of All. Sound is the first manifestation of the Lord and Creator of the universe. It goes on creating different *lokas* or regions, and the universe which we see is the fourth created by it. It is this universe that is presided over by *Para Brahma.* The true method of obtaining eternal bliss consists in making the creative principle, which is present in all, retrace its steps towards the Lord of All. In short, the Rádhásvámí cult may be regarded as a sort of modified Vedantism. India is apparently passing through a religious upheaval, and the esoteric and liberal schools have come into existence to meet the religious wants of a public which is growing larger every day.

No. 3336, 3rd quarter, *Rádhásvámí Mata Sandesa.*

75. Before leaving the subject of religion, it is necessary to note two other books, *viz.*, *Sádhu Bhabakinkarer Sáktilabha* and the *Hindu-Musalmán Susamáchár.* The first is a book on the Rámakrishna Paramhausa cult, which has a large following among the educated classes in Bengal. The belief that the late Parambansa Rámakrishna was an incarnation of Chaitanya, is of a very recent origin; but the fact that the Library receives every year a book or two on the subject shows that the belief is spreading. As regards the second book, it deserves notice as being devoid of a sectarian character and advocating views which may, in the opinion of its author, be accepted by Hindus and Musalmáns alike. The fact that it is written by a Muhammadan is also very significant.

No. 2849, 1st quarter, *Sádhu Bhabakinkarer Sakti'ábha.*
No. 3561, 4th quarter, *Hindu-Musalmán Susamachár.*

76. *Science* (*Mathematical*).—The number of books on this subject received last year is 62, against 22 in the year preceding. With the exception of two, they are all school-books and do

No. 3149, 2nd quarter, *Karv Le áut.*

not call for any notice. The exceptions are *Karv Le áut* (The Laying out of Curves), by Babu Isán Chandra Mazumdár, and *Saral Párta Sikshá*, Part I (a Manual of Civil Engineering), by Babu Kunja Vihárí Chaudhuri. The former is a treatise on surveying.

No. 3370, 3rd quarter, *Saral Párta Sikshá.*

77. *Science* (*Natural and other*).—Fourteen books on this subject were received last year against 13 in the year preceding. Of these only one book deserves notice. It is *Phalita Rasáyan* (Practical Chemistry), by Dr. Chuni Lál Bose, Assistant Chemical Examiner to Government. The book treats of chemical analysis, and is likely to prove useful to Bengali medical practitioners. It is, as the author says, the first work of its kind written in Bengali.

No. 3156, 2nd quarter, *Phalita Rasáyan.*

78. *Travels and Voyages.*—Two books on this subject were received last year, against none in the year preceding. They are *Palestin Bhramaner Vivaran* (An account of Travels in Palestine) by G. H. Rouse, and *Amarnáth*, by Babu Sáradá Prasád Bhattácharyya. The first book is interesting as being the composition of an English missionary, and is written in fairly good Bengali. The second, *viz.*, *Amarnáth*, is an extremely interesting book, containing a description of the writer's travels in Cashmere, and specially his journey to the famous shrine of Amarnáth.

No. 3396, 3rd quarter, *Palestin Bhramaner Vivaran.*

No. 3575, 4th quarter, *Amarnáth.*

ENGLISH.

79. The number of publications in this language received last year is 345 against 227 in the year preceding, showing an increase of about 34 per cent.

80. *Art.*—Two books on this subject were received last year, against two in the year preceding. They are *Pope's Universal Prayer*, by Rájá Sourindra Mohan Tagore, and a *Handbook of Photography*, by Mr. George Ewing. In the first book of Pope's stanzas are set to Indian music, with the last line of the first stanza changed by substituting other names of the Deity than those used in it. The second book does not call for any notice, except that it is designed for amateurs in India.

No. 3430, 2nd quarter, *Pope's Universal Prayer.*
No. 3431, 2nd quarter, *A Handbook of Photography.*

81. *Biography.*—Five books on the subject were received last year, against two in the year preceding. Of these the following deserve notice:—

*A short Memoir of the Late Babu Pyári Mohan Banerji of Uttarpárá.*—Babu Pyári Mohan was a Munsiff in the Allahabad district during the troublous days of the Sepoy Mutiny. By his tact and power of organisation he collected and equipped a force of 800 men, whom he led in person against a band of insurgents under the command of some of the disaffected zamindars of the province. According to the Government records quoted by his biographer, a pitched battle was fought, in which the ring-leader of the rebels was killed and the rebel force routed. He is, therefore, better known among his countrymen as the *Fighting Munsiff*. Latterly he left Government service, and practised as a pleader in the Allahabad High Court, where he rose to be the Senior Government Pleader.

No. 3534, 2nd quarter, *A short Memoir of the late Babu Pyárí Mohan Banerji of Uttarpará.*

*An Indian Jounalist*, by H. B. Skrine, of the Indian Civil Service, is an appreciative biography of the late Dr. Sambhu Chandra Mukherji. The writer, though an Englishman, shows considerable acquaintance with native manners and customs and a cordial appreciation of the good points in the Bengali character. He has spared no pains to make his book readable and interesting, and the fact that it is written with the sole object of benefitting the doctor's widow ought to be a recommendation in its favour. The publication of Dr. Mukherji's letters and correspondence has greatly enhanced the value of the book.

No. 3637, 4th quarter, *An Indian Journalist.*

82. *Drama.*—Only three dramas in English were received last year against five in the year preceding, and none of them deserve any notice.

83. *Fiction.*—Only four works of fiction were received last year, against one in the year preceding. Of these, *Saralá and Hingana*, by K. Chakravarti, deserves notice. The book consists of two short stories descriptive of Indian life. The first, *Saralá*, gives a faithful picture of the domestic life of a poor but respectable Brahman family in a mufassal village in Bengal. The hero of the story, who starts life as a poor *sarkár* in a Calcutta mercantile firm, becomes at last a millionaire through the favour of a *Siddha Purusha* (an adept). In the second story, *Hingana*, the author describes the manners and customs of the Gonds of Central India. The superstitious dread of witchcraft which these simple hillmen entertain, and the cruel fate that awaits anyone suspected of practising it, as also the way in which this feeling

No. 5537, 3rd quarter, *Saralá and Hingana.*

is made use of by wicked persons in wreaking vengeance on an innocent enemy, have been very faithfully delineated in this story.

84. *History (including Geography)*.—Thirty-one books under this head were received last year, against 40 in the year before. Of these, the following deserve notice :—

*An Historical Sketch of the Naruka State of Ulwar*, by Surgeon-Major Alexander S. Faulkner, gives a short account of the Rajput State of Ulwar, compiled from various sources.

No. 3639, 4th quarter, *An Historical Sketch of the Naruka State of Ulwar.*

*The origin of the Musalmáns of Bengal*, by Fuzli Rubbee, is an English translation of the Persian work, entitled *Haqiqate Musalman-i-Bengalah* (Origin of the Musalmáns of Bengal), compiled by the author from various original sources. His object in writing the book is to prove, on the authority of ancient records, that the Musalmáns of Bengal are the descendants of the various noble families of Persian, Turkish, Afghan, and Moghul extraction, who emigrated and settled in Bengal during the early years of Moslem supremacy there. According to him, the opinion, commonly entertained by many modern historians, that the Musalmáns of Bengal are the descendants of low-caste Hindus, who were forcibly converted to Islám by the early conquerors, has no foundation whatever in fact. In conclusion, the author indignantly denies the charge of disloyalty, commonly brought against his co-religionists, and earnestly draws the attention of Government to their present backward condition.

No. 3640, 4th quarter, *The origin of the Musalmáns of Bengal.*

85. *Language.*—Seventy-four books under this head were received last year, against 40 in the year preceding. They consist solely of school-books, and none of them call for any notice.

86. *Law.*—Thirty-one books on this subject were received last year, against 37 in the year preceding. They consist only of annotated editions of important Acts of the Legislature.

87. *Medicine.*—Fifteen books under this head were received last year, against 29 in the year preceding. Of these, the following deserve notice :—

*The Carlsbad Treatment for Tropical Ailments in India*, by Surgeon-Major L. T. Young, M.D., is a very useful book. It gives an account of the *Carlsbad Treatment* with directions for carrying out the same in India. The chapter on Hints for Tropical Residents and Retiring Officials in the book cannot fail to be interesting to those for whom it is intended.

No. 3389, 1st quarter, *The Carlsbad Treatment for Tropical Ailments in India.*

*Charak Samhitá*, by Babu Avinás Chandra Kaviratna, is an English translation of the well-known Hindu medical work. It is a serial publication, and the last number received in the Library breaks off in the middle of Lesson XXIX. The translation is likely to give an impetus to the study of Hindu medicine in Europe and elsewhere.

No. 3573, 3rd quarter, *Charak Samhitá*, Part XIII.

*Transactions of the First Indian Medical Congress*, by Surgeon-Captain Robert Bird, is a very interesting publication embodying the most important of the papers read at the assembly. The Congress marks a new era in the study of medicine in India.

No. 3574, 3rd quarter, *Transactions of the First Indian Medical Congress.*

88. *Miscellaneous.*—The number of publications under this head received last year is 92, against 42 in the year preceding. Of these, the following deserve notice :—

Books discussing literary topics :—

*Introduction to the story of Barlaam and Joasaph*, by the Revd. K. S. Macdonald, combats the opinion that Christianity was influenced by the tenets of early Buddhism.

No. 3404, 1st quarter, *Introduction to the Story of Barlaam and Joasaph.*

*The Story of Barlaam and Joasaph*, edited by the Revd. K. S. Macdonald, is specially interesting to Indian readers. Its scene is laid in India, its characters are Indian, and it is itself a Christian adaptation, of the eighth century, of the life of Buddha as found in the *Lalita Vistara*. The story existed in five different forms, of which three, representing the 14th century texts, have been printing and published for the first time from the Vernon, Harleian, and Bodleian manuscripts. Philological notes by Mr. Morrison, of the General Assembly's Institution, and a general introduction by the editor which accompany the volume, greatly enhance its value. It is interesting to learn that the book has been printed by Sonthals in the jungles of Manbhum.

No. 3585, 3rd quarter, *The Story of Barlaam and Joasaph.*

Books written with a religious purpose :—

*The Science of the Rishis, Illustrated from the Brahmanas of the Vedas,* by Dr. K. S. Macdonald, is apparently directed against the Hindu revival. Its object is to lower the ancient Rishis in the estimation of their educated countrymen by pointing out the fanciful character of the notions which they entertained regarding many of the natural phenomena, such as eclipses, etc. It gives English translations of a number of passages from the different Brahmanas of the Vedas.

No. 3675, 4th quarter, *The Science of the Rishis, Illustrated from the Brahmanas of the Vedas.*

*Transmigration,* by the Revd. W. Hooper, D.D., is a pamphlet directed against the Hindu doctrine of transmigration.

No. 3594, 3rd quarter, *Transmigration.*

On bimetallism and the silver question :—

*What is Bimetallism,* by A. S. Ghosh, F.R.A.S., is a popular tract on the subject. The author suggests international bimetallism as the only remedy for the present monetary difficulties of India, and earnestly calls upon England to take a leading part in the international monetary conference that is about to be convened in Europe.

No. 3498, 2nd quarter, *What is Bimetallism?*

*The Metamorphosis of Silver,* by G. Eldon Manisty, is a short treatise on the silver question, which says that international agreement between the leading nations of Europe and America is the only remedy for the deplorable state of things brought about by the depreciation of silver.

No. 3680, 4th quarter, *The Metamorphosis of Silver.*

Books discussing general topics :—

*Life, Death, Heaven, Hell, Unveiled by Science,* explains the theory of evolution in the garb of fiction. The author does not deny the existence of an intelligent creator, but the universe, according to him, was not created in the way described in the Bible. He believes in the doctrine of metempsychosis, and hence according to him those who slaughter cattle for food are doomed after death to be metamorphosed into cattle and slaughtered in their turn. Life is described as the outcome of a simple or complex system of organs, tissues, blood vessels, etc., animated by electro-magnetic ether, with which the whole earth was impregnated while in the nebulous stage. The soul is an emanation from the brain, and is infinitely progressive in the human brain only. The spirit is defined as an emanation from the soul and is an eternal, ethereal substance. The good spirit after death passes through various stages of spiritual bliss, and at last "anchors at the feet of the Great Creator." The planet Mars is said to be the place where the righteous enjoy the delights of paradise, and the cold and arid Moon is described as the region where sinners suffer the miseries of Hell. In conclusion, the writer predicts a vast revolution which will simultaneously break out in all the States of Europe governed on the monarchical principle. The outcome of this revolution will be that a Grand Federation of all the States of Europe and America will be established with its head centre in Paris, and Royalty will be swept away at one stroke. The Royal Family of England, consenting to accept the rank and title of President, will be allowed to exist on that footing.

No. 3501, 2nd quarter, *Life, Death, Heaven, Hell, Unveiled by Science.*

*A History of English Education in India,* by Syed Mahmud, is an elaborate History of English Education in India, giving an account of the various phases of educational policy and measures adopted under British rule from 1781 to 1893. The work contains numerous extracts from Parliamentary papers, official reports and despatches, and minutes of eminent statesmen, which are not easily accessible to the general public.

No. 3602, 3rd quarter, *A History of English Education in India.*

*History and Philosophy of Marriage* is a treatise in defence of polygamy. The work has been published anonymously, but the writer appears, from a short account of himself given in the book, to be a native of New England. According to him, the teachings of history, philosophy, and the Bible unmistakeably approve of polygamy, and as monogamy has been nowhere taught in Christian theology, it is only a survival of Paganism and Romanism.

No. 3603, 3rd quarter, *History and Philosophy of Marriage.*

*Reminiscences and anecdotes of great men of India,* Volume II, by Babu Ram Gopal Sanyal, contains reminiscences and anecdotes of eminent men, both official and non-official, who flourished in India during the last hundred years.

No. 3583, 3rd quarter, *Reminiscences and anecdotes of great men of India,* Volume II.

*Five years' practice among the village population of India*, by James M. Macphail. The writer, who is a medical missionary, gives the result of the five years' practice among the village population of the Santal Parganas, with an analysis of 10,865 cases treated by him during that period.

No. 3489, 2nd quarter, *Five years' practice among the village population of India.*

*Hand-book to the Jeypore Museum*, by Brigade-Surgeon-Lieutenant-Colonel T. E. Holbein Hendley, is a descriptive catalogue of the contents of the Jeypore Meseum, with sixteen full-page photo-chromo-lithographic illustrations. It contains also interesting accounts of the well-known industrial arts of that State.

No. 3600, 3rd quarter, *Hand-book to the Jeypore Museum.*

*The Social Evil in South Calcutta*, by F. H. B. Skrine, of the Indian Civil Service, gives a graphic description of the dens of vice in the southern portion of Calcutta. Having reason to believe that the ravages of contagious diseases had rather increased of late years among European soldiers and sailors, the writer undertook to make a personal inspection of these dens. The conclusions at which he arrived after the inspection are that repressive measures ought to be adopted by Government to minimise, to some extent at least, the terrible evils which the repeal of Act XIV of 1868 has produced. He suggests the passing of an Act, pretty much on the lines of the repealed one, and insists on the abolition, at any cost, of the *White slave trade*. The author severely condemns the attitude of those "misguided philanthropists," who are opponents of "State Regulation," on the sentimental ground of interference with the "liberty of the subject."

No. 3678, 4th quarter, *The Social Evil in South Calcutta.*

*Anti-cholera Inoculation*, by Dr. W. M. Haffkine, contains the report, submitted to Government by Dr. W. M. Haffkine, on the experimental inoculations against cholera performed by him in different places in India between April 1892 and August 1895. The report contains elaborate statistical tables, showing the places visited by the Doctor, the number of persons inoculated, and the percentage of attacks and mortality among the inoculated and the uninoculated. The writer is confident, from the favourable results obtained in the course of the experiments, that these inoculations afford an effective protection against cholera epidemics.

No. 3684, 4th quarter, *Anti-cholera Inoculation.*

89. *Philosophy.*—The number of works received under this head during the year under review was six, against four in the year preceding. Of these, only one book, *viz.*, *Landmarks of Ethics according to the Gítá*, deserves notice. In this work, the writer, Babu Balarám Malik, gives a short exposition, chapter by chapter, of the *Bhagavad Gítá*, and points out the cardinal doctrines, religious and ethical, that are taught in that work. Babu Balarám is well-known as a thoughtful writer of the orthodox school.

No. 3504, 2nd quarter, *Landmarks of Ethics according to the Gitá.*

90. *Poetry.*—Fourteen books were received under this head during the year, against 10 in the year preceding. These are mostly annotated editions of well-known English poems, selected as text-books, for the different University examinations. Only one book, however, deserves notice. *Legends and Miracles of Buddha Sákya Sinha*, by Babu Navin Chandra Dás, M.A., gives an English metrical translation of four stories from the Sanskrit work *Avadána Kalpalatá* by the great poet Kshemendra of Káshmir. Two of these relate to the birth stories of Buddha, and other two record two miracles performed by him. The work is noticeable as a specimen of English metrical composition by a native of Bengal.

No. 3686, 4th quarter, *Legends and Miracles of Buddha Sákya Sinha.*

91. *Religion.*—The number of books received under this head during the last year was 29, against 30 in the preceding year. These consist mostly of Christian and Brahmo tracts and sermons. Among others, two works by *Svámí Vivekánanda*, the well-known Hindu missionary, now in America, deserve mention. *Svámí Vivekánanda's Reply to the Madras Address* is an epistle to the people of Madras, in which the *Svámí* exhorts his countrymen to give up luxury and the comforts of home, and adopt a life of asceticism like himself. The second work, *viz.*, *Two Lectures by Svámí Vivekánanda*, contains two lectures—one on the *Soul and God*, and the other on the *Religion of Love*—delivered by the Svámí at Hartford and Brooklyn in America. The extreme popularity of the young Bengali *Sannyásí* in America as an orator and a religious teacher should be very gratifying to his countrymen. The Svámí is a graduate of the

No. 3496, 2nd quarter, *Svámí Vivekánanda's Reply to the Madras Address*, and No. 3690, 4th quarter, *Two Lectures by Svámí Vivekánanda.*

Calcutta University, and was thoroughly imbued with Western materialism, when he came in contact with Rámkrishna Paramhansa and adopted a life of asceticism.

*Lowell Lectures in Boston*, by Babu P. C. Mazumdár, the well-known successor of Babu Kesav Chandra Sen in the leadership of the Navavidhán Brahmos, contains the lectures delivered by him at the Parliament of Religions, as well as those known as the Lowell Lectures, delivered in Boston. They contain the cardinal principles of Hindu religion and society, as well as a short history of the rise and fall of the different Indian religions. The lectures are very readable and interesting.

No. 3495, 2nd quarter, *Lowell Lectures in Boston.*

*The Imitation of Srikrishna*, by Babu S. C. Mookerjee, is probably written after the well-known English work, the *Imitation of Christ*, and gives a short summary of the life and teachings of Srikrishna, and an English translation of a number of texts from the sástras intended for every-day recitation. The object of the author appears to be to put before his educated countrymen the beautiful moral and religious truths that lie scattered among the vast mass of religious writings known as the *Sástras*.

No. 3418, 1st quarter, *The Imitation of Srikrishna.*

English translations of the *Rámáyana*, the *Mahábhárata*, and some other important Puranic works have been received in the Library during the year under review. The widow of the late Babu Pratáp Chandra Ráy, C.I.E., who was the pioneer in the work of translating the Mahábhárata into English, is carrying on the good work commenced by her husband, and last part received goes on with the *Asram Vásik Parva*. Babu Manmatha Náth Datta, who has completed his translation of the Rámáyana, has commenced a cheap English translation of the Mahábhárata. The *Wealth of India* is a serial publication also conducted by him. It contains translations of the *Srímadbhágavata* and the *Vishnupurán*. The latter work has been brought to a close in the course of the year.

92. *Science* (*Mathematical*).—Twenty-seven works under this head were received during the year, against 9 in the year preceding. These consist chiefly of mathematical class books. The only works deserving mention are *Railway Curves* by A. G. Watson, and *The Theory of Maxima and Minima*, by A. S. Ghosh. The first work contains practical hints on the setting out of curves and the second a number of theorems and problems on the subject of maxima and minima, proved geometrically.

No. 3419, 1st quarter, *Railway Curves.*

No. 3528, 2nd quarter, *The Theory of Maxima and Minima.*

93. *Science* (*Natural and other*).—Only eleven books were received on this subject during the year, against six in the year preceding. Except two, all of them are designed for educational purposes and consists of short treatises on physical geography, hygiene, and natural science. The only two non-educational works are—*A Guide to the Zoological Collections exhibited in the Reptile and Amphibia Gallery of the Indian Museum*, and *Figures and Descriptions of nine species of Squillidæ from the collections in the Indian Museum*, by Dr. A. Alcock.

No. 3532, 2nd quarter, *A Guide to the Zoological Collections exhibited in the Reptile and Amphibia Gallery of the Indian Museum.*

No. 3629, 3rd quarter, *Figures and Descriptions of nine species of Squillidæ from the collections in the Indian Museum.*

94. *Travels and Voyages.*—Only three works were received under this head during the year, against one in the year preceding. Of these, *The Gates of Thibet*, by J. A. H. Louis, F.R.G.S., and *Rambles in India*, by R. C. Dutt, C.S., deserve notice. The first-named work contains a description of the writer's visit to Independent Sikkim, British Bhutan, and the Duars, with much interesting information about the topography, ethnology, and the flora and fauna of the places visited.

No. 3429, 1st quarter, *The Gates of Thibet.*
No. 3634, 3rd quarter, *Rambles in India.*

*Rambles in India* gives short accounts of the places in Bengal, the North-Western Provinces, the Punjab, Rajputana, Central India, Kashmir, and Orissa, visited by the author during the last twenty-four years.

## HINDI.

95. The number of publications in this language received last year is 88, against 76 in the year before. The following among them deserve notice:—

No. 1456, 2nd quarter, *Model Bhagini*, Parts I and II.

105. *Fiction.—Model Bhagini* (the Model Sister), by Babu Bálmukund Gupta, is a translation of the well-known Bengali novel of the same name.

No. 1427, 1st quarter, *Sikh-Yuddha.*

96. *History.—Sikh-Yuddha* (the Sikh War) gives an account of the two Sikh wars, based chiefly on European authorities.

97. *Language.—Sarg-me-Subject-Kamiti* (a Subject Committee in Heaven), by Pandit Rudra Datta, is apparently an *Aryya Samáj* publication directed against Hindu orthodoxy. The gods, assembled at a meeting convened in Heaven, complain bitterly of the misrepresentation of their character and conduct in the Puránas, and ask for an explanation from Vyása, their reputed author. The latter denies his authorship of those books, and is ultimately prevailed upon to issue a notice embodying the denial for circulation among mortals.

No. 1440, 1st quarter, *Sarg-me-Subject-Kamiti.*

98. *Miscellaneous.—Srí Haris Chandra Kalá,* or works by the late Babu Haris Chandra, include books on a variety of subjects, and are the most important among the Hindi publications. Haris Chandra was a good scholar and a voluminous writer. The proprietors of the Kharga Vilás Press, Bankipore, have been publishing his books for the last four or five years apparently without exhausting their number. Volume VI, No. 61 of the series, treats of Sanskrit rhetoric.

No. 1457, 1st quarter, *Sri Haris Chandra Kalá.*

99. *Philosophy.—Atha-Navapadártha-Tattva-bodha* (on the Knowledge of the Truth regarding the Nine Principles), by Uday Chánd Jati, is a treatise on Jaina philosophy dealing with the nine elementary principles of that system. The work is written in the Marwari dialect of Hindi.

No. 1506, 4th quarter, *Atha-Navapadártha-Tattva-bodha.*

100. *Religion.—Guru Guna Gusta,* by Svamí Bhajan Deo, contains the religious principles of Nanak, the founder of the Sikh religion.

No. 1450, 1st quarter, *Guru Guna Gusta.*

Volume VI, Nos. 57 to 60, of *Sri Haris Chandra Kalá,* contains fragments of Tulsi Das' Ramayan, and a number of Sanskrit religious works with their Hindi translations.

*Mahábhárata,* by Babu Amritlal Chakravartí and others, is a Hindi translation of the well-known work, of which the 47th part was received in the Library last year. Besides the above, Hindi translations of portions of the Gospel were also received during the same period. None of the books on any of the other heads call for any notice. The works on language, science, etc., other than those noticed above, are, for the most part, translations of Bengali works on those subjects.

No. 1496, 3rd quarter, *Mahábhárata.*

## Musalmáni-Bengali.

101. This language stands in the same relation to Bengali as Urdu stands to Hindi, and works written in it furnish amusement and edification to a large class of readers consisting of *darzis,* boatmen and other low-class Muhammadans. The glorification of Islám is the sole aim which the writers of these books have in view. Though Musálmans in religion, they are Bengalis by birth, and often well versed in popular Bengali literature. Thus their books contain frequent allusions to stories mentioned in the popular Bengali versions of the Rámáyan and the Mahábhárata. Their attitude towards Hinduism is marked by sympathy and toleration—virtues no doubt begotten of their long contact and association with Hindus. The literature in this language consists only of works on fiction, poetry, and religion, and their one favourite theme is the marriage of the daughters of Hindu gods and princes with Musalmán heroes, after the defeat of the guardians of the former in fair combat and other trials of strength. None of the books, however, deserve any notice.

## Persian.

102. Only nine books in this language were received last year, against one in the year preceding. None of them call for any notice.

## Sanskrit.

103. Only 44 books in this language were received last year, against 49 in the year preceding. Of these, the following deserve notice:—

104. *Drama.—Antar Vyákarana Nátyaparisishtam,* by the late Pandit Krishnánanda Váchaspati, is a work on grammar written in the form of a drama, in which the verses throughout bear a double meaning, and read as rules of grammar, or as moral and philosophical precepts, according as they are construed one way or the other. The writer was a good Sanskrit scholar, and the book fully bears out the reputation for scholarship which he enjoyed in his life-time. He died only recently.

No. 1411, 1st quarter, *Antar Vyákarana Nátya-parisishtam.*

105. *Language.*—Works under this head include various editions of the Kalápa Grammar, a revised and enlarged edition of the well-known Sanskrit encyclopædia *Sabdakalpadruma*, and a fragment of a new and very valuable edition of the well-known Sanskrit lexicon Amarakosha, called *Pánditya* (Learning).

No. 1416, 1st quarter, *Pánditya.*

106. *Medicine.*—*Susruta-Samhitá*, by Babu Avinás Chandra Kaviratna, is a very important publication, which gives the original text of Susruta with the well-known and valuable commentary of Dallana. The work is being published serially, and 36 parts have been received in the Library up to date.

No. 1427, 2nd quarter, *Susruta-Samhitá.*

107. *Miscellaneous.*—*Khrishta-dharma Kaumudi Samálochaná* (a Review of Khrishtadharma Kaumudi), by Babu Brajalál Mukherji, is intended as an answer to Dr. Ballantyne's *Khrishnadharma Kaumudi* (Christianity compared with Hinduism.)

No. 1418, 1st quarter, *Khrishta-dharma Kaumudi Samálochaná.*

108. *Philosophy.*—The edition of the *Nyáya Kusumánjali Prakás*, undertaken by Mahamahopádhyáyá Chandra Kánta Tarkálankár, under the auspices of the Asiatic Society of Bengal, was brought to a close. The work is written by the great Udayan, who flourished after Sankar and Váchaspati Misra, and devoted his life to the resuscitation of Hindu religion and philosophy by demolishing the arguments directed against them in the Buddhistic and Atheistic schools. Hitherto, only the *Káriká* portion of the work with the commentary of Haridás was known in Bengal, and the Mahámahopádhyáya deserves great credit for bringing out, for the first time, a printed edition of the work. The work is written in very elliptical and abstruse language, and considering the difficulties of the task, the Mahámahopádhyáya may be congratulated on the fair amount of success he has achieved in the work.

*Táttva-Chintamani.*—This well-known standard work on Nyáya philosophy by Gangesopádhyáya is being edited with conspicuous ability by the learned pandit, Kámákhyá Náth Tarkavagis, of the Sanskrit College, and only a fourth part of the entire work remains to be published.

109. *Poetry.*—Only one work under this head deserves notice. It is *Srívatsa Charitam* (a Life of King Srívatsa), by Pandit Navín Chandra Vidyaratna. The book describes the well-known story of King Srívatsa and his wife Chintá. The king incurs the displeasure of Sani, the god Saturn, and has, in consequence, to leave his kingdom and wander from place to place. After experiencing various reverses of fortune, he is ultimately restored to his kingdom through the favour of the goddess Lakshmi. The poem is written in good Sanskrit, and contains in places passages written with great skill and elegance.

No. 1419, 1st quarter, *Srivatsa Charitam.*

110. *Religion.*—Works under this head consist mainly of Asiatic Society publications and include, among other things, a number of *fasciculi* of the *Taittiriya Krishna Yajuh Samhitá*, edited by Pandit Satyavrata Sámasrami, the *Vrihatdharma Purana*, edited by Pandit Haraprasád Sastri, and the *Chaturvarga Chintámani*, edited by Pandits Yajnesvar Smritiratna and Kamakhya Nath Tarkavagis.

## Tibetan.

111. Two books in this language were received in the Library last year, against five in the preceding year. Of these, *Sher Phyin*, edited by Babu Pratáp Chandra Ghosh under the auspices of the Asiatic Society of Bengal, is a translation of the well-known Buddhist work *Satasáhasriká Prajnápáramitá.*

## Urdu.

112. Only 16 works in this language were received last year, against 14 in the year preceding. Poetry and religion are the subjects mainly treated of in these works. None of them deserve any notice.

## Uriya.

113. One hundred and ten Uriya publications were received last year, against 45 in the year before. They consist mostly of school-books translated from Bengali, and very small pamphlets on poetry and religion. Only one work in Uriya deserves notice. It is *Vivásini*, by Babu Ram Sankar Ray, a work of fiction depicting the social and political condition of Orissa

No. 1117, 4th quarter, *Vivásini.*

during the supremacy of the Mahrattas in that province. This is probably the first novel written in the language. Writers in Hindi and Uriya apparently look upon their brethren of Bengal as models, and most of the books written in these languages, especially those intended for school use, are mere translations of Bengali books, with more or less modification.

114. Among the bi-lingual publications consisting of works falling under about a dozen heads, those written in Bengali and Sanskrit only deserve notice. They consist mainly of editions of ancient Sanskrit works on medicine and religion with their Bengali translations. The Asiatic Society's edition of the *Avadána Kalpalatá* in Sanskrit and Tibetan also falls under this head. The work is being edited with ability by Babu Sarat Chandra Das, C.I.E.

Among the tri-lingual publications, *Vaidyaka Sabda Sindhu*, by Babu Umes Chandra Gupta, late Librarian of the Calcutta Sanskrit College, is a very important publication. It is a comprehensive lexicon of the words used in Hindu medicine, giving the properties of drugs, prescriptions for important medicinal preparations, and a good deal of information about the symptoms and treatment of diseases. The writer has also tried to identify native medicinal plants by giving them, where possible, their scientific and popular names. The book has a learned preface giving the outlines of the history of Hindu medicine. Several works consisting of catalogues of coins collected from different parts of India by Mr. Charles J. Rodgers fall under this head. They are a very interesting contribution to Indian numismatics and possess great historical value.

## Periodicals.

115. Periodicals received in the Bengal Library are classed under the heads of Law, Medicine, Miscellaneous, Religion, and Science. Of these, those written in Bengali are perhaps the most important. The number of periodicals received last year is 718, against 555 in the year preceding. They represent 107 distinct issues, and are written, 1 in Assamese, 61 in Bengali, 27 in English, and 18 in various other languages. Forty-four new journals were started and 32 old ones disappeared in the course of the last year. Among the Bengali journals, the following are the most important:—

*Bhárati, Chikitsátattva-Vijnán* and *Samíran, Janmabhúmi, Sádhaná, Navyabhárat, Sáhitya* and *Sáhityaparishad Patriká*. Of these, the *Sáhitya*, the *Sáhityaparishad Patriká*, the *Chikitsátattva-Vijnán* and *Samíran* and the *Janmabhúmi* deal generally with literary topics; the *Bhárati* is devoted to literature and science, and the *Sádhaná* and the *Navyabhárat* deal with social and political topics. The following extracts may serve as specimens of their political views:—

The *Sádhaná*, comparing the British with the Musalmán *regime*: "In the days of Sirajuddaula, Bengal and Bengalis were, in many respects, much better off than they are now. Under English rule, the commerce and manufactures of Bengal have declined, and Bengalis have ceased to hold the high posts which they did under the Muhammadan rulers. And what is more, the rulers treated the ruled, though aliens in blood and religion, on terms of perfect equality. People had less civilisation and refinement, but more of health, capacity for enjoyment, and the substantial comforts of life." Speaking of the love of Anglicism displayed by many of the educated natives, the writer says that, however slavishly these men may imitate the dress and the manners and customs of Englishmen, the latter will never regard them as their equals and treat them accordingly. Englishmen dislike a native more for the colour of his skin than for anything in his dress or manners, and this cause of dislike is one which can never be removed. Natives should therefore think twice before they give up their own people and society in the hope of finding a place in English society. Referring to the recent case of assault by some Eurasians on a native girl at Asansol, the writer says that the silence of the Anglo-Indian press over the incident shows that Englishmen's boundless antipathy to foreign races has destroyed their characteristic respect for the female sex. If the victim in this case had been a European and her oppressors natives, the matter would have evoked universal disapprobation from the English press, but as it is, the assault on the poor creature was completely ignored by that press. By conquering Chitral Englishmen hope to keep their enemies at a distance, and yet by treating a helpless subject people with such unmanly contempt, they are, with their own hands, sowing the seeds of destruction under the foundations of their own empire.

The *Navyábhárat* has an article headed "The Revolution in New India," treating of the moral, political, social, and intellectual changes which have come over the country in the wake of English rule. In the course of it, it is remarked incidentally that the unification of the different races in India will be possible only when oppression by the rulers reaches its maximum and thanks to the Congress, that oppression is increasing day by day. It should be

remembered that falls help the child in walking and in steadying his gait; and in the same way, the rebuffs which the Congress meets with at the hands of Government should be welcomed as causes which will ultimately help Indians in the formation of their national life.

The *Janmabhúmi*, it may be remarked in passing, is an organ of the Conservative section of the Hindu community, and articles on the economic products of India, contributed to its columns by Mr. T. N. Mukherji, are very instructive and interesting. The *Bámábodhini Patriká* deserves notice as being one of the oldest journals intended for female readers in the language.

*Sakhá O Sáthi* (Friend and Companion) is a children's magazine and contains beautiful illustrations. Its general get-up does great credit to its management.

Among the religious journals written in Bengali, the *Vedavyasa*, the *Tattvabodhini Patrika*, *Sajjanatoshini*, the *Khrishtiya bandhab*, and the *Navavidhan* are the most important. They represent Hinduism, the Adi Brahmo Church, Vaishnavism, Christianity, and the Navavidhan Church respectively.

Among the English journals, the *Calcutta Review*, the *Journal of the Asiatic Society of Bengal*, *the National Magazine*, and the *Light of the East* are the most important.

The *Vidyodaya* and the *Sanskrita Chandriká* are the only two journals published in Sanskrit. They are both conducted with ability.

Among the bi-lingual periodicals, the *Hindu Patriká* is the most important. It is devoted to Hinduism and publishes extracts from the Vedas and Upanishads in support of its interpretation of the *Sástras*.

*Ushá* (the dawn) is a Vedic journal given to publishing rare and interesting Vedic works. It is conducted with great ability.

The *Journal and Text of the Buddhist Text Society of India* is a very important and learned publication.

Among the medical periodicals, the following are the most important: The *Chikitsá Sammilani* in Bengali, and the *Calcutta Journal of Medicine* and the *Indian Medical Reporter* in English. Of these, the first is devoted to both the Hindu and the European systems of medicine, and the last two to homœopathy and allopathy respectively.

116. Bengali journalism has of late made rapid strides towards improvement, and there are quite a number of journals which are conducted with ability. They rarely discuss politics, but when they do, their views are not often favourable to English rule. But the journalistic press is far better bred than the newspaper press, and its writings are never marked by that acerbity of tone which is a conspicuous feature of the latter. Many of them discussed social topics last year, and the question of the advisability of curtailing Hindu marriage expenses engrossed their attention. While admitting the necessity of reform on the subject, they all deprecated State interference for the purpose; and one of them went so far as to deny that the evil complained of had really assumed the proportions which it is said to have done.

RAJENDRA CHANDRA SASTRI, M.A.,
*Librarian, Bengal Library.*

CALCUTTA:
*The 12th March 1896.*

*Tabular Analysis of the Arabic books received in the Bengal Library during the year 1895.*—TOTAL 2.

| SUBJECT. | ORIGINAL WORKS. First editions. | ORIGINAL WORKS. New editions. | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Tabular Analysis of the Assamese books received in the Bengal Library during the year 1895*—TOTAL 16.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 2 | ... | ... | 4 | 6 | ... | 6 | 6 |
| Science (Mathematical and Mechanical) | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| TOTAL | 12 | ... | ... | 4 | 16 | 3 | 13 | 16 |

*Tabular Analysis of the Bengali books received in the Bengal Library during the year 1895,*—TOTAL 1,316.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| Biography | 19 | 1 | 2 | 1 | 23 | 1 | 22 | 23 |
| Drama | 31 | ... | ... | 2 | 33 | ... | 33 | 33 |
| Fiction | 60 | 5 | ... | 11 | 76 | ... | 76 | 76 |
| History | 14 | 12 | ... | ... | 26 | 24 | 2 | 26 |
| Language | 204 | 62 | ... | 1 | 267 | 263 | 4 | 267 |
| Law | 16 | 3 | ... | ... | 19 | ... | 19 | 19 |
| Medicine | 32 | 5 | ... | 1 | 38 | ... | 38 | 38 |
| Miscellaneous | 356 | 18 | 1 | 2 | 377 | 11 | 366 | 377 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Poetry | 75 | 29 | 2 | 3 | 109 | 35 | 74 | 109 |
| Religion | 233 | 12 | 2 | 13 | 260 | ... | 260 | 260 |
| Science (Mathematical and Mechanical) | 33 | 29 | ... | ... | 62 | 61 | 1 | 62 |
| Do. (Natural and other) | 12 | 4 | ... | ... | 16 | 15 | 1 | 16 |
| Travels and Voyages | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| TOTAL | 1,094 | 180 | 7 | 35 | 1,316 | 410 | 906 | 1,316 |

*Tabular Analysis of the English books received in the Bengal Library during the year 1895.*—TOTAL 581.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Biography | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Drama | 1 | ... | 2 | ... | 3 | 2 | 1 | 3 |
| Fiction | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| History | 17 | 12 | 2 | ... | 31 | 27 | 4 | 31 |
| Language | 53 | 11 | 5 | 4 | 73 | 73 | ... | 73 |
| Law | 23 | 13 | ... | ... | 36 | ... | 36 | 36 |
| Medicine | 42 | 1 | ... | 8 | 51 | ... | 51 | 51 |
| Miscellaneous | 165 | 10 | 1 | ... | 176 | 3 | 173 | 176 |
| Philosophy (including Mental and Moral Science) | 4 | 2 | ... | ... | 6 | 1 | 5 | 6 |
| Poetry | 2 | ... | 12 | .... | 14 | 12 | 2 | 14 |
| Religion | 119 | 1 | ... | 19 | 139 | ... | 139 | 139 |
| Science (Mathematical and Mechanical) | 17 | 10 | ... | ... | 27 | 20 | 7 | 27 |
| Do. (Natural and other) | 9 | 2 | ... | ... | 11 | 9 | 2 | 11 |
| Travels and Voyages | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| TOTAL | 466 | 62 | 22 | 31 | 581 | 147 | 434 | 581 |

*Tabular Analysis of the Garo books received in the Bengal Library during the year 1895.*—TOTAL 13.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 13 | .. | ... | ... | 13 | ... | 13 | 13 |

*Tabular Analysis of the Hindi books received in the Bengal Library during the year 1895,*—TOTAL 102.

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| History | 2 | ... | ... | 1 | 3 | 3 | ... | 3 |
| Language | 12 | 3 | ... | 2 | 17 | 16 | 1 | 17 |
| Miscellaneous | 23 | ... | ... | ... | 23 | 2 | 21 | 23 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 5 | 1 | ... | ... | 6 | ... | 6 | 6 |
| Religion | 33 | 1 | 1 | 7 | 42 | ... | 42 | 42 |
| Science (Mathematical and Mechanical) | 2 | 2 | ... | ... | 4 | 4 | ... | 4 |
| Do. (Natural and other) | ... | 1 | ... | 1 | 2 | 2 | ... | 2 |
| TOTAL | 81 | 8 | 1 | 12 | 102 | 27 | 75 | 102 |

*Tabular Analysis of the Khasi books received in the Bengal Library during the year 1895,*—TOTAL 3.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 3 | ... | ... | ... | 3 | 2 | 1 | 3 |

*Tabular Analysis of the Kondh books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Mondari books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Tabular Analysis of the Musalmani-Bengali books received in the Bengal Library during the year 1895,*—TOTAL 46.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Fiction | 14 | 6 | ... | ... | 20 | ... | 20 | 20 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 7 | ... | ... | 1 | 8 | ... | 8 | 8 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 13 | 1 | ... | ... | 14 | ... | 14 | 14 |
| TOTAL | 38 | 7 | ... | 1 | 46 | ... | 46 | 46 |

*Tabular Analysis of the Persian books received in the Bengal Library during the year 1895*—TOTAL 9.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 4 | ... | ... | ... | 4 | 3 | 1 | 4 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| TOTAL | 9 | ... | ... | ... | 9 | 3 | 6 | 9 |

*Tabular Analysis of the Sanskrit books received in the Bengal Library during the year 1895,*—TOTAL 64.

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 6 | 1 | 4 | ... | 11 | 2 | 9 | 11 |
| Medicine | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 21 | ... | ... | ... | 21 | ... | 21 | 21 |
| Philosophy (including Mental and Moral Science) | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 6 | ... | 21 | ... | 27 | ... | 27 | 27 |
| TOTAL | 35 | 1 | 28 | ... | 64 | 2 | 62 | 64 |

*Tabular Analysis of the Santali books received in the Bengal Library during the year 1895,*—TOTAL 4.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| TOTAL | 3 | 1 | ... | ... | 4 | 1 | 3 | 4 |

*Tabular Analysis of the Tibetan books received in the Bengal Library during the year 1895,*—TOTAL 2.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science) | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| TOTAL | ... | ... | 2 | ... | 2 | ... | 2 | 2 |

*Tabular Analysis of the Urdu books received in the Bengal Library during the year 1895,*—TOTAL 22.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |
| Miscellaneous | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| Poetry | 3 | 1 | ... | ... | 4 | 1 | 3 | 4 |
| Religion | 6 | 2 | ... | ... | 8 | ... | 8 | 8 |
| TOTAL | 18 | 4 | ... | ... | 22 | 4 | 18 | 22 |

*Tabular Analysis of the Uriya books received in the Bengal Library during the year 1895,*—TOTAL 110.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | 3 | ... | ... | 4 | ... | 4 | 4 |
| Fiction | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| History | 1 | 2 | ... | 1 | 4 | 3 | 1 | 4 |
| Language | 3 | 13 | ... | 1 | 17 | 9 | 8 | 17 |
| Miscellaneous | 16 | 1 | ... | ... | 17 | ... | 17 | 17 |
| Poetry | 24 | 5 | ... | ... | 29 | 3 | 26 | 29 |
| Religion | 19 | 2 | ... | 3 | 24 | ... | 24 | 24 |
| Science (Mathematical and Mechanical) | 2 | 5 | ... | ... | 7 | 7 | ... | 7 |
| Science (Natural and other) | 1 | 2 | ... | ... | 3 | 3 | ... | 3 |
| TOTAL | 72 | 33 | ... | 5 | 110 | 25 | 85 | 110 |

*Tabular Analysis of the Arabic and Musalmani-Bengali books received in the Bengal Library during the year 1895,*—TOTAL 5.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 4 | 1 | ... | ... | 5 | ... | 5 | 5 |

*Tabular Analysis of the Arabic and Persian books received in the Bengal Library during the year 1895,*—TOTAL 2.

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Tabular Analysis of the Arabic and Urdu books received in the Bengal Library during the year 1895,*—TOTAL 2.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Tabular Analysis of the Bengali and English books received in the Bengal Library during the year 1895,*—TOTAL 97.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 44 | 14 | ... | ... | 58 | 51 | 7 | 58 |
| Medicine | 12 | ... | ... | ... | 12 | ... | 12 | 12 |
| Miscellaneous | 25 | 1 | ... | ... | 26 | ... | 26 | 26 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| TOTAL | 82 | 15 | ... | ... | 97 | 52 | 45 | 97 |

*Tabular Analysis of the Bengali and Sanskrit books received in the Bengal Library during the year 1895,*—TOTAL 191.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Language | 6 | ... | ... | 3 | 9 | 5 | 4 | 9 |
| Medicine | 1 | 1 | ... | 3 | 5 | ... | 5 | 5 |
| Miscellaneous | 15 | 2 | ... | 17 | 34 | ... | 34 | 34 |
| Philosophy (including Mental and Moral Science) | ... | 1 | ... | 3 | 4 | ... | 4 | 4 |
| Poetry | 1 | ... | 1 | 2 | 4 | ... | 4 | 4 |
| Religion | 45 | 1 | 5 | 82 | 133 | ... | 133 | 133 |
| Science (Mathematical and Mechanical) | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| TOTAL | 68 | 6 | 6 | 111 | 191 | 5 | 186 | 191 |

*Tabular Analysis of the English and Greek books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the English and Hindi books received in the Bengal Library during the year 1895,*—TOTAL 4.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 4 | ... | ... | ... | 4 | 3 | 1 | 4 |

*Tabular Analysis of the English and Latin books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the English and Persian books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the English and Sanskrit books received in the Bengal Library during the year 1895,*—TOTAL 9.

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language | 4 | 1 | ... | 1 | 6 | 6 | ... | 6 |
| Poetry | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| TOTAL | 5 | 1 | ... | 3 | 9 | 6 | 3 | 9 |

*Tabular Analysis of the English and Sikkim Bhutiyá (Din Jong) books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the English and Tibetan books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the English and Urdu books received in the Bengal Library during the year 1895,*—TOTAL 6.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 5 | 1 | ... | ... | 6 | 2 | 4 | 6 |

*Tabular Analysis of the English and Uriyá books received in the Bengal Library during the year 1895,*—TOTAL 5.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | 2 | ... | ... | 4 | 4 | ... | 4 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 3 | 2 | ... | ... | 5 | 4 | 1 | 5 |

*Tabular Analysis of the Hindi and Sanskrit books received in the Bengal Library during the year 1895,*—TOTAL 13.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 1 | ... | 5 | 6 | 6 | ... | |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| TOTAL | 2 | 1 | ... | 10 | 13 | 6 | 7 | 13 |

*Tabular Analysis of the Páli and Sanskrit books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Persian and Urdu books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Sanskrit and Tibetan books received in the Bengal Library during the year 1895,*—TOTAL 3.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 3 | ... | 3 | ... | 3 | 3 |

*Tabular Analysis of the Sanskrit and Uriyá books received in the Bengal Library during the year 1895,*—TOTAL 6.

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | 1 | ... | 2 | 3 | ... | 3 | 3 |
| TOTAL | 3 | 1 | ... | 2 | 6 | 1 | 5 | 6 |

*Tabular Analysis of the Arabic, Musalmáni-Bengali and Persian books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Religion | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Bengali, English and Persian books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | 1 | 1 |

*Tabular Analysis of the English, Hindi and Persian books received in the Bengali Library during the year 1895,*—TOTAL 2.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Tabular Analysis of the Bengali, English and Sanskrit books received in the Bengal Library during the year 1895,*—TOTAL 36.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 19 | 2 | ... | ... | 21 | 21 | ... | 21 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Poetry | ... | ... | 10 | 1 | 11 | 10 | 1 | 11 |
| TOTAL | 22 | 2 | 10 | 2 | 36 | 31 | 5 | 36 |

*Tabular Analysis of the English, Hindi and Urdu books received in the Bengal Library during the year 1895,*—TOTAL 2.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*Tabular Analysis of the English, Prakrit and Sanskrit books received in the Bengal Library during the year 1895,*—TOTAL 3.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Tabular Analysis of the Musalmáni-Bengali, Persian and Urdu books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Arabic, English, Hindi and Persian books received in the Bengal Library during the year 1895,*—TOTAL 1.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Table of books received in the Bengal Library during the year 1895—2,689.*

| Number. | Subject. | Books published in English and other European languages. | Books published in the vernacular languages spoken in the Province. | Books published in the Indian classical languages. | Books published in more than one language. | Remarks. |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1 | Art | 2 | 7 | ... | ... | |
| 2 | Biography | 5 | 26 | 1 | 1 | |
| 3 | Drama | 3 | 40 | 1 | 2 | |
| 4 | Fiction | 4 | 102 | ... | ... | |
| 5 | History (including Geography) | 31 | 33 | ... | ... | |
| 6 | Language | 73 | 307 | 17 | 121 | |
| 7 | Law | 36 | 19 | ... | ... | |
| 8 | Medicine | 51 | 39 | 1 | 19 | |
| 9 | Miscellaneous | 176 | 437 | 22 | 69 | |
| 10 | Philosophy | 6 | 3 | 2 | 6 | |
| 11 | Poetry | 14 | 151 | 1 | 19 | |
| 12 | Politics | ... | ... | ... | ... | |
| 13 | Religion | 139 | 373 | 30 | 158 | |
| 14 | Science (Mathematical) | 27 | 76 | ... | 2 | |
| 15 | Ditto (Natural and other) | 11 | 21 | ... | ... | |
| 16 | Travels and Voyages | 3 | 2 | ... | ... | |
| | TOTAL | 581 | 1,636 | 75 | 397 | |
| 1 | Originals | 528 | 1,568 | 47 | 249 | |
| 2 | Republications. Originals | 2 | 10 | 28 | 20 | |
| | Republications. Translations | 20 | ... | ... | ... | |
| 3 | Translations | 31 | 58 | ... | 128 | |
| | TOTAL | 581 | 1,636 | 75 | 397 | |
| 1 | Educational | 147 | 472 | 5 | 112 | |
| 2 | Non-educational | 434 | 1,164 | 70 | 285 | |
| | TOTAL | 581 | 1,636 | 75 | 397 | |

| | |
|---|---|
| Uni-linguals | 1,641 |
| Bi-linguals | 330 |
| Periodicals (in number) | 718 |
| TOTAL | 2,689 |

FORM I.—*Total books of all kinds received from the different divisions in Bengal—2,689.*

| Number. | Divisions. | English. | | Other languages. | |
|---|---|---|---|---|---|
| | | Number of books. | Number of copies. | Number of books. | Number of copies. |
| 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | Bhagulpur | 1 | 500 | 8 | 6,050 |
| 2 | Burdwan | 28 | 21,025 | 93 | 83,904 |
| 3 | Chittagong | 1 | 500 | 48 | 49,260 |
| 4 | Chota Nagpur | 6 | 3,100 | 8 | 22,100 |
| 5 | Dacca | 14 | 15,750 | 182 | 235,705 |
| 6 | Orissa | ... | ... | 121 | 153,550 |
| 7 | Patna | 6 | 6,300 | 87 | 66,325 |
| 8 | Presidency | 33 | 73,250 | 128 | 187,525 |
| 9 | Rajshahi | ... | ... | 50 | 57,675 |
| 10 | Town of Calcutta | 492 | 570,052 | 1,383 | 2,287,495 |
| | TOTAL | 581 | 690,477 | 2,108 | 3,149,589 |

FORM II.—*Total number of books and copies in English and other languages.*

| ENGLISH. | | OTHER LANGUAGES. | |
|---|---|---|---|
| Number of books. | Number of copies. | Number of books. | Number of copies. |
| 1 | 2 | 3 | 4 |
| 581 | 690,477 | 2,108 | 3,149,589 |

FORM III.—*Comprising uni-linguals only for 1895, being 1,641 in number.*

| Number. | Language. | Originals. | Republications and translations. | Number. | Subject. | Originals. | Republications and translations. |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 | Arabic | 2 | ... | 1 | Art | 9 | ... |
| 2 | Assamese | 8 | 4 | 2 | Biography | 29 | 3 |
| 3 | Bengali | 910 | 42 | 3 | Drama | 40 | 4 |
| 4 | English | 292 | 53 | 4 | Fiction | 94 | 12 |
| 5 | Hindi | 75 | 13 | 5 | History (including Geography). | 60 | 4 |
| 6 | Khasi | 3 | ... | | | | |
| 7 | Kond | 1 | ... | 6 | Language | 380 | 17 |
| 8 | Mondari | ... | 1 | 7 | Law | 50 | ... |
| 9 | Musalmani-Bengali | 45 | 1 | 8 | Medicine | 36 | 10 |
| 10 | Persian | 9 | ... | 9 | Miscellaneous | 253 | 5 |
| 11 | Sanskrit | 16 | 28 | 10 | Philosophy | 7 | 4 |
| 12 | Santali | 4 | ... | 11 | Poetry | 149 | 17 |
| 13 | Tibetan | ... | 2 | 12 | Politics | ... | ... |
| 14 | Urdu | 22 | ... | 13 | Religion | 247 | 72 |
| 15 | Uriya | 105 | 5 | 14 | Science (Mathematical) | 103 | ... |
| | | | | 15 | Ditto (Natural and other). | 30 | 1 |
| | | | | 16 | Travels and Voyages | 5 | ... |
| | TOTAL | 1,492 | 149 | | TOTAL | 1,492 | 149 |

FORM IV.—*Exhibiting the number of periodicals published during 1895, amounting in all to 107 magazines and periodicals for 1895.*

| MONTHLY. | | BI-MONTHLY. | | ANNUAL. | | HALF-YEARLY. | | QUARTERLY. | | FORT-NIGHTLY. | | TRI-MONTHLY. | | WEEKLY. | | BI-WEEKLY. | | UNCERTAIN. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 6 | 17 | 18 | 19 | 20 |
| 20 | 72 | ... | ... | ... | ... | ... | ... | 2 | 2 | 1 | 2 | ... | ... | 2 | 2 | ... | .. | 2 | 2 |

## NORTH-WESTERN PROVINCES AND OUDH.

From the Hon'ble J. O. MILLER, Secretary to the Government of the North-Western Provinces and Oudh, Miscellaneous Department, to the Secretary to the Government of India, Home Department,—No. 772, dated the 4th June 1896.

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report of the Director of Public Instruction, North-Western Provinces and Oudh, on the publications registered in these Provinces during the year 1895 under Act XXV of 1867.

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From G. THIBAUT, Esq., PH.D., In charge, Office of Director of Public Instruction, North-Western Provinces and Oudh, to the Secretary to the Government of the North-Western Provinces and Oudh,—No. G-46, dated the 4th April 1896.

I have the honour to submit my annual report on publications, together with the usual statements of works, registered under Act XXV of 1867 during the year 1895.

2. As required by G. O. No. 3480, dated the 3rd October 1882, General Department, each language or combination of two or more languages forms the subject of a separate statement.

3. The first statement relates to works in the English language. It shows 95 publications against 102 of the last year and 90 of the year before last.

Of these the following works are noticeable :—

### FICTION.

"*The Curse of the Prophet and the Bridal of Death*" (No. 1—1309 of the fourth quarter), being a version of one of the old legends of the days of Mahmud Ghaznavi.

### HISTORY AND GEOGRAPHY.

"*A Note on the tract of Country south of the River Son in the Mirzapur District, North-Western Provinces*" (No. 5—88 of the first quarter).

### LAW.

"*Hard Knots in the Code of Criminal Procedure*" (No. 9—368 of the second quarter), explaining the intricacies of the Code of Criminal Procedure.

### MISCELLANEOUS.

"*The Director of Lucknow*" (No. 15—312 of the first quarter).

"*Field and Garden Crops of the North-Western Provinces and Oudh, with illustrations, Parts I—III*" (Nos. 17, 19, 41, 43 of the same quarter).

"*A Handbook of Benares*" (No. 14—1191 of the fourth quarter), compiled by Revd. Arthur Parker.

"*Essays Fin De Siécle*" (No. 16—1226 of the same quarter), by an (Anglo-Indian) Optimist.

### POLITICS.

"*Signs of the Times*" (No. 8—854 of the third quarter), compiled by Bishan Narain Dhar of Lucknow.

### RELIGION.

"*The Atmosphere, No. 1*" (No. 21—96 of the first quarter).

"*Grihastha*" (No. 22—47 of the same quarter), being an exposition of *Mantrás* 1, 2, and 3 of *Sukta* 30 of the Rigveda relative to the subject of household.

"*The Ramayan of Valmiki*" (No. 20—1020 of the fourth quarter), being a metrical translation of the *Ramayana of Valmiki*, by Ralph T. H. Griffith, M.A. This is a reprint in one volume of the first edition of Griffith's Translation of the Ramayana, which was published in five volumes and is now out of print.

"*The Hymns of the Atharva-veda*, Volume I," (No. 21—1019 of the same quarter), being a translation with a popular commentary of *Atharva-veda*, by Ralph T. H. Griffith, M.A. This is the first attempt of translating the hymns of the *Atharva-veda Samhitá* in their entirety into a modern language.

### SCIENCE, NATURAL AND OTHERS.

"*Bacteriological Test of the Purity of Water*" (No. 16—396 of the second quarter or No. 27—1222 of the fourth quarter), compiled by E. H. Hankin, M.A., Chemical Examiner and Bacteriologist to the Government, North-Western Provinces and Oudh.

There has been an increase in the number of publications on *Biography, Fiction, Law, Poetry, Politics, Philosophy, Religion, Science* (*Mathematical and Mechanical*) *and Science* (*Natural and others*). The publications on *Drama* and *Voyages and Travels* remain the same, while those on *Arts, History* and *Geography, Language, Medicine,* and *Miscellaneous* show a decrease.

4. The second statement furnishes particulars regarding a work published during the year in the German language—*Gesetz der Kraft* (No. 1 —1007 of the fourth quarter).

5. The third statement relates to works in the Urdu language. It shows 560 publications against 623 of the last year and 469 of the year before last.

Of these the following works are worthy of notice :—

ARTS.

"*Rahnumá-i-Aks*" (No. 1—1305 of the fourth quarter) is a work on the art of tracing.

BIOGRAPHY.

"*Mirát-ul-Kaunaīn*" (No. 2—1011 of the fourth quarter) contains lives of saints of India, and compares them with those of the contemporary Caliphs of Baghdad and the Muhammadan Kings of India.

FICTION.

"*Ibrat ka pahlá hissa*" (No. 9—398 of the second quarter) contains the love tale of John and Honoria.

"*Alif Lailai-Nau Manzúm, Jild Chaharum*" (No. 26—1283 of the fourth quarter) is a metrical version of a portion of the Arabian Nights.

"*Mahabharat Mukammal ba tarz-i-novel*" (No. 29—1329 of the same quarter) is a work describing the *Great War* (*Mahabharat*) in the form of a novel.

HISTORY AND GEOGRAPHY.

"*Hamla-i-Nadri*" (No. 15—497 of the second quarter) is a description of the invasion of Nadir.

"*Qamqám-ul-Islam*" (No. 20—376 of the same quarter) is a description of the war of Syria.

"*Tarikh-ul-Islam*" (No. 8—990 of the third quarter) gives a sketch of the history of the Muhammadans.

LAW.

"*Mashur-ul-Wukla*" (No. 41—397 of the second quarter) is a translation of Harris's Hints on Advocacy.

"*Shahadat Alalat ke Usúl*" (No. 52—1008 of the fourth quarter) is a translation of Stephen's Introduction to the Indian Evidence Act.

"*Tamhid-i-Act Shahadat*" (No. 53—1110 of the same quarter) is a translation of Stephen's Principles of Evidence Act.

MEDICINE.

"*Majmūa-i-Tib*" (No. 33—126 of the first quarter) describes the treatment of patients according to the English system.

"*Bustan-ul-Mufradat*" (No. 38—962 of the third quarter) is a treatise on the Oriental Materia Medica.

"*Majmūa-i-Tib*" (No. 41—765 of the same quarter) treats partly of medicine and partly of anatomy.

"*Urdu Tarjuma Nafisi*" (No. 55—1010 of the fourth quarter) is a translation of the well known medical work, *Nafisi*.

"*Kimia-i-Anasiri*" (No. 58—1278 of the same quarter) is a translation of the medical work, *Quarabadin-i-Qadri*.

MISCELLANEOUS.

"*Arbon ki Guzishta tijarat aur Inglistan ki sanat aur hirfat ka Tarikhi hal*" (No. 37—328 of the first quarter) gives an account of the ancient trade of the Arabs and of the arts and sciences of England.

"*Zinda-i-Jawaid*" (No. 42—107 of the same quarter) is a work on spiritualism.

"*Zinda-karamat*" (No. 63—505 of the second quarter) is a work on mesmerism.

"*Jauhar-i-Ghaib*" (No. 52—350 of the second quarter) is a work dealing with the principles of foresight.

"*Guldasta-i-Rayasat*" (No. 57—650 of the same quarter) is a work on duties of the native princes.

"*Majmua-i-Farasnama*" (No. 71—475 of the same quarter) is a work on farriery and horsemanship.

PHILOSOPHY (INCLUDING MENTAL AND MORAL).

"*Kitab-i-Adab-ul-Hind*" (No. 67—730 of the third quarter) is a work on the civilities of India.

RELIGION.

"*Samsam-ul-Islam, Fatch-ush-sham*" (No. 78—222 of the first quarter) is a translation of a commentary on the stories of *Qoran*.

"*Islah-ur-Rasum ba Kalam-ul-Masum*" (No. 88—417 of the second quarter) is a translation of Muhammadan traditions.

"*Kashful-ghalaq-fi-in nikah-wattalaq*" (No. 80—819 of the third quarter) solves the intricacies relating to marriage and divorce among the Muhammadans.

"*Eksir-i-Azam*" (No. 78—827 of the same quarter) is a commentary on the *Qoran*.

"*Shri Ram Krit Mahabharat Adi Parva and Sabha Parva*" (Nos. 103 and 104—957 and 958 of the same quarter) are translations of *Adi* and *Sabha Parvas* of *Mahabharat* respectively.

"*Ghazwat-i-Haidari*"(No. 84—1016 of the fourth quarter) is a translation of "*Hamla-i-Haidari.*"

VOYAGES AND TRAVELS.

"*Safarnámá Hazrat Makdum Jahainan-i-Jahangasht Rahmat-ullah*" (No. 122—419 of the second quarter) describes the travels of Muhamud the Prophet.

"*Safarnámá Hisáz*" (No. 123—477 of the same quarter) is a diary of a Journey to Hijáz.

There has been an increase in the publications on Drama, Fiction, History and Geography, Poetry, Science (Mathematical and Mechanical), and Science (Natural and others). The publications on Biography and Politics have remained stationary, while those on Arts, Language, Law, Medicine, Miscellaneous, Philosophy, Religion, and Voyages and Travels show a decrease.

6. The fourth statement deals with works in the Hindi language. It shows 354 publications against the same number of the last year and 306 of the year before last. Of these the following works deserve notice :—

ARTS.

"*Rubber Stamp ki Kriti*" (No. 2—592 of the second quarter) is a work on the manufacture of rubber stamps.

BIOGRAPHY.

"*Mahárájj Chhatrapati Siváji ká Jiwan Charitra*" (No. 1—309 of the first quarter) is a biography of Siváji.

DRAMA.

"*Othello*" (No. 3—75 of the first quarter) is a translation of Shakespear's Othello.

HISTORY AND GEOGRAPHY.

"*Mahábhárat*" (No. 16—188 of the first quarter) is a versified account of the great War of that name.

LAW.

"*Manusmriti Bhásha Dohavali*" (No. 24—57 of the first quarter) is a metrical translation of the code of *Manu*.

MEDICINE.

"*Shishu Palan*" (No. 32—379 of the second quarter) is a work on the bringing up of children.

"*Aushadh Piyush*" (No. 20—1014 of the fourth quarter) is a work on medicine.

MISCELLANEOUS.

"*Hindu Social Reform*" (No. 39—538 of the second quarter) is a compilation by Babu Baijnath, B. A., Subordinate Judge of Agra.

POETRY.

"*Rasa Kusumar*" (No. 46—158 of the first quarter) is a work on rhetoric.

PHILOSOPHY (INCLUDING MENTAL AND MORAL).

"*Siddhi Manoranjan*" (No. 43—377 of the second quarter) contains philosophical allegory.

RELIGION.

"*Arjun Gita*" (No. 64—89 of the first quarter) is a metrical translation of Arjun Gita.

"*Bhaktambu Nidhi*" (No. 65—540. of the second quarter) contains lives of the pious Hindus of old.

"*Padma Puran Bhasha Swarga Khand*" (No. 39—1003 of the fourth quarter) is a translation of the Swarga part of *Padma Puran*.

SCIENCE (MATHEMATICAL AND MECHANICAL).

"*Shilp Sariuti*" (No. 60—1145 of the fourth quarter) is a ready reckoner.

There has been an increase in the works on Arts, Biography, History and Geography, Law, Medicine, Philosophy, Religion, Science (Mathematical and Mechanical) and Science (Natural and others); and a decrease in those on Drama, Fiction, Language, Miscellaneous Poetry and Politics. As last year, there are no publications on Voyages and Travels.

7. The fifth statement treats of works in the Sanskrit language. It shows 41 publications, against 42 of the last year and 46 of the year before last.

Of these the following publications are noticeable :—

LANGUAGE.

"*Chandrálokálánkár Samákhyá*" (No. 1—997 of the 3rd quarter) is a commentary on the Chandráloka figure of speech.

"*Kashiká Vyákhya Pada Manjari*" (No. 3—675 of the same quarter) is a commentary on the grammatical work, *Kashiká*.

PHILOSOPHY (INCLUDING MENTAL AND MORAL).

"*The Vedant Kalpataru of Amalananda*" and "*Vedant Parimal of Appa Dikshit*" (Nos. 5 and 6—691 and 692 of the third quarter) are works on Vedanta Philosophy forming parts of the Vizianagram series, and edited by Pandit Ram Shastri Tailang of the Benares Sanskrit College.

"*Karikávali Siddhant Mukhtavali-cha*" (No. 2—1318 of the fourth quarter) contain *Karikavali* with its commentary *Muktavali*, as also the glosses known as "*Ram Rudri*" and "*Shiva Rudri.*"

The slight decrease is due to a fall in the number of publications on Language and Miscellaneous. Publications on Philosophy and Law, however, show an increase.

8. The sixth statement relates to works in the Arabic language. It shows 32 publications against 48 of the last year and 21 of the year before last.

The following works deserve notice :—

LANGUAGE.

"*Majmua-i-Hashia-i-Maulana Abdul Ghafur, Hashia-i-Maulana Abdul Hakim, Hashia-i-Nur Muhammad Mudaqqiq, Takallum-i-Maulana Abdul Hakim, Hall-i-Abiyat Sharah Mula*" (No. 1—961 of the third quarter) treats of Syntax.

LAW.

"*Almisfus-sani Minal Fatavi-ul-Alam-giria*" (No. 3—1190 of the fourth quarter) contains the second half of the *fatwas* of Alamgir (Aurangzeb).

RELIGION.

"*Sharah-ul-Wiqáyá Mai Háshiyal Undut-ur-ryáyáh*" (No. 8—473 of the second quarter) is a commentary on *Wiqayah* with marginal notes.

"*Tabriat-ul-Islam un Shewul Ummat wil-ghulam*" (No. 10—488 of the same quarter) is an account of the deliverance of Islam from disgrace and slavery, compiled by Sir Syed Ahmad Khan, K.C.S.I., of Aligarh.

The decrease is due to a fall in the number of publications on Medicine, Poetry, Philosophy, Religion and Miscellaneous.

9. The seventh statement relates to works in the Persian language. It shows 71 publications against 48 of the last year and 44 of the year before last. The main increase is in works on Language, Miscellaneous, Poetry and Religion.

The following works are worthy of notice:—

BIOGRAPHY.

"*Tazkirai-Ulama-i-Hind*" (No. 1—180 of the first quarter) gives an account of the learned men of India.

HISTORY AND GEOGRAPHY.

"*Hamla-i-Haidari*" (No. 1—870 of the third quarter) gives an account of the incursion of Ali.

LANGUAGE.

"*Afiyá Sharah-i-Shafiya*" (No. 8—1065 of the fourth quarter) treats of *nahw* portion of Grammar.

MEDICINE.

"*Tibb-i-Akbar*" (No. 7—231 of the first quarter) treats of medicine.

POETRY.

"*Yusuf Zulaikha*" (No. 8—521 of the second quarter) is a version of the love affair between Joseph and Zulaikha.

RELIGION.

"*Shri Bhagwat Gita-ji-ka-tarjuma Farsi Faizi*" (No. 23—983 of the third quarter) is a translation by Faizi of Bhagwat Gita.

The next statements deal with Polyglot works. A separate statement for each bi-lingual, tri-lingual, or polylingual combination has been prepared. They show 200 publications against 156 of the last year and 141 of the year before last.

Of these the following works are noticeable :—

BIOGRAPHY.

"*Siwanah-i-Umri Raja Siva Prasad Sitara-i-Hind*" in English and Urdu (No. 1—193 of the first quarter) is a biography of the late Raja Siva Prasad, C.S.I., of Benares.

LANGUAGE.

"*Sundari Sudhar*" in Sanskrit and Hindi (No. 7—513 of the second quarter) contains lessons and advice to women. "*Chanakya niti darpan*" in Sanskrit and Hindi (No. 5—443 of the same quarter) contains the moral precepts of Chanakya, with their renderings in Hindi.

LAW.

"*Manava Dharma Shastram*" in Sanskrit and Hindi (No. 12—245 of the first quarter) is a Hindi translation with text of the Code of Manu.

MISCELLANEOUS.

Grammar of the Ramayan in English and Hindi (No. 12—926 of the 3rd quarter) is a help to the reader of Tulsi Das' Ramayana.

MEDICINE.

"*Ayurveda Shaharnava*" in Sanskrit and Hindi (No. 13—608 of the second quarter) is a glossary of the words occurring in the medical work entitled "Ayurveda." *Bhava Prakash Purva Khand Satik*" in Sanskrit and Hindi (No. 14—374 of the second quarter) is a commentary in Hindi on "*Bhava Prakash Purva Khand.*" "*Nafisi mae Hashia-i-Maulana Abdu-Halim*" in Arabic and Persian (No. 37—1223 of the fourth quarter) contains Nafisi with marginal notes in Persian by Maulana Abdul Halim.

PHILOSOPHY (INCLUDING MENTAL AND MORAL).

"*Yoga Darshan*" in Sanskrit and Hindi (No. 16—357 of the second quarter) is a commentary on the Yoga system of Philosophy.

"*A Lecture on Vedant Philosophy*" in English and Sanskrit (No. 2—395 of the same quarter) is a lecture on Vedant Philosophy delivered by Babu M. L. Bhattacharya, M.A., Professor, Agra College.

"*Taittiriyopanishad Bhashyam*" in Sanskrit and Hindi (No. 40—1068 of the fourth quarter) is a commentary in Hindi on Taittiriya Upanishad.

RELIGION.

"*Adhyatma Ramayan Satik*" in Sanskrit and Hindi (No. 17—373 of the second quarter) is a commentary in Hindi on Adhyatma Ramayan.

"*Quranmajid Mutarjam*" in Arabic and Urdu (No. 22—573 of the second quarter, "*Quranmajud Mutarjam*" in Arabic and Urdu (No. 23—920 of the third quarter), and "*Quranmajid Mutarajima*" in Arabic and Urdu (No. 51—1703 of the fourth quarter) are commentaries in Urdu on the Qoran.

"*Taisir-ul-Qari*" in Arabic and Persian (No. 25—548 of the second quarter) is a help to the reader of the Qoran.

"*Futuhat-i-Islam*" in Arabic and Urdu (No. 55—1021 of the fourth quarter) gives a description of the victories of Muhammadanism.

"*Haqiqat-ul-izdiwaz-fi'abahat-ul-azwaz*" in Arabic and Urdu (No. 56—1113 of the same quarter) proves the legality of having four wives.

"*Tahqiq-ul-millat-ala-innal-Islam-olaisa-doonil-fitrat*" in Arabic and Urdu (No. 57—1112 of the same quarter) proves the conformity of the Muhammadan religion with the laws of nature.

There has been an increase in the works on Biography, Language, Medicine, Miscellaneous, and Religion; while the works on Arts, Fiction, History, Geography, Law, Poetry, Politics, Philosophy and Science (Natural and others) show a decrease.

11. Of the periodicals the following new ones have been started during the year :—

ENGLISH.

The *Kayastha* (No. 1—1325 of the fourth quarter), edited by Avadha Behari Lal, is a quarterly organ of the Kayastha Clubs Association, India.

URDU.

"*Shula-i-Ishq*" (No. 11—318 of the first quarter) is a periodical containing love poems.

"*Taswir*" (No. 4—734 of the third quarter) is a novelistic monthly journal.

"*Taswir-i-Sakhun*" (No. 13—956 of the same quarter) is a monthly journal containing love poems.

"*Nasim-i-Chaman*" (No. 11—1343 of the fourth quarter) is also a monthly journal containing love poems.

"*Akhtar-i-Sihat-almaruf-ba-Ain a-Sihat*" (No. 14—1341 of the same quarter) is a periodical dealing with sanitation.

HINDI.

"*Allopathic Doctori*" (No. 1—1348 of the fourth quarter) is a medical journal edited by Jagannath Sharma Raj Vaidya, of Allahabad.

POLYGLOT.

"*Aina-i-Tandurusti*" in English, Urdu, and Hindi (No. 3—1346 of the fourth quarter) is a monthly journal edited by Jagannath Sharma Raj Vaidya, of Allahabad.

"*Aryavarta Tatwa Varidhi*" in Sanskrit and Hindi (No. 4—1049 of the same quarter) is a monthly journal edited by Govind Chandra Mittra, and is devoted to different subjects, such as religion, history, drama, philosophy, etc.

The following periodicals still continue to be published ;—

ENGLISH.

"*The Parish Magazine.*"

URDU.

"*Risala-i-Mufid-ul-Mazara'in,*" "*Gulshan-i-Sakhun,*" "*Gulchin-mae Novel,*" "*Naghmai-andalib,*" "*Tuhfa-i-Muhammadiya,*" and "*Muraqqa-i-alam.*"

HINDI.

"*Ratnagar.*"

POLYGLOT.

"*The Pandit,*" "*The Allahabad Review,*" "*Arya Siddhant,*" "*Makhzan-i-Masihi,*" "*Hindi Pradip,*" and "*Manava Dharma Shastram.*"

Of the periodicals "*The Pandit,*" "*Manava Dharma Shastram,*" and '*Risala-i-Mufid-ul-Muzara'in*" are noticeable.

12. The number of publications issued by each press in the North-Western Provinces and Oudh during the year under report will appear from the statement annexed herewith. The last statement shows the number of publications on each subject irrespective of language.

13. There were 1,354 publications on all the subjects during the year as against 1,373 of last year and 1,117 of the year before last. It will appear from the catalogues that out of the total number of publications in the different languages mentioned above "*Avasar Modini Pratam Bhag*" (No. 80—1 of the first quarter) is in Bengali; "*Barah Rason-ka Phal*" and "*Ukhan-ko Bhakhan*" (Nos. 39 and 40—83 and 84 of the same quarter) are in Nepali; "*Sant Luka-na likhe kital Mangal Samachar*" (No. 113—977 of the third quarter) is in Gondi; "*Ramashwameda*" (No. 114—676 of the same quarter) is in Gurkhi; "*Majmua-i-Munajat*" and "*Nur-Nama*" (Nos. 24 and 25—863 and 861 of the same quarter) are in Afghani, and "*Ten Times Ten*" and "*Dini-aur Dunayvi Tarikh-ka Majmua*" (Nos. 13 and 14—704 and 975 of the same quarter) and "*Nashe ki chizon ke bab men Sawal-o-Jawab*" and "*Sawal-o-Jawab-un-khas tafriqat ki nisbat jo kalisiya-i-England-o-Ireland aur kalisiya-i-Rum kedarmayan paejate hai*" (Nos. 28 and 29—1136 and 1289 of the fourth quarter) are in Roman-Hindustani. All these works have, however, as in former years, been included in the languages most nearly related to the language of publication, *viz.*, those in Bengali, Nepali, Gondi, and Gurkhi have been included in Hindi, and those in Afghani in Persian. The Urdu works printed in the Roman character have been included in English. From next year works in Roman-Urdu will be given in a special sub-section of Urdu.

### *1.—English Language.*

| Subject. | Original works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Fiction | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| History and Geography | 7 | 1 | ... | ... | 8 | 7 | 1 | 8 |
| Language | 21 | 1 | 1 | ... | 23 | 20 | 3 | 23 |
| Law | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Miscellaneous | 10 | ... | ... | ... | 10 | ... | 10 | 10 |
| Poetry | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral) | 2 | 2 | ... | ... | 4 | 1 | 3 | 4 |
| Religion | 16 | 2 | ... | 2 | 20 | ... | 20 | 20 |
| Science (Mathematical and Mechanical) | 5 | 2 | ... | ... | 7 | 3 | 4 | 7 |
| Do. (Natural and others) | 2 | 3 | ... | ... | 5 | 1 | 4 | 5 |
| Total | 80 | 11 | 1 | 3 | 95 | 34 | 61 | 95 |

### *2.—German Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

### *3.—Urdu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Drama | 8 | 1 | ... | ... | 9 | ... | 9 | 9 |
| Fiction | 43 | 16 | ... | 7 | 66 | ... | 66 | 66 |
| History and Geography | 19 | 6 | ... | 1 | 26 | 23 | 3 | 26 |
| Language | 40 | 24 | 2 | 2 | 68 | 59 | 9 | 68 |
| Law | 5 | ... | ... | 3 | 8 | ... | 8 | 8 |
| Medicine | 7 | 4 | ... | 3 | 14 | ... | 14 | 14 |
| Miscellaneous | 101 | 16 | ... | 3 | 120 | ... | 120 | 120 |
| Poetry | 47 | 18 | ... | 1 | 66 | ... | 66 | 66 |
| Philosophy (including Mental and Moral) | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Religion | 90 | 37 | ... | 11 | 138 | ... | 138 | 138 |
| Science (Mathematical and Mechanical) | 11 | 9 | 2 | 2 | 24 | 22 | 2 | 24 |
| Do. (Natural and others) | 10 | ... | ... | ... | 10 | 3 | 7 | 10 |
| Voyages and Travels | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 392 | 131 | 4 | 33 | 560 | 107 | 453 | 560 |

### 4.—*Hindi Language.*

| Subject. | Original works. | | Re-publications. | Trans-lations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Arts | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Biography | 4 | ... | ... | 1 | 5 | ... | 5 | 5 |
| Drama | 9 | 2 | ... | 2 | 13 | ... | 13 | 13 |
| Fiction | 14 | ... | ... | 4 | 18 | ... | 18 | 18 |
| History and Geography | 18 | 5 | ... | 1 | 24 | 22 | 2 | 24 |
| Language | 30 | 14 | 1 | ... | 45 | 41 | 4 | 45 |
| Law | ... | ... | 1 | 1 | 2 | ... | 2 | 2 |
| Medicine | 7 | 1 | ... | ... | 8 | ... | 8 | 8 |
| Miscellaneous | 41 | 1 | 1 | ... | 43 | 1 | 42 | 43 |
| Poetry | 56 | 5 | ... | ... | 61 | ... | 61 | 61 |
| Philosophy (including Mental and Moral) | 7 | 2 | ... | 1 | 10 | 1 | 9 | 10 |
| Religion | 72 | 16 | ... | 2 | 90 | ... | 90 | 90 |
| Science (Mathematical and Mechanical) | 22 | 4 | 3 | ... | 29 | 27 | 2 | 29 |
| Do. (Natural and others) | 2 | ... | 1 | 1 | 4 | ... | 4 | 4 |
| Total | 284 | 50 | 7 | 13 | 354 | 92 | 262 | 354 |

### 5.—*Sanskrit Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 14 | ... | ... | ... | 14 | 4 | 10 | 14 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 3 | 1 | ... | ... | 4 | ... | 4 | 4 |
| Philosophy (including Mental and Moral) | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Religion | 17 | ... | ... | ... | 17 | ... | 17 | 17 |
| Total | 40 | 1 | ... | ... | 41 | 4 | 37 | 41 |

### 6.—*Arabic Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 3 | 1 | ... | ... | 4 | 2 | 2 | 4 |
| Law | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Medicine | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral) | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Religion | 21 | 2 | ... | ... | 23 | ... | 23 | 23 |
| Total | 26 | 6 | ... | ... | 32 | 2 | 30 | 32 |

### 7.—*Persian Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History and Geography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 17 | 16 | ... | ... | 33 | 30 | 3 | 33 |
| Medicine | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 3 | 2 | ... | ... | 5 | ... | 5 | 5 |
| Poetry | 5 | 6 | ... | ... | 11 | 6 | 5 | 11 |
| Philosophy (including Mental and Moral) | 4 | 1 | 1 | ... | 6 | ... | 6 | 6 |
| Religion | 9 | 2 | ... | 2 | 13 | ... | 13 | 13 |
| Total | 40 | 28 | 1 | 2 | 71 | 36 | 35 | 71 |

### 1.—*English and Urdu Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 13 | 1 | ... | ... | 14 | 14 | ... | 14 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 15 | 1 | ... | ... | 16 | 14 | 2 | 16 |

*2.—English and Hindi Languages.*

| Subject. | Original works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | 12 | ... | ... | ... | 12 | 12 | ... | 12 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 13 | ... | ... | ... | 13 | 12 | 1 | 13 |

*3.—English and Roman-Hindustani Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 12 | ... | ... | .. | 12 | ... | 12 | 12 |

*4.—English and Sanskrit Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 4 | ... | ... | ... | 4 | ... | 4 | 4 |

*5.—English and Persian Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*6.—Sanskrit and Hindi Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 4 | 3 | ... | ... | 7 | 7 | ... | 7 |
| Law | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Philosophy (including Mental and Moral) | ... | 1 | ... | 2 | 3 | ... | 3 | 3 |
| Religion | 17 | 2 | 1 | 6 | 26 | ... | 26 | 26 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 32 | 7 | 2 | 8 | 49 | 7 | 42 | 49 |

*7.—Arabic and Urdu Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Language | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Medicine | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 28 | 17 | ... | 3 | 48 | ... | 48 | 48 |
| Total | 37 | 18 | ... | 3 | 58 | 3 | 55 | 58 |

*8.—Arabic and Persian Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 5 | 3 | ... | ... | 8 | 2 | 6 | 8 |
| Religion | 3 | 1 | ... | ... | 4 | ... | 4 | 4 |
| Medicine | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Total | 8 | 5 | ... | ... | 13 | 2 | 11 | 13 |

*9.—Persian and Urdu Languages.*

| Subject. | Original works. | | Re-publications. | Trans-lations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | 7 | 4 | ... | ... | 11 | 10 | 1 | 11 |
| Miscellaneous | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Religion | 3 | 2 | ... | ... | 5 | ... | 5 | 5 |
| Total | 11 | 7 | ... | ... | 18 | 10 | 8 | 18 |

*10.—Urdu and Hindi Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History and Geography | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*11.—Urdu and Sanskrit Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*12.—English, Urdu and Hindi Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*13.—Arabic, Urdu and Persian Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 4 | 1 | ... | ... | 5 | ... | 5 | 5 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 5 | 1 | ... | ... | 6 | ... | 6 | 6 |

*14.—Sanskrit, Hindi, and Urdu Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*15.—Urdu, Hindi and Roman-Hindustani Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*16.—English, Hindi and Sanskrit Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*17.—English, Hindi, Sanskrit and Urdu Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| GRAND TOTAL | ... | ... | ... | ... | ... | ... | ... | 200 |

*Statement showing the total number of works published in each Press and in each place during the year 1895.*

| Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. |
|---|---|---|---|
| Lucknow | Nami | 89 | 377 |
| | Printing | 54 | |
| | Newal Kishore | 35 | |
| | Asna Ashri | 29 | |
| | Methodist Publishing House | 24 | |
| | Gulshan-Faiz | 18 | |
| | Gulab Singh | 15 | |
| | Anwar Muhammadi | 14 | |
| | G. P. Varma and Bros. | 14 | |
| | Mujtabai | 13 | |
| | Nafisi | 10 | |
| | Qadri | 10 | |
| | Ash-ul-matabae | 7 | |
| | Yusufi | 6 | |
| | Dab-Daba-i-Ahmadi | 5 | |
| | Kayastha Sadar Sabha | 4 | |
| | R. N. Varma and Bros. | 4 | |
| | Negaristan | 4 | |
| | Gulzar-i-Muhammadi | 3 | |
| | Gulshan-i-Baqari | 2 | |
| | Royal Printing | 2 | |
| | Anwar-i-Ahmadi | 2 | |
| | Aijaz-i-Muhammadi | 2 | |
| | Jubilee Printing Works | 2 | |
| | Church Mission Congregational | 1 | |
| | Shams-i-Avadha | 1 | |
| | Aryan Varma Biradran | 1 | |
| | Shaukat-i-Jafri | 1 | |
| | Ulvi | 1 | |
| | N. N. Sivapuri | 1 | |
| | Lucknow | 1 | |
| | London Printing | 1 | |
| | Jafri | 1 | |
| Allahabad | Mission | 64 | 280 |
| | Saraswati | 39 | |
| | Anwar-i-Ahmadi | 36 | |
| | Namwar | 23 | |
| | Indian | 22 | |
| | Indian Christian | 13 | |
| | Nazir Qanun Hind | 12 | |
| | National | 12 | |
| | Liverpool | 12 | |
| | Albion | 7 | |
| | Dharmik | 7 | |
| | Quasir-i-Hind | 6 | |
| | Church Mission Congregational. | 6 | |
| | Pioneer | 5 | |
| | Union | 3 | |
| | Mufid-ul-Anam | 3 | |
| | Agarwal | 2 | |
| | Exchange | 2 | |
| | Indian Herald | 1 | |
| | Akhtar-i-Hind | 1 | |
| | Morning Post | 1 | |
| | Government | 1 | |
| | Yubdtul Nazair | 1 | |
| | Queen | 1 | |
| Agra | Mufid Am | 36 | 139 |
| | Moon | 15 | |
| | Ilahi | 14 | |
| | Vidya Bilas | 12 | |
| | Bombay Prakash | 11 | |
| | Mathura | 11 | |
| | Amir-ul-Matabae | 7 | |
| | Nagri Bilas | 6 | |
| | Ornamental Job | 4 | |
| | Advertiser | 4 | |
| | Madan Mohan | 3 | |
| | Aijaz-i-Muhammadi | 3 | |
| | Star | 3 | |
| | Dab-Daba-i-Haidari | 3 | |
| Agra | Rashid | 2 | 139 |
| | Agra Akhbar | 1 | |
| | Riyaz-i-Hind | 1 | |
| | Majid-ud-din | 1 | |
| | Chhanno Mal | 1 | |
| | Rahbar | 1 | |
| Cawnpore | Newal Kishore | 43 | 127 |
| | Ahmadi | 36 | |
| | Law Printing | 17 | |
| | Mahabir Parshad | 14 | |
| | Nazami | 6 | |
| | Muhammadi | 4 | |
| | Kayastha Sadar Sabha | 3 | |
| | Nami | 2 | |
| | Intizami | 2 | |
| Benares | Medical Hall | 25 | 110 |
| | Bharat Jiwan | 23 | |
| | Raj Rajeshwari | 16 | |
| | Hidayat | 15 | |
| | Said-ul-Matabae | 8 | |
| | Amar | 7 | |
| | Bharat Bhusan | 5 | |
| | Nasim | 2 | |
| | Hari Prakash | 2 | |
| | Gurkha | 2 | |
| | Tara Printing | 2 | |
| | Eksir-i-Azam | 1 | |
| | Maharaja's | 1 | |
| | Dharmamrit | 1 | |
| Farukhabad | Chinta Man | 49 | 62 |
| | Godharma Prakash | 13 | |
| | Saiyed-ul-Matabae | 14 | |
| Moradabad | Vidya Bhusan | 13 | 57 |
| | Nayyar-i-Azam | 7 | |
| | Atma Prakash | 6 | |
| | Ehtshami | 4 | |
| | Intizami | 4 | |
| | Gulzar-i-Ahmadi | 3 | |
| | Matta-ul-Ulum | 3 | |
| | Rahbar | 1 | |
| | Shams-ul-Matabae | 1 | |
| | Bhawani Lal | 1 | |
| | Jawala Prakash | 22 | |
| Meerut | Sharf-ul-Matabae | 9 | 48 |
| | Lightning | 7 | |
| | Vidya Darpan | 6 | |
| | Dayanand | 2 | |
| | Hidawat Ulum | 1 | |
| | Hakim Mukarrab Husain | 1 | |
| | Baran Prakash | 21 | 21 |
| Bulandshahr | Chashma-i-Kausar | 7 | |
| | Najmul Hind | 3 | |
| Saharanpur | Thomasou Civil Engineering | 3 | 16 |
| | Akhtar-i-Hind | 2 | |
| | Kura Mal and Ganpat Rai | 1 | |
| Muttra | Mathura Bhusan | 7 | 15 |
| | Gurjar | 3 | |
| | Bombay Mittra | 2 | |
| | Aijaz Aaidari | 2 | |
| | Hardil Aziz | 1 | |
| Bareilly | Nizami | 12 | 15 |
| | Nadiri | 2 | |
| | Medical Hall | 1 | |
| Jaunpur | Azmul Matabae | 6 | 15 |
| | Ishaq | 4 | |
| | Jafri | 3 | |
| | Azmatulla | 2 | |
| Aligarh | Muhammadan | 7 | 10 |
| | Bharat Bandhu | 1 | |
| | Kayastha Prakash | 1 | |
| | Aligarh Institute | 1 | |

*Statement showing the total number of works published in each Press and in each place during the year 1895*—concluded.

| Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. | Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. |
|---|---|---|---|---|---|---|---|
| Gorakhpur | Sita Ram | 4 | 9 | Lakhimpur | Hindi Prabha | 6 | 6 |
| | Ehsania | 2 | | Ghazipur | Islami | 3 | 4 |
| | Stern | 1 | | | Branch Ghausia | 1 | |
| | Asadi | 1 | | Rae Bareli | Whish | 3 | 3 |
| | Church Mission C. B. | 1 | | Bijnor | Mihr-i-Nimroz | 2 | 3 |
| Jhansi | Vidya Sugar | 9 | 9 | | Karim-ul-Matabae | 1 | |
| Shahjahanpur | Arya Darpan | 5 | 9 | Ballia | Kadri | 3 | 3 |
| | Sirajia | 2 | | Etawah | Mul Prakash | 2 | 2 |
| | M. Naim Khan and Sons | 1 | | Sultanpur | Jubilee | 2 | 2 |
| | Hamidya | 1 | | Mirzapur | Anand Kadambini | 2 | 2 |
| Hardoi | Satya Pracharak | 3 | 8 | Budaun | Nasim-i-Sihr | 1 | 1 |
| | Muraqqa'-i-Alam | 3 | | Almora | Kumaun Printing Works | 1 | 1 |
| | Queen | 1 | | | | | |
| | Koin | 1 | | | TOTAL | ... | 1,354 |

*Statement showing the number of publications on each subject during the year 1895.*

| Subject. | Number of publications. |
|---|---|
| Arts | 3 |
| Biography | 16 |
| Drama | 24 |
| Fiction | 90 |
| History and Geography | 60 |
| Language | 256 |
| Law | 22 |
| Medicine | 29 |
| Miscellaneous | 193 |
| Poetry | 143 |
| Politics | 1 |
| Philosophy (including Mental and Moral) | 48 |
| Religion | 388 |
| Science (Mathematical and Mechanical) | 61 |
| Do. (Natural and others) | 19 |
| Voyages and Travels | 2 |
| TOTAL | 1,354 |

## PUNJAB.

From C. J. HALLIFAX, Esq., Officiating Junior Secretary to the Government of the Punjab, to the Secretary to the Government of India, HOME DEPARTMENT,—No. 254, dated the 14th March 1896.

I am directed to forward herewith, for the information of the Government of India, a copy of a letter No. 400, dated the 22nd February 1896, from the Director of Public Instruction, Punjab, enclosing a report by the Registrar, Education Department, on the publications registered in the Punjab, under Act XXV of 1867, during the year 1895.

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From J. SIME, Esq., M.A., LL.D., Director of Public Instruction, Punjab, to the Junior Secretary to the Government of the Punjab,—No. 400, dated the 22nd February 1896.

I have the honour to forward the Annual Report on the Books registered in the Punjab during the year 1895, under Act XXV of 1867, as furnished by the Registrar, Education Department.

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From Lala RAM KISHAN, Registrar, Education Department, Punjab, to J. SIME, Esq., M.A., LL.D., Director of Public Instruction, Punjab,—No. 30, dated the 14th February 1896.

I have the honour to forward, with the necessary statistical tables, my report on the books registered during the year 1895 under Act XXV of 1867.

2. During the year as many as 1,304 publications were registered, against 969 in the previous year, showing an increase of 337, or over 34 per cent. The rise is notably high

under Punjábí, Urdú and Hindí, which are the principal Vernaculars of the Province, and is due, to some extent, to the year being unusually healthy.

3. The number of books of which the copyright has been registered has likewise risen from 160 to 188, which is an evidence of appreciation, on the part of the authors and publishers, of the protection which the law affords them.

4. The distribution, according to the language of each book, gives the following details, both for the year under report and the one preceding it :—

| | 1894. | 1895. |
|---|---|---|
| English | 63 | 57 |
| Arabic | 26 | 34 |
| Hindi | 65 | 94 |
| Kashmírí | 1 | ... |
| Punjábí | 111 | 298 |
| Pashtú | 7 | 15 |
| Persian | 27 | 30 |
| Sanskrit | 4 | 13 |
| Sindhí | 23 | 41 |
| Urdú | 560 | 617 |
| Bilingual | 74 | 89 |
| Trilingual | 5 | 13 |
| Polyglot | 3 | 3 |
| TOTAL | 969 | 1,304 |

As usual, Urdú claims the largest number, which is 617, or about 47 per cent. of the total; Punjábí with 298 and Hindí with 94 are next in importance in respect to their numbers.

5. As arranged by the subjects treated of, the publications stand as below in comparison to those for the previous year :—

| | 1894. | 1895. |
|---|---|---|
| Art | 4 | 1 |
| Biography | 14 | 36 |
| Drama | 15 | 19 |
| Fiction | 37 | 55 |
| History | 20 | 31 |
| Language | 96 | 144 |
| Law | 86 | 76 |
| Medicine | 42 | 60 |
| Miscellaneous | 218 | 204 |
| Poetry | 171 | 341 |
| Politics | 7 | ... |
| Philosophy (including Mental and Moral) | 7 | 8 |
| Religion | 208 | 279 |
| Science (Mathematical and Mechanical) | 41 | 45 |
| Do. (Natural) | 3 | 4 |
| Voyages and Travels | ... | 1 |
| TOTAL | 969 | 1,304 |

This time Poetry takes the lead in being represented by the largest number of publications, *viz.*, 341 ; Religion with 279 comes next, and is followed by Miscellaneous with 204.

6. The total number of publications catalogued during the year includes 1,187 books and 117 periodicals, the last consisting of 52 Legal, 14 Medical, 13 Religious, 14 Scientific, and 24 Miscellaneous.

7. The literary activity of the Province has been marked during the year; and the following brief notices of a number of books, arranged according to their subjects, will, it is hoped, help to show that the productions have in many cases been valuable.

*Arts.*—The indigenous arts, being mostly learnt at the shop rather than the school, require no books, whilst the few Industrial schools in the Province teach generally from imported publications, and these circumstances speak of the paucity of such publications. It is, however, proposed from next year to widen the scope of this head by including under it books on Agriculture, Cookery, etc., and thus it will not remain so poorly represented as at present.

This year only one book has been registered against Arts, and, as its name, *Amal-i-Na'l Bandi*, implies, is a treatise on the art of horse shoeing, translated from an English work on the subject.

*Biography.*—This important branch of literature has received a fair amount of attention of the authors. Of the 36 books registered, 32 are original works, mostly lives of celebrated heroes of history, such as Kings, Saints, Martyrs, Statesmen, Rulers, etc.

The following deserve a passing notice :—

(*a*) *Aurangzeb* (Urdú).—"Life of Aurangzeb," written from indigenous sources, and with a view to defend his character and his treatment of his non-Moslem subjects.

(*b*) *Kárnáma-i-Lord Lawrence.*—An Urdú translation of Sir Charles Aitchison's "Lord Lawrence." Though the style of the translation is not of the best sort, the subject-matter is very valuable, and the attempt of the translator to place in the hands of the Urdú-reading public an interesting and instructive book is commendable.

(*c*) *Kárnáma-i-Lord Hardinge.*—An Urdú rendering of the "Life of Lord Hardinge," containing, among other things, a detailed description of the war between the Sikhs and the British Government. The book affords highly interesting reading, and is altogether a valuable addition to the Urdú literature.

(*d*) *Hayát-i-Nadirí* (Urdú).—"Life of Nádir Sháh," who invaded India in 1739, massacred the inhabitants of Delhi, and carried away the celebrated peacock throne with a large amount of plunder.

(*e*) *Hayát-i-Zauq.*—"Memoirs of Muhammad Ibrahim Zauq," a celebrated Urdú poet of this century, with a critical review of his works, as compared with some of the great writers of the time.

(*f*) *Hayát-i-Taiyíba* (Urdú).—"Life of Sháh Muhammad Ismaíl," a Muhammadan divine and reformer of the 18th century. He was born at Delhi at a time when the time of Moslems, as regards religion and morality, had sunk very low, and the Sikhs under Mahárája Ranjít Singh were, as the author says, persecuting the followers of Islám. Sháh Ismaíl succeeded in reforming his co-religionists in and around Delhi, and thought it necessary to wage a religious war with the Sikhs. In this project he was partially successful in the beginning, but finally succumbed to the superior numbers of the foe, and was killed. The author has taken occasion to narrate also the doings of Sayid Ahmad, a colleague of the hero of the work. The style of the book is praiseworthy, and the fields of battles and scenes of misery forcibly depicted.

*Drama.*—As yet originality is wanting in all the productions of the sort. Old tales from ancient and modern writers are sometimes adapted with doubtful success; in others, translations, with a change of names and scenes to suit the native taste, are offered to the public.

The following may be mentioned as the type of what has been done :—

(*a*) *Jafrí* (Urdú).—A free translation of Shakespeare's "Othello," giving oriental names to the original characters of the play.

(*b*) *Mrs. Black : That was.*—A comical play, in which four ladies and four gentlemen take prominent part in love affairs, which turn, in some cases, on considerations other than real affection between the couples engaged.

(*c*) *Chand Sháh Sud Khwár* (Urdú).—An adaptation of Shakespeare's "Merchant of Venice."

(*d*) *Sawitri.*—An episode from the Mahábhárata, written in the form of a drama, relating the story of a young hermit girl who followed her dead husband to the abode of *Yama*, and succeeded in rescuing him. The language is simple Urdú with a mixture of Hindí words, which enhance the beauty of the work as an exposition of the character of the ancient Hindú hermits, and of their standard of morality and conjugal love.

(*e*) *Nátak Vaish Durdasha* (Urdú).—A play exposing some of the social evils existing in the Agarwal community, and suggesting reforms.

*Fiction.*—The light literature of the day in the Punjab consists chiefly of Love Stories, translated or adapted from Western authors; social novels teeming, in the generality of cases, with overdrawn pictures of misery and crime; sensational and, at times, immoral fiction borrowed from foreign works.

With few exceptions, which are specimens of good taste and happy style, publications under this head are not worth being placed in the hands of the young.

Of 55 books received during the year, 36 were original works and 19 translations,

Those deserving of notice are the following :—

(*a*) *Dilkash Hissa-i-Awwal wa Duwum* (Urdú).—A novel describing the love of a Muhammadan young student and a girl, which ended in the marriage of the couple.

(*b*) *Hanste hí ghar baste hain* (Urdú).—A comic description of a marriage of an old man with a young girl, and the after-consequences of the unequal match.

(*c*) *Sirr-i-Dilbarán* (Urdú).—Stories of young widows and their intrigues, attended with disclosures resulting in disgrace and injury to some, and death and shame to others. The attempt of the author to advocate the re-marriage of widows is commendable, but the language employed, in places, is immodest and likely to harm the young reader.

(*d*) *Bankí Sáqan.*—An Urdú translation of an English novel about a barmaid who had attracted a number of admirers, one of whom she ultimately married.

(*e*) *Taskhir-ul-Qamar* (Urdú).—Translation of a story of an adventure to the moon by a French astrologer. A very large gun was constructed, the ball of which was capable of holding the adventurer and provisions, and when it was fired the ball went straight on to the moon. The book affords interesting reading.

(*f*) *Kaniz-i-Fátima.*—Tale of an orphan girl, of a respectable Muhammadan family, who, under adverse circumstances, acquired a knowledge of Urdú and English, joined a theatrical company where she earned riches and reputation, and ultimately married a wealthy and enlightened young Nawab. For purity of diction and vividness of descriptions this book is worth a perusal.

(*g*) *Sirf ek Yahúdan* (Urdú).—A Christian prince took a fancy to a Jewish girl, and was in return loved by her. The prince was, however, unable, through the laws of his nation, to marry her, and, therefore, was compelled to break with her. She was at length discovered to be the lost child of a Cardinal, was restored to her father, and by him married to her royal lover.

*History.*—Of 31 books catalogued during the year, 23 are original works, some of which are designed for schools. Translations of the Lives of Lords Lawrence and Hardinge of the "Statesmen Series" were erroneously included, but these have been mentioned in this report under the proper head—*Biography.*

As an original work of some importance to the general reader, the following may be noticed :—

*Muraqqa-i-Salátín, etc.*—Names of the Sovereigns of Delhi from Raja Yudhishthira to the last king, Bahádur Sháh, with dates of accession to the throne and of death. Illustrations of notable buildings in and around Delhi are also given.

*Language.*—As many as 144 publications were received under this head. Most of these are School Readers and their translations, glossaries and grammars, whilst some profess to teach translations from one language into another.

I may make some remarks regarding a few of such works as are not designed as Text-books, but are written for Educational purposes :—

(*a*) *Istrí Amíshasan.*—A Hindí Reader for girls, including Letters, Elements of Arithmetic, and Receipts for dishes and dyeing clothes.

(*b*) *Gurmukhí vich Anzgrezí dí Dújí Kitáb.*—A Second English Reader with transliteration in Gurmukhí character, and Panjabí translation of the English phrases, sentences and anecdotes included in it.

(*c*) *Bahár Afzá, Hissa-i-Awwal.*—An English Primer with transliteration, and the meanings of words in Urdú, Hindí and Panjabí.

(*d*) *Tashil ut Tarjama-i-Farsi, Hissa-i-Awwal.*—Rules for translation of easy sentence and phrases from Urdú into Persian.

(*e*) *Laghu Kaumadi Byákaran.*—An abridged edition of the larger work on Sanskrit Grammar, with notes.

(*f*) *Kitáb-us-Sarf.*—A treatise in Urdú on Arabic Grammar, dealing in detail with Etymology. The definitions and explanations are clear and accurate, and the large number of exercises added under each head will prove useful to the student.

*Law.*—Publications on this subject are chiefly in demand by the Bar and those preparing for Law Examinations, and consist mainly of translations of the Acts of Government, with or without comments, Law Reports, etc., which serve as references books.

Of the 76 books received, the following may be mentioned :—

(*a*) *Sharh-i-Majmu-a-i-Zábita-i-Díwáni yáni, Ekat 14, San 1882.*—A commentary on the Civil Procedure Code, or Act XIV of 1882.

(*b*) *Sharh-i-Qánún-i-Rasúm-i-Adálat hái Hind, yáni, Act VII, San 1870.*—Translation of Act VII of 1870, with a commentary by the translator.

*Medicine.*—No less than 60 books were registered during the year, of which 54 were original works and 6 translations. The Yúnaní system of medicine was represented by 36 publications, Vaidak by 5, European by 6, while the rest treated of all or some of the modes combined. European medicine continues popular, and books of reference and study of this branch are mostly imported from England.

A brief mention of some of the publications under this head is desirable :—

(*a*) *Hakím Darwesh.*—A medical work in Panjabí verse by a Jain Physician.

(*b*) *Risála-i'-Iláj-i-Shamsí* (Urdú).—Treatment of various diseases by means of the rays of the sun, which have to be passed through coloured glasses on the parts affected, and by drinking water from coloured bottles placed in the sun.

(*c*) *Nuskha-i-Nág Charittra* (Urdú).—Translation of a book entitled "Snakes, Snake-bites and their treatment according to the methods employed by Indian snake-charmers, called Malvaidyas."

(*d*) *Tibb-i-Muweshí bá Taswír* (Urdú).—A hand book on "Bovine Pathology," written for the use of zamíndars and others who keep cattle.

(*e*) *Baqu-i-Ni'mutí, etc.* (Urdú).—A treatise on the ways of begetting healthy and virtuous children.

(*f*) *Amrit Ságar* (Hindí in Gurmukhí characters).—A large and beautifully typographed work on Vaidak medicine, originally compiled in Hindi under the auspices of the Mahárája of Jeypur.

(*g*) *Nirghaut.*—A Panjabí work describing the names, properties and medicinal value of a large number of herbs. The get-up of the book, both as regards typography and paper, is creditable to the publishers.

*Miscellaneous.*—This comprehensive head includes all publications which cannot be otherwise classified under prescribed heads. The subjects treated of are various and too numerous to admit of a description in this report.

Altogether 204 books were received, of which the following are worthy of mention : —

(*a*) *Hindú Classical Dictionary* (Urdú).—Contains the names and descriptions of a large number of historical and mythological personages and divines referred to in the scriptures of the Hindús.

(*b*) *Tarjama-i-Urdú Jawábir-i-khumsa Fársí, Hissa-i-Suwum.*—Translation of a work on the methods of invoking spiritual beings, and saying prayers for various wants, and removing diseases with the aid of magical squares and formulæ.

(*c*) *Sat ká Bal aur Jhúth ká Chhal* (Urdú).—Criticism of a work against a purely vegetable diet, in which the author strives to show, by quotations from Western medical men, that animal food is less nourishing and more costly than, and otherwise inferior to, vegetables.

(*d*) *Inter-marriages of Hindú with European and other non-Hindús ladies.*—The author proposes the amelioration of the Hindú community by improving the marriage system, which, at present is too exclusive, and leaves no choice in the hands of the parties vitally concerned.

(*e*) *Mardon ko ek se ziáda shádí karná*—Arguments for and against polygamy, and an attempt by the author to show that it ought to be followed for its being in conformity to the laws of nature.

(*f*) *European Mazáq ke ek sau bá Taswír Latífe.*—A hundred witty cuttings from English newspapers, etc., translated into Urdù.

(*g*) *Lecture No. 21, Akhun Swát-i-Islám par, etc.*—A lecture delivered by Maulavi Narezír Ahmad on the "Brotherhood of Islám," in which he exhorts his co-religionists to acquire knowledge, cultivate friendship and union, and attempts to show that Islám is the true religion.

(*h*) *Harmonium Sikhyá, Hissa-i-Awwal* (Urdú).—A treatise on the way of learning to play on the harmonium, with annotated Indian songs.

(*i*) *Tazkira* (Urdù).—A true account of the Muhammadan School at Deobund, the management and constitution of which had been adversely criticised by certain people.

(*j*) *Risála-i-Zimíndár, Bághban wa Betar* (Urdú).—A monthly journal of Agriculture and Horticulture, Veterinary and Industrial Art.

(*k*) *Sharíf Bibiyán* (Urdú).—A monthly journal devoted to the service of female education.

*Poetry.*—As stated elsewhere, the largest number of books is included in this head. All metrical compositions from the works of standard poets down to the street ballads, embracing a variety of subjects—social, moral, religious, controversial, and so forth—help to swell the number.

The following brief notice of some of these books will be found suggestive of the nature of the productions catalogued during the year :—

(*a*) *Khwan-i-Yaghmá Jadid.*—Panjábí verses deprecating the custom of singing obscene songs at marriages, and exhorting Muhammadans to follow the ways of their Prophet.

(*b*) *Káristán-i-Fasáhat.*—Poetical works of Mirzá Masíta Beg of Lucknow, a well-known Urdú poet of the present century.

(*c*) *Jang Náma Gurú Gobind Singh Sáhib.*—A poem describing a battle between Gurú Gobind Singh and the army of the Emperor Aurangzeb.

(*d*) *Haqíqat Ráe.*—A poem in Panjábí verse, by a living author of note, relating the martyrdom of Haqíqat Ráe, a lad of Siálkot, who gave up his life for the sake of his faith. The work possesses a good deal of poetical worth, and is an evidence of the author's great power of depicting feelings of love and hatred.

(*e*) *Rafi'-us-Sáut fil Bukáá, etc., etc.*—An Urdú poem describing the fallen condition of those Muhammadans who are rulers of States, or otherwise hold authority over their brethren, but do not mete out even justice to their subjects and dependents.

(*f*) *Tuhfa-i-Benazír.*—Select odes from Díwán-i-Háfiz, with metrical translation into Panjabí, by a living author.

(*g*) *Rubá'iyát-i-Bábarkát.*—Persian poems describing the attributes of God and His ninety-nine names according to the Qurán. The virtue attaching to the repetition of those names is also narrated. The author, a Hindú dignitary in the Court of the Nizám, has appended to this work a number of elegiac odes in memory of the martyrdom of the Imáms Hassan and Hussain. The pieces throughout are of a high order, and speak of the scholarship of the author.

*Politics.*—This branch of literature is not much cared for in the Punjab, and is chiefly confined to newspaper articles.

This year no book has been registered under this head, which remains, therefore, blank.

*Philosophy—(Mental and Moral).*—Only two educational and six non-educational works were catalogued under this head. Almost all the books received treat of oriental philosophy as gleaned from the works of the ancient Indian and other Asiatic philosophers, as will be seen from those noticed below :—

(*a*) *Majmu'a-i-Rasáil-i-Salása, etc.*—A collection of three Arabic works on Philosophy, two in prose and one in verse.

(*b*) *Prabodh Chandra Nátak.*—Moral instructions in Hindí, conveyed in the form of a drama, in which the virtues and vices are made to play their parts in the character assigned to each. The book is a translation from an original work in Sanskrit.

(*c*) *The Philosophy and Science of Vedanta and Ráj Yoga.*—A treatise on Pantheism and Yoga Philosophy by a living Yogí or adept, who is said, by the translator, to possess superhuman powers.

(*d*) *Kilíd-i-' Ulúm-i-Rúháni* (Urdú).—A treatise on Mesmerism and Hypnotism, giving a history of the science as it was known to the ancients, and as it is now practised.

*Religion.*—The religious literature of the Province consists, as usual, of prayer-books, scriptures, traditions and their comments, praises of God and divines. Besides these, there are controversial compositions crying down the faith of the antagonistic party, or defending the tenets of one against the attacks of another, thus keeping up mutual discord to the disadvantage of all concerned.

Last year 279 against 208 publications were received, of which 179 represented the Muhammadan religion, 43 stood for Sikhs, 37 for Hindús, 18 for Christians, 17 for Arya Samájists, and 5 for Brahmos.

The following books will serve to illustrate the nature of the works included under this head :—

(*a*) *The Alchemy of Happiness; or, The Key to Eternal Bliss.*—An English translation of a Persian work by Imám Ghizálí, treating of the nature of the human body and soul, and the state in which the latter remains after death, according to the Muhammadan point of view.

(*b*) *The True Doctrine of the nature of God.*—A sheet containing a brief notice of the attributes of God, according to the views of the ancient and modern Theologians as opposed to the teaching of the Arya Samájists.

(*c*) *Irshad-ut-Tabbín* (Persian).—Anecdotes illustrating religious beliefs and usages as advanced by the Muhammadan scriptures and traditions.

(*d*) *Sarádh Bibek* (Urdú).—A controversial production attempting to show that the *sharádh* ceremony is ordained for the living parents and elders and not for the deceased.

(*e*) *Royá-i-Sádiqa* (Urdú).—An exposition of the religious tenets of Islámites in the form of a dialogue between a young Muhammadan graduate from the Aligarh College and his wife, who was gifted with inspiration in dreams on spiritual and temporal matters.

(*f*) *Mauaddat-ul-Islám* (Urdú).—An attempt to show to the Sunní sect of Muhammadans the superiority of 'Alí, the son-in-law of Muhammad, over all the companions of the Prophet.

(*g*) *Sháhzáda bin Daúd, Jild-i-Duwum* (Urdú).—Translation of "the Prince of the House of David," containing letters written to her father by a young girl who gives, among other things, a detailed account of the arrest, trial and crucifixion of Jesus Christ.

(*h*) *Risála-i-Jihad* (Urdú).—An attempt to expose the doctrine of *jihád*, which, according to the author, allows Muhammadans to persecute non-Muhammadan people till they embrace Islám.

(*i*) *Roza aur uskí Haqíqat.*—On the efficacy of observing fast during the month of *Ramzán*, the acts that should be avoided, and the penances that are imposed in the case of breaking the fast before the prescribed hour.

(*j*) *Science and Religion* (English).—Substance of a lecture delivered by Lála Ruchí Rám, M.A., at the Punjab Brahmo Samaj, Labore, in which an attempt has been made to show that science and true religion are perfectly in accord with each other.

(*k*) *Ratam Amolak.*—Panjabi verses in praise of God, and advising the public to renounce the world and take to Divine contemplation.

(*l*) *Das Granthí* (Panjábí).—The ten poems, by Gurú Gobind Singh, in praise of God and of the goddess Chandí.

(*m*) *Islám ka Zinda Mu'jiza.*—Includes three lectures delivered by Khwaja Kamál-ud-dín, B.A., at the tenth anniversary meeting of the Anjuma-i-Himáyat-i-Islám. The lecturer invites the followers of the other religions to realise the superiority of the Qurán, which, according to him, is matchless in style and remains free from interpolations.

*Science: Mathematical and Mechanical.*—Of the 45 works catalogued during the year, 29 were educational, consisting of text-books, and the rest non-educational. Of the latter kind, the following deserve mention :—

(*a*) *Makhzan-i-Riyásí* (Urdú).—A collection of select examples, with their solutions in different ways, involving questions in Arithmetic, Euclid, Algebra and Mensuration.

(*b*) *Risála-i-Ikhtira-i-Riyází.*—A proof of the inverse of the Binomial Theorem which, the compiler says, has been discovered by him.

*Science: Natural, etc.*—This head is always poorly represented. Of the four books registered, the following may be mentioned :—

(*a*) *At Tasríh fí Sharh it Tashríh.*—An Arabic work on astronomy, with explanatory notes by the editor.

(*b*) *Kilíd-i-Jughráfiya-i-Tab'í* (Urdú).—A Key to Physical Geography, written with a view to aid students in mastering the subject independently of the larger text-book.

*Voyages and Travels.*—This important subject has never received much attention, and no books worth the name have as yet appeared. The only book received is a translation of an English work on America—including descriptions of scenery, wild hunts and the habits of the American Indians.

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*General Statement of publications registered in the Punjab under Act XXV of 1867 during the year 1895.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Art | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Biography | 32 | ... | 2 | 2 | 36 | ... | 36 | 36 |
| Drama | 16 | ... | 1 | 2 | 19 | ... | 19 | 19 |
| Fiction | 32 | 3 | 1 | 19 | 55 | 1 | 54 | 55 |
| History | 23 | 1 | 2 | 5 | 31 | 10 | 21 | 31 |
| Language | 76 | 29 | 9 | 30 | 144 | 144 | ... | 144 |
| Law | 60 | 1 | 3 | 12 | 76 | ... | 76 | 76 |
| Medicine | 47 | 7 | ... | 6 | 60 | 4 | 56 | 60 |
| Miscellaneous | 145 | 23 | 11 | 25 | 204 | 81 | 123 | 204 |
| Poetry | 310 | 12 | 15 | 3 | 341 | 7 | 334 | 341 |
| Philosophy (including Mental and Moral Science) | 6 | ... | 1 | 1 | 8 | 2 | 6 | 8 |
| Religion | 222 | 7 | 19 | 32 | 279 | ... | 279 | 279 |
| Science (Mathematical and Mechanical) | 39 | 1 | 2 | 3 | 45 | 29 | 16 | 45 |
| Do. (Natural and other) | 3 | 1 | ... | ... | 4 | 3 | 1 | 4 |
| Voyages and Travels | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 1,011 | 85 | 66 | 142 | 1,304 | 282 | 1,022 | 1,304 |

*English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| History | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Language | 6 | 2 | ... | ... | 8 | 8 | ... | 8 |
| Law | 15 | ... | ... | ... | 15 | ... | 15 | 15 |
| Medicine | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 16 | ... | ... | ... | 16 | 3 | 13 | 16 |
| Philosophy (including Mental and Moral Science) | ... | ... | 1 | 1 | 2 | 1 | 1 | 2 |
| Religion | 7 | ... | ... | 1 | 8 | ... | 8 | 8 |
| Science (Mathematical and Mechanical) | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Do. (Natural and other) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 51 | 3 | 1 | 2 | 57 | 17 | 40 | 57 |

*Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 6 | 1 | ... | ... | 7 | 7 | ... | 7 |
| Medicine | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |
| Religion | 21 | ... | 1 | ... | 22 | ... | 22 | 22 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 31 | 2 | 1 | ... | 34 | 8 | 26 | 34 |

*Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Fiction | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |
| History | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Language | 5 | ... | 2 | 3 | 10 | 10 | ... | 10 |
| Medicine | 3 | ... | ... | 2 | 5 | 1 | 4 | 5 |
| Miscellaneous | 6 | ... | ... | 3 | 9 | 6 | 3 | 9 |
| Poetry | 48 | ... | 1 | 1 | 50 | 1 | 49 | 50 |
| Religion | 7 | ... | ... | 4 | 11 | ... | 11 | 11 |
| Science (Mathematical and Mechanical) | 2 | ... | ... | 1 | 3 | 1 | 2 | 3 |
| Total | 75 | ... | 3 | 16 | 94 | 20 | 74 | 94 |

*Panjabi.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Biography | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| Fiction | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Language | 6 | 4 | ... | 1 | 11 | 11 | ... | 11 |
| Medicine | 9 | ... | ... | 1 | 10 | ... | 10 | 10 |
| Miscellaneous | 11 | ... | 1 | 1 | 13 | 1 | 12 | 13 |
| Poetry | 187 | 8 | 7 | ... | 202 | ... | 202 | 202 |
| Religion | 44 | 1 | 6 | ... | 51 | ... | 51 | 51 |
| Science (Mathematical and Mechanical) | 1 | ... | 1 | 1 | 3 | 3 | ... | 3 |
| Total | 265 | 14 | 15 | 4 | 298 | 15 | 283 | 298 |

*Pashtu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 10 | 3 | ... | 1 | 14 | ... | 14 | 14 |
| Total | 11 | 3 | ... | 1 | 15 | ... | 15 | 15 |

*Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 3 | 7 | ... | ... | 10 | 10 | ... | 10 |
| Medicine | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Poetry | 3 | ... | 1 | ... | 4 | ... | 4 | 4 |
| Religion | 10 | ... | ... | 1 | 11 | ... | 11 | 11 |
| Total | 20 | 7 | 1 | 2 | 30 | 10 | 20 | 30 |

*Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | 12 | ... | ... | ... | 12 | ... | 12 | 12 |
| Total | 13 | ... | ... | ... | 13 | 1 | 12 | 13 |

*Sindhi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Fiction | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| History | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Language | 3 | 2 | 1 | .. | 6 | 6 | ... | 6 |
| Medicine | 4 | ... | ... | 1 | 5 | ... | 5 | 5 |
| Miscellaneous | 2 | ... | ... | 1 | 3 | 1 | 2 | 3 |
| Poetry | 11 | ... | 1 | ... | 12 | ... | 12 | 12 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 35 | 2 | 2 | 2 | 41 | 10 | 31 | 41 |

*Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 24 | ... | 2 | 2 | 28 | ... | 28 | 28 |
| Drama | 8 | ... | 1 | 2 | 11 | ... | 11 | 11 |
| Fiction | 27 | 3 | 1 | 17 | 48 | ... | 48 | 48 |
| History | 17 | 1 | 2 | 5 | 25 | 7 | 18 | 25 |
| Language | 26 | 10 | 3 | 23 | 62 | 62 | ... | 62 |
| Law | 45 | 1 | 3 | 12 | 61 | ... | 61 | 61 |
| Medicine | 29 | 5 | ... | 1 | 35 | 2 | 33 | 35 |
| Miscellaneous | 102 | 23 | 10 | 21 | 156 | 67 | 89 | 156 |
| Poetry | 37 | 1 | 3 | ... | 41 | 1 | 40 | 41 |
| Philosophy (including Mental and Moral Science) | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 83 | 4 | 9 | 14 | 110 | ... | 110 | 110 |
| Science (Mathematical and Mechanical) | 32 | 1 | 1 | 1 | 35 | 21 | 14 | 35 |
| Do. (Natural and other) | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Voyages and Travels | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 430 | 50 | 35 | 99 | 617 | 161 | 453 | 617 |

*Persian-Arabic and Arabic-Persian.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | 5 | ... | 2 | 1 | 8 | ... | 8 | 8 |
| Total | 6 | ... | 2 | 1 | 9 | 1 | 8 | 9 |

*Arabic-Panjabí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |

*Arabic-Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | 17 | 2 | ... | 4 | 23 | ... | 23 | 23 |
| Total | 18 | 2 | ... | 4 | 24 | 1 | 23 | 24 |

*Arabic-Pashtu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Persian-Panjabí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Persian-Sindhi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Persian-Urdu and Urdu-Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | 1 | ... | 2 | 2 | ... | 2 |
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Total | 3 | ... | 1 | 2 | 6 | 4 | 2 | 6 |

*English-Sanskrit and Sanskrit-English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |
| Total | 3 | ... | ... | 2 | 5 | 1 | 4 | 5 |

*English-Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 7 | 3 | 1 | 1 | 12 | 12 | ... | 12 |
| Miscellaneous | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total | 9 | 3 | 1 | 1 | 14 | 14 | ... | 14 |

*English-Panjabí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 3 | ... | ... | ... | 3 | 3 | ... | 3 |

### *Sanskrit-Panjabi.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

### *Sanskrit-Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 2 | 2 | 2 | ... | 2 |
| Poetry | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 5 | ... | ... | 3 | 8 | 2 | 6 | 8 |

### *Sanskrit-Urdu and Urdu-Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |

### *Urdu-Panjabi and Panjabi-Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 4 | ... | ... | ... | 4 | 1 | 3 | 4 |

### *Urdu-Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Total | 3 | 1 | ... | ... | 4 | 1 | 3 | 4 |

### *Hindi-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |

### *Arabic-Persian-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 1 | ... | ... | 1 | 2 | 1 | 1 | 2 |

### *Arabic-Persian-Pashtu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

### *Arabic-Persian-Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | 1 | ... | 1 | 1 | ... | 1 |

### *Arabic-Persian-Sindhi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Urdu-Hindi-Panjabí.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Poetry | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Sanskrit-Hindi-English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |

*Urdu-Persian-English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Arabic-Urdu-Panjabí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Urdu-Persian-Arabic-Panjabí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Urdu-Arabic-Panjabí-Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Arabic-Persian-Hindi-Panjabí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

## CENTRAL PROVINCES.

From C. E. B. Critchley, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 1419, dated the 3rd March 1896.

In accordance with the instructions contained in Home Department Resolution No. $\frac{1}{460}$, dated the 12th September 1882, I am directed to submit nine statements, giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890 (Printing Presses and Books), during the year 1895.

2. A summary of the contents of the statements is also submitted.

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ANNUAL ANALYSIS OF BOOKS, ETC., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867, AS AMENDED BY ACT X OF 1890, DURING THE YEAR 1895.

*English Language.*

| Subject. | Original works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Total | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |

*Marathi Language.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Natural Science and others | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 2 | 1 | ... | ... | 3 | 1 | 2 | 3 |

*Hindi Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| History | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |
| Language | 1 | 2 | ... | ... | 3 | 3 | ... | 3 |
| Law | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 7 | 4 | ... | ... | 11 | 10 | 1 | 11 |
| Poetry | 4 | ... | ... | ... | 4 | 1 | 3 | 4 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Mathematical and Mechanical Science | 2 | 2 | ... | ... | 4 | 4 | ... | 4 |
| Natural Science and others | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 31 | 8 | ... | ... | 39 | 21 | 18 | 39 |

*Sanskrit Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*English and Marathi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Language | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Total | 5 | ... | ... | ... | 5 | 4 | 1 | 5 |

*English, Hindi and Marathi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Urdu and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Sanskrit and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*English and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 6 | ... | ... | ... | 6 | 6 | ... | 6 |
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Natural Science and others | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 8 | ... | ... | ... | 8 | 8 | ... | 8 |

*Summary of contents of statements showing analysis of publications registered in the Central Provinces during the year 1895.*

| Subject. | Language. | Contents. |
|---|---|---|
| Religion | English | Misunderstanding in the Holy Bible (A book explaining and vindicating Jesus Christ's not condemning Gentiles, etc.). |
| Miscellaneous | Ditto | (1) Water-works Rules of the Jubbulpore Municipality; (2) a negligence in our Public Justice (Essay No. 1). |
| Natural Science and others | Marathi | Shetkiche Prashnottar Saha Dhade (six lessons in Agricultural Manual, with questions and answers). |
| Drama | Ditto | Patiwratya Nidan; or, Sangit Sonkunvar Natak (Diagnosis of Chastity; or, Sonkunvar Dramatic Opera). |
| Miscellaneous | Ditto | Fatakdyachi Peti (Cracker-box). |
| Fiction | Hindi | (1) Naye Babu (New Babu), (2) Bhanamati. |
| Drama | Ditto | (1) Indira Sabhaka Khyal, Drama of Indra Sabha, (2) Harischandra Satgodak Natak. |
| History | Ditto | (1) Aja Viyoga (Separation of the King Aja), (2) Ramayan by Tulshidas, (3) Raja Nalka Jivan Charitra. |
| Language | Ditto | (1) Hindi Translation of Orient No. I, (2) Lower Primary Vyakaran, (3), Sugani Pauth a key to Hindi Reader No. IV. |
| Law | Ditto | (1) Madhya Pradeshika Bandobasta Ain (Settlement Code of Central Provinces), (2) Tenancy Act. |
| Miscellaneous | Ditto | (1) Kathiao or Khandike Molyeker Kostak (Price Tables of Kathias and Khandies prevalent in Chhattisgarh), (2) Lower Primary Bhugal (Lower Primary Geography), (3) Padarth Bodh (Object Lessons), (4) Drill Sheet, (5) Bharat Bilap (Lamentations of Bharat for Rama's departure into the jungle), (6) Sugam Pauth (Meaning of difficult words in the Hindi II Book), (7) Writing Copy Book No. I, (8) Lipi Pustak No. 3, (9) Bhugol Narsinghpur District (Geography of the Narsingpur District), (10) Gyan Dan (A step to knowledge), (11) Drill and Exercise Book. |
| Poetry | Ditto | (1) Upakar Mala (Lessons on advice to men in verse), (2) Kamal Narayan Vinod (Science of Singing), (3) Shringar Sudha Sangraha (Collection of love songs), (4) Gopichand Bhartari. |
| Philosophy (including Mental and Moral Science). | Ditto | Dattatrayajike Chovis Guru (24 Instructors of Dattatraya). |
| Religion | Ditto | (1) Shriyugal Sewa (Prayer in honour of Srikrishna), (2) Gau Ashtaka (Lamentations of a cow), (3) Bhakti Saugar (Devotion to God), (4) Santosh Book Boda, (5) Shri Kabirjo; or, Niranjanke Goshti, (6) Gudhashaya (Miscellaneous information from Hinduism). |
| Mathematical and Mechanical Science | Ditto | (1) Nawin Lower Primary Ganit (New Lower Primary Arithmetic), (2) Vyawahank Ganit (Practical Arithmetic), (3) Pohadecki Pustak (Multiplication Tables), (4) Ganit Kavitawali. |
| Natural Science and others | Ditto | (1) Nutan Vatika (Botany). |
| Religion | Sanskrit | (1) Shiva Mahimna (Praise of Lord Shiva), (2) Vishnu Sahasra Nama (Praise of Shri Vishnu by pronouncing his thousand names). |
| Miscellaneous | English and Marathi | (1) The Nyaya Sudha (Diary for 1895), (2) Shabdartha Sangraha (Meanings of words). |
| Language | Ditto | Glossary of Orient Reader No. I by Messrs. V. C. Pendse and Brothers, (2) A Glossary of Orient Reader No. I by Mr. Gobind Vithal Kane, (3) A Glossary of Orient Reader No. II by Mr. Govind Vithal Kane. |
| Language | English, Hindi and Marathi. | Useful guide, Part IV (Meanings of difficult words and phrases). |
| Miscellaneous | Urdu and English | English Khalib Bari (English words with their Urdu meanings arranged in verses). |
| Religion | Sanskrit and Hindi | Bhagwat Gita (with annotations in Hindi). |
| Language | English and Hindi | (1) Useful Key to Orient Primer, (2) A help to beginners (containing Hindi meanings of words occurring in Orient Primer, etc.), (3) Useful guide, Part I, (4) Companion to Orient Reader No. III, (5) Key to difficult words, (6) A complete guide to Orient Reader No. II. |
| Miscellaneous | Ditto | Central Provinces Agricultural Series No. I. |
| Natural Science and others | Ditto | Key to Physical Science. |

Chief Commr.'s Office,
Central Provinces;
*Dated Nagpur, the 3rd March 1896.*

C. E. B. CRITCHLEY,

*Asst. Secy. to the Chief Commr., Central Provinces.*

# BURMA.

From C. C. Lowis, Esq., Offg. Secretary to the Chief Commissioner, Burma, to the Secretary to the Government of India, Home Department,—No. 192-3 B.—2, dated Rangoon, the 11th February 1896.

In accordance with the instructions contained in Home Department Resolution No. 1-461, dated the 12th September 1882, I am directed to submit the quarterly catalogues and tabular analyses of publications registered in this province during the year 1895, under Act XXV of 1867 as amended by Act X of 1890.

2. There were 68 publications this year as compared with 35 in the previous year. The increase is most marked in the publications in Burmese and in Pâli and Burmese. Fifty-five of them were printed in Rangoon, six in Mandalay, and the rest in Akyab, Bassein, and Moulmein. Of the 68 publications, 13 were designed for educational purposes, and 27 were classified under the head "Religion."

3. The Kachin Spelling-book is an attempt made by a Missionary of the American Baptist Mission to reduce the Kachin language into writing in the Roman character. The Narathathana Kyan appears to be a popular book as two editions of it have been printed in rapid succession. It is a commentary on the rules of conduct in life, and explains the principal tenets of Buddhism in a simple and intelligible manner.

*General Department Notification No. 7, dated Rangoon, the 6th January 1896.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 31st December 1895 is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | *Ganaganbiya, Part I* | Burmese | Science (Mathematical). | Original | Maung Nyein | Rangoon | Yadanathiri Press | 14th September 1895. | 215 | 8vo. | 1st | 2,000 | Printed | 1 0 0 | | |
| 2 | *Chaukkaungdwè Thinbôngyi.* | Pâli-Burmese | Language | Do. | Saya Hlwa | Do. | Do. | Do. | 52 | Do. | 6th | 6,000 | Do. | 0 2 0 | | |
| 3 | Thadipatana Wuttu | Do. | Religion | Do. | ..... | Do. | Do. | Do. | 104 | Do. | 1st | 2,500 | Do. | 0 4 0 | | |
| 4 | Bible Text-Book of Christian Doctrine, by P. S. Henson, D.D. | Burmese | Do. | Translation | Inez. A. Ulery McGuire. | Do. | A. B. M. Press | 26th September 1895. | 48 | Do. | 1st | 1,000 | Do. | 0 4 0 | | |
| 5 | Catechism for the little ones. | Kachin | Do. | Do. | Rev. O. Hanson | Do. | Do. | 11th October 1895 | 53 | 16mo. | 1st | 500 | Do. | 0 4 0 | | |
| 6 | *First Standard Arithmetic Questions.* | Burmese | Science (Mathematical). | Original | Maung Tun Hla | Do. | Do. | 8th October 1895 | 67 | Do. | 1st | 2,000 | Do. | 0 4 0 | | |
| 7 | Narathathana Kyan | Pâli-Burmese | Religion | Do. | Pôngyi U Dipa | Mandalay | Mandalay Times Press. | 15th September 1895. | 631 | 8vo. | 2nd | 1,000 | Do. | 2 8 0 | | |
| 8 | Namamala Kyan | Do. | Language | Do. | Pôngyi U Pyinnya. | Do. | Do. | 4th October 1895 | 268 | Do. | 1st | 2,000 | Do. | 1 0 0 | | |
| 9 | Kywèbalubyit Nebeikhmanminthagyi. | Burmese | Drama | Do. | Saya Thin | Rangoon | Yadanathiri Press | 13th October 1895 | 84 | Do. | 1st | 5,000 | Do. | 0 1 0 | | |
| 10 | Kyatthudaw Maung Yu Pa. | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 80 | Do. | 1st | 5,000 | Do. | 0 1 0 | | |
| 11 | Lubyo-apyobe Tetattun Myittaza. | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 16 | Do. | 1st | 5,000 | Do. | 0 0 3 | | |
| 12 | Lawkihmatpôn | Do. | Miscellaneous. | Do. | ..... | Do | Do. | Do. | 12 | Do. | 1st | 5,000 | Do. | 0 0 3 | | |
| 13 | Payashitko Amyomyo Muhman. | Pâli-Burmese | Religion | Republication | ..... | Do. | Do. | Do. | 64 | Do. | 1st | 5,000 | Do. | 0 0 9 | | |
| 14 | The Epistle of James | Sgau-Karen | Do. | Translation | Rev. F. Mason, D.D. | Do. | A. B. M. Press | 17th October 1895 | 16 | 12mo | 1st | 2,000 | Do. | 0 1 0 | | |

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence or proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 15 | The Epistle to the Hebrews. | Sgau-Karen | Religion | Translation | Rev. F. Mason, D.D. | Rangoon | A. B. M. Press | 17th October 1895 | 46 | 12mo. | 1st | 2,000 | Printed | 0 1 0 | | |
| 16 | The Epistle to the Ephesians. | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 20 | Do. | 1st | 2,000 | Do. | 0 1 0 | | |
| 17 | The Three Epistles of John. | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 23 | Do. | 1st | 2,000 | Do. | 0 1 0 | | |
| 18 | A Catechism of Bible Teaching, by John A. Broadus, D.D., LL.D. | Do. | Do. | Do. | Rev. H. Morrow | Do. | Do. | Do. | 56 | 16mo. | 1st | 1,000 | Do. | 0 2 0 | | |
| 19 | *A Key to the English VII Standard Course, 1895 96.* | English | Miscellaneous. | Original | W. E. Mack, B.A. | Do. | Do. | 19th October 1895 | 143 | Do. | 1st | 1,000 | Do. | 1 8 0 | | |
| 20 | Myatsuya Linga | Burmese | Religion | Do. | Hadji Hman. | Mandalay | Myawadi Maung Gale Press. | November 1895 | 88 | 8vo. | 1st | 600 | Do. | 1 4 0 | | |
| 21 | Palibatha Thangahat | Pâli-Burmese | Language | Do. | Pôngyi U Dhammapala. | Rangoon | Pyigyimandaing Press. | Do. | 72 | 16mo. | 1st | 2,000 | Do. | 0 2 0 | Pôngyi U Dhammapala, Rangoon. | Copyright registered on 6th December 1895. |
| 22 | The Holy Gospel of Jesus Christ according to St. Matthew. | Burmese | Religion | Translation | Rev. Father D'Cruz | Bassein | St. Peter's Institute Press. | 2nd November 1895. | 156 | 8vo. | 1st | 1,000 | Do. | 0 8 0 | | |
| 23 | Prayer Book | Do. | Do. | Do. | Do. | Do. | Do. | 23rd November 1895. | 67 | 16mo. | 1st | 1,000 | Do. | 0 2 0 | | |
| 24 | Tohfatol Mumenin. | Arabic and Burmese. | Do. | Original | Aahmootolah | Rangoon | Victoria Press | 7th December 1895. | 83 | 4to. | 1st | 1,100 | Do. | ... | ... | Fundamental principles of Mahomedanism. |
| 25 | Mahathadipatanathôk Pâli Anet. | Pâli-Burmese | Do. | Republication. | ..... | Do. | Vadanathiri Press | 14th December 1895. | 161 | 8vo. | 1st | 2,500 | Do. | 0 4 0 | | |
| 26 | Paramattamedani Kyan | Do. | Do. | Original | Pôngyi U Tezawithaya. | Do. | Do. | Do. | 151 | Do. | 1st | 2,500 | Do. | 0 4 0 | | |

*N.B.*—Works the titles of which appear in italics are designed for educational purposes.

By order,

C. C. LOWIS,
*Officiating Secretary.*

*General Department Notification No. 70, dated Rangoon, the 9th April 1895.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 31st March 1895 is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | *R a. p.* | | |
| 1 | *Burmese Grammatical Primer.* | Burmese | Language | Original | James Gray | Rangoon | A. B. M. Press | 28th December 1894. | 41 | Dy. 12mo. | 8th | 500 | Printed | 0 4 0 | | |
| 2 | *Gladman's School Method* | Do. | Miscellaneous. | Translation | The Editor, Vernacular School Text-books. | Do. | Do. | 10th January 1895. | 153 | Dy. 8vo. | 2nd | 1,000 | Do. | 1 0 0 | | |
| 3 | Gihi vinaya | Pâli-Burmese. | Religion | Original | Shwe Tha U | Akyab | Kaung Chan Rhi | 1st January 1895. | 45 | 8vo. | 1st | 500 | Do. | 0 12 0 | | |
| 4 | The Indian Penal Code | Burmese | Law | Do. | Maung Tha Din | Rangoon | A. B. M. Press | 28th December 1894. | 608 | 8vo. | 1st | 1,000 | Do. | 10 0 0 | Maung Tha Din, Myoôk, Pegu. | Copyright registered on the 31st January 1895. |
| 5 | The Police Act | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 56 | 8vo. | 1st | 1,000 | Do. | 1 0 0 | Do. | |
| 6 | The Whipping Act | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 16 | 8vo. | 1st | 1,000 | Do. | 0 6 0 | Do. | |
| 7 | The Public Gambling and the Burma Gaming Acts. | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 30 | 8vo. | 1st | 1,000 | Do. | 1 0 0 | Do. | |
| 8 | The Opium Act | Do. | Do. | Do. | Do. | Do. | Do. | 4th February 1895. | 34 | 8vo. | 1st | 1,000 | Do. | 1 0 0 | Do. | Copyright registered on the 14th February 1895. |
| 9 | *Bailey's Oral Teaching in Infant Schools.* | Do. | Language | Translation | The Editor, Vernacular School Text-books. | Do. | Do. | 19th February 1895. | 247 | Dy. 8vo. | 1st | 1,000 | Do. | 1 8 0 | | |

*N.B.*—Works the titles of which appear in *italics* are designed for educational purposes.

By order,
C. C. LOWIS,
*Officiating Secretary.*

*General Department Notification No. 146, dated Rangoon, the 8th July 1895.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 30th June 1895 is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheet, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | *Euclid's Elements of Geometry, Book I.* | Burmese | Science (Mathematical). | Translation | David Aldridge | Rangoon | A. B. M. Press | 25th March 1895 | 59 | Dy. 8vo. | 2nd | 5,000 | Printed | 0 4 0 | David Aldridge, late Headmaster, Government Normal School, Rangoon. | Copyright registered on the 5th April 1895. |
| 2 | *A Geography for Karen Schools.* | English-Karen | Do. | Original | Rev. T. Thambya | Do. | Do. | 13th May 1895 | 263 | F. cap. 8vo. | 1st | 2,000 | Do. | 0 8 0 | | |
| 3 | Samajjadosa dipani | Pali-Burmese | Religion | Do. | Withôkdayama Sadaw. | Mandalay | "Mandalay Times" Press. | 30th March 1895 | 23 | Dy. 8vo. | 1st | 1,500 | Do. | 0 1 0 | ..... | On the sinfulness of festivals. |
| 4 | Ngazaungdwé | Do. | Do. | Do. | The Okkyaung Pôngyi U Tilawka. | Do. | Do. | 6th April 1895 | 147 | Bl. 8vo. | 1st | 1,000 | Do. | 0 6 0 | | |
| 5 | Autobiography of Shwegyin Sadaw. | Burmese | Biography | Do. | ..... | Do. | Do. | 10th May 1895 | 24 | Dy. 8vo. | 1st | 1,000 | Do. | 0 1 0 | | |
| 6 | Old Testament Stories | Do. | Religion | Translation | Rev. A. Bestall | Rangoon | A. B. M. Press | 11th May 1895 | 110 | Cap. 16mo. | 1st | 1,000 | Do. | 0 3 0 | | |
| 7 | *Mahâjanaka Jâtaka Vatthu.* | Do. | Miscellaneous | Republication | Vernacular Text Books Committee. | Do. | Do. | 23rd May 1895 | 256 | Dy. 8vo. | 1st | 2,000 | Do. | 0 8 0 | | |
| 8 | Act XI of 1878, the Arms Act, with notes, rulings and orders issued thereunder. | Do. | Law | Original | Maung Tha Din | Do. | Do. | Do. | 44 | Medium 8vo. | 1st | 1,000 | Do. | 1 0 0 | Maung Tha Din, Myoôk, Pegu. | Copyright registered on the 31st May 1895. |
| 9 | The Salve Regina Tales for the Young, No. 3. | English | Religion | Do. | J. Simeon | St. Peter's Institute Press, Bassein. | Ré Paw U | 10th April 1895 | 16 | 16mo. | 1st | 1,000 | Do. | 0 0 6 | | |
| 10 | Tobias | Burmese | Drama | Do. | Maung Chan Nyein | Do. | Do. | 25th April 1895 | 47 | 8vo. | 1st | 1,000 | Do. | 0 2 0 | | |
| 11 | Adikatpadwadajathi Netkat Kyan. | Do. | Medicine | Do. | Saya Aing and Maung Nyun. | Rangoon | D'Vauz Press | 3rd June 1895 | 133 | Dy. 8vo. | 3rd | 3,000 | Do. | 0 2 0 | | |
| 12 | Excommunication from Bhuddhist Church, | Do. | Miscellaneous | Do. | Pa Taw U | Victoria Press, Akyab. | Maung Tha Dun | 17th June 1895 | 15 | Do. | 1st | 250 | Do. | ... | | |

*N.B.*—Works the titles of which appear in *italics* are designed for educational purposes.

By order,
C. C. LOWIS,
*Officiating Secretary.*

*General Department Notification, No. , dated Rangoon, the 16th October 1895.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 30th September 1895 is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or re-publication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | Catechism of the Wesleyan Methodist Church. | Burmese | Religion | Translation | Rev. W. R. Winston. | Rangoon | A. B. M. Press | 12th July 1895 | 47 | 16mo. | 1st | 1,000 | Printed | ... | | |
| 2 | The Story of Wethandaya. | English | Miscellaneous | Do. | L. Allen Goss | Do. | *Do.* | 25th July 1895 | 95 | Do. | 2nd | 1,000 | Do. | 1 0 0 | | |
| 3 | Shinkyinwut | Pâli-Burmese | Religion | Original | ... ... | Do. | Pyigyimandaing Press. | May 1895 | 40 | 8vo. | 1st | 3,000 | Do. | 0 2 0 | | |
| 4 | Pareikkyi | Do. | Do. | Do. | ..... | Do. | Do. | Do. | 63 | Do. | 3rd | 3,000 | Do. | 0 2 0 | | |
| 5 | Sandimèlya | Burmese | Drama | Do. | Saya Ka | Do. | Do. | June 1895 | 64 | Do. | 3rd | 3,000 | Do. | 0 2 0 | | |
| 6 | Mèthawda, Part I | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 80 | Do. | 9th | 3,000 | Do. | 0 2 0 | | |
| 7 | Ditto Part II | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 80 | Do. | 7th | 3,000 | Do. | 0 2 0 | | |
| 8 | Sale Nga Kwe | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 64 | Do. | 4th | 3,000 | Do. | 0 2 0 | | |
| 9 | Thako Maung Kyauk Taing. | Do. | Do. | Do. | Do. | Do. | Do. | July 1895 | 64 | Do. | 2nd | 3,000 | Do. | 0 2 0 | | |
| 10 | Thabaya, Part I | Do. | Do | Do. | Do. | Do. | Do. | Do. | 64 | Do. | 2nd | 3,000 | Do. | 0 2 0 | | |
| 11 | Paramatta Seindamaya Kyan. | Pâli Burmese | Religion | Do. | Maung Lu Ngè | Do. | Do. | Do. | 25 | 16mo. | 1st | 1,000 | Do. | 0 1 0 | | |
| 12 | *The Chauk Saung Dwè* | Do. | Do. | Do. | ..... | Do. | A. B. M. Press | 3rd August 1895. | 227 | 8vo. | 2nd | 1,000 | Do. | 0 8 0 | Editor, Vernacular Text Book Committee. | Copyright registered on the 23rd November 1893. |
| 13 | *Elements of Euclid for Standard V.* | English | Science (Mathematical). | Do. | Yeong Oon Tin | Do. | Do. | 26th July 1895 | 18 | 16mo. | 1st | 1,000 | Do. | 0 2 0 | | |
| 14 | Is sexual vice a necessity? | Do. | Miscellaneous | Do. | Rev. W. R. Winston. | Do. | Do. | 14th August 1895 | 23 | Do. | 1st | 2,000 | Do. | 0 1 0 | | |
| 15 | Kachin Spelling Book | Kachin | Language | Do. | Rev. O. Hanson | Do. | Do. | 22nd August 1895 | 22 | Do. | 1st | 250 | Do. | 0 4 0 | | |
| 16 | Criminal Judgments of the Court of the Judicial Commissioner and the Special Court of Lower Burma during 1893 and 1894. | English | Law | Do. | J. Copley Moyle | Moulmein | Bulletin Press | 3rd August 1895 | 195 | 8vo. | 1st | 150 | Do. | 5 0 0 | J. Copley Moyle, Moulmein. | Copyright registered on the 10th September 1895. |
| 17 | Lawkithutalingaya Kyan. | Burmese | Miscellaneous | Do. | Maung Po Myit | Rangoon | D'Vauz Press | July 1895 | 208 | Do. | 2nd | 3,000 | Do. | 0 8 0 | Ma Sein Nyo, Rangoon. | Copyright registered on the 24th September 1895. |
| 18 | Myittaza Amyomyo | Do. | Do. | Do. | U Pônnya and Thingaza Sadaw. | Do. | Do. | August 1895 | 80 | 16mo. | 1st | 4,000 | Do. | 0 1 0 | | |
| 19 | Lawkahitayathi Kyan | Do. | Do. | Do. | Maung Po Myit | Do. | Mingalathire in Press. | July 1893 | 358 | 8vo. | 1st | 3,000 | Do. | 0 1 0 | Ma Sein Nyo, Rangoon. | Copyright registered on the 24th September 1895. |
| 20 | Sagabyaw Thingyo Kyan. | Pâli-Burmese | Religion | Do. | Pôngyi U Pyinnya | Do. | Do. | Do. | 171 | Do. | 5th | 3,000 | Do. | 0 4 0 | | |
| 21 | Baptist Church Directory by E. T. Hiscox, D.D. | Sgau-Karen | Do. | Translation | E. B. Cross, D.D. | Do. | A. B. M. Press | 13th September 1895. | 180 | Do. | 3rd | 1,000 | Do. | 0 8 0 | | |

*N.B.*—Works, the titles of which appear in *italics* are designed for educational purposes.

By order,
C. C. Lowis,
*Officiating Secretary.*

*Analysis of publications in the English language, etc.*

| Subject. | Original works. | | | | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | Republication. | Translation. | | | | |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 2 | ... | ... | 1 | 3 | 1 | 2 | 3 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 5 | ... | ... | 1 | 6 | 2 | 4 | 6 |

*Analysis of publications in the Burmese language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 4 | 6 | ... | ... | 10 | ... | 10 | 10 |
| Language | ... | 1 | ... | 1 | 2 | 2 | ... | 2 |
| Law | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Medicine | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 4 | 1 | 1 | 1 | 7 | 2 | 5 | 7 |
| Religion | 1 | ... | ... | 5 | 6 | ... | 6 | 6 |
| Science (Mathematical and Mechanical) | 2 | ... | ... | 1 | 3 | 3 | ... | 3 |
| Total | 18 | 9 | 1 | 8 | 36 | 7 | 29 | 36 |

*Analysis of publications in the Páli and Burmese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | 1 | ... | ... | 3 | 1 | 2 | 3 |
| Religion | 7 | 4 | 2 | ... | 13 | 1 | 12 | 13 |
| Total | 9 | 5 | 2 | ... | 16 | 2 | 14 | 16 |

*Analysis of publications in the Sgau-Karen language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 6 | 6 | ... | 6 | 6 |

*Analysis of publications in the English and Karen languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Science (Natural, etc.) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Analysis of publications in the Kachin language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |

*Analysis of publications in the Arabic and Burmese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*General Analysis.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 4 | 6 | ... | ... | 10 | .. | 10 | 10 |
| Language | 3 | 2 | ... | 1 | 6 | 3 | 3 | 6 |
| Law | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| Medicine | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 6 | 1 | 1 | 2 | 10 | 3 | 7 | 10 |
| Religion | 10 | 4 | 2 | 12 | 28 | 1 | 27 | 28 |
| Science (Mathematical and Mechanical) | 3 | ... | ... | 1 | 4 | 4 | ... | 4 |
| Ditto (Natural, etc.) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 35 | 14 | 3 | 16 | 68 | 12 | 56 | 68 |

## ASSAM.

From P. G. MELITUS, Esq., C.I.E., Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. $\frac{8\text{-Regn.}}{578\ J.}$, dated Shillong, the 18th February 1896.

With reference to the Resolution of the Government of India in the Home Department, No. 1-463, dated the 12th September 1882, I am directed to forward a copy of letter No. 3, dated the 25th January 1896, from the Director of Public Instruction and Registrar of Books, Assam, submitting the Annual Report and analysis of publications registered during the year 1895 under Act XXV of 1867, as modified by Act X of 1890.

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From the Director of Public Instruction and Registrar of Books, Assam, to the Secretary to the Chief Commissioner, Assam, No. 3, dated Shillong, the 25th January 1896.

I have the honour to submit a statement, in the form prescribed by the Government of India, of the publications registered in the Province of Assam, during the year 1895, under the provisions of Act XXV of 1867, as modified by Act X of 1890.

2. From the statement submitted, it appears that 18 works were registered during the year 1895, against 11 in the preceding year. Of these 9 were educational and 9 non-educational, and 14 were first editions and 4 new editions. The number of copies of educational works increased from 4,125 in 1894 to 6,500 in 1895, and that of non-educational from 3,000 to 6,000.

3. The publications registered during the year of report came under the following heads :—

| | |
|---|---|
| 1. Fiction | 1 |
| 2. Language | 7 |
| 3. Miscellaneous | 3 |
| 4. Poetry | 3 |
| 5. Religion | 4 |
| | 18 |

4. The copyright of one work was registered in 1895.

5. In accordance with the instructions contained in the Government of India, Home Department Resolution No. $\frac{1}{463}$, dated the 2nd September 1882, two separate statements, one in Bengali, and one in Assamese, showing the languages in which the books were published, are submitted.

6. No necessity arose for any prosecution under Section 16 of the Act for non-delivery of books.

7. No periodicals were registered during the year of report.

8. The four quarterly catalogues of books registered during the past year are forwarded.

# ASSAM LIBRARY.

*Catalogue of Books for the quarter ending 31st March 1895.*

| 1 No. | 2 Title (to be translated into English when the title-page is not in that language). | 3 Language in which the book is written. | 4 Name of author, translator, or editor of the book, or any part of it. | 5 Subject. | 6 Place of printing and place of publication. | 7 Name or firm of printer and name or firm of publisher. | 8 Date of issue from the press, or of publication. | 9 Number of sheets, leaves, or pages. | 10 Size. | 11 First, second, or other edition. | 12 Number of copies of which the edition consists. | 13 Printed or lithographed. | 14 Price at which the book is sold to the public. | 15 Name and residence of proprietor of copyright or any portion of it. | 16 Date of entry. | 17 Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | BENGALI BOOK. | | | | | | R a. | | | |
| 1 | Uddipana (or Intense Excitement). | Bengali | Isan Chandra Sarma. | Poetry | New Paridarsak Press, Sylhet. | Kirti Chandra Ray. | 23rd February 1895. | 32 pages | Demy, 12 pages. | First | 300 | Printed. | 0 2 | Copyright not registered. | 12th March 1895. | A short poem in connection with the Bengali hero, Suresh Chandra Biswas, who lived in Brazil. |

J. WILSON,
*Director of Public Instruction*
*and Registrar of Books, Assam.*

# ASSAM LIBRARY.

*Catalogue of Books for the quarter ending 30th June 1895.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the title-page is not in that language). | Language in which the book is written. | Name of author, translator, or editor of the book, or any part of it. | Subject. | Place of printing and place of publication. | Name or firm of printer, and name or firm of publisher. | Date of issue from the press, or of publication. | Number of sheets, leaves, or pages. | Size. | First, second, or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright, or any portion of it. | Date of entry. | Remarks. |
| | *BENGALI BOOKS.* RELIGION. | | | | | | | | | | | | R a. p. | | | |
| 2 | Sanir Pachali, or Verses in connection with the worship of the god Sani. | Bengali . | Baroda Kinkar Sen. | Religion . | "Paridarsak" Press, Sylhet. | Printer—Raj Kumar Das. Publisher—Ananta Kumar Das Gupta. | 11th April 1895 | 14 pages . | 12mo. . | First . | 500 | Printed | 0 1 0 | Copyright not registered. | 23rd May 1895. | Treats of the worship of the god Sani. |
| | MISCELLANEOUS. | | | | | | | | | | | | | | | |
| 3 | Dulalir Gupta Bangsher Kula Panjika, *i.e.*, A Brief Sketch of the Family of Kasi Nath Gupta, deceased. | Ditto . | Rames Chandra Gupta. | Miscellaneous. | Ditto . | Raj Kumar Das. | 1st May 1895 | 8 ,, . | 8vo. . | Do. . | 200 | Ditto . | ... | | Ditto | |
| 4 | Prospectus of Bharat Samiti, Limited, or Indian Union, Limited. | Ditto . | Not stated . | Ditto . | Ditto . | Ditto . | 1st January 1895. | 23 ,, . | Do. . | Do. . | 1,000 | Ditto . | ... | | Ditto | Treats of the objects of the Indian Union. |
| | *The following eight books are designed for educational purposes:—* LANGUAGE. | | | | | | | | | | | | | | | |
| 5 | Pratham Bhag Nithigathar Artha, or Key to Nithigatha, Part I. | Ditto . | Ditto . | Language | Ditto . | Ditto . | 10th January 1895. | 30 ,, . | 12mo. . | Do. . | 500 | Ditto . | 0 1 6 | | Ditto | Treats of meanings of Nithigatha, Part I. |
| 6 | Pratham Bhag Nithigathar Byakhaya, or Explanation of Nithigatha, Part I. | Ditto . | Ditto . | Ditto . | Ditto . | Ditto . | 8th April 1895 | 54 ,, . | Do. . | Do. . | 500 | Ditto . | 0 2 0 | | Ditto | Treats of explanations of Nithigatha, Part I. |
| 7 | Dvitia Bhag Barna Parichayar Artha Pusthak, or Key to Barna Parichaya, Part II. | Ditto . | Ditto . | Ditto . | Ditto . | Ditto . | 20th October 1895. | 10 ,, . | Do. . | Do. . | 500 | Ditto . | 0 1 0 | | Ditto | Meaning book of Barna Parichaya, Part II. |
| | POETRY. | | | | | | | | | | | | | | | |
| 8 | Kabita Kusum, Part I, or Flower of Poetry, Part I. | Ditto . | Baroda Kinkar Sen. | Poetry . | Ditto . | Ditto . | 15th February 1895. | 24 ,, . | Do. . | Eleventh | 1,000 | Ditto . | 0 2 0 | | Ditto | Gives descriptions of the Creator, Morning, Good Boys, and Change of Seasons, etc. |
| | LANGUAGE. | | | | | | | | | | | | | | | |
| 9 | Sahitya Prokash Byakhaya, or Key to Sahitya Prokash. | Ditto . | Not stated . | Language | "Srihatta Basi" Press, Sylhet. | Surendra Nath Das. | 10th March 1895. | 54 ,, . | Do. . | First . | 500 | Ditto . | 0 2 0 | | Ditto | Meaning book of Sahitya Prokash. |
| 10 | Asu Bodh Byakhaya, Part I, or Key to Asu Bodh, Part I. | Ditto . | ... | Ditto . | "Paridarsak" Press, Sylhet. | Raj Kumar Das. | 26th April 1895 | 48 ,, . | Do. . | Do. . | 500 | Ditto . | 0 2 0 | | Ditto | Meaning book of Asu Bodh, Part I. |
| 11 | Asu Bodh Byakhaya, Parts I and II. | Ditto . | Not mentioned | Ditto . | Ditto . | Ditto . | 3rd June 1895 | 108 ,, . | Do. . | Do. . | 1,000 | Ditto . | 0 4 0 | | 14th June 1895. | Meaning book of Asu Bodh, Parts I and II. |
| | MISCELLANEOUS. | | | | | | | | | | | | | | | |
| 12 | Upadesh Lahari, or a Collection of Moral Lessons. | Ditto . | Bhagyeshvar Chakravarti. | Miscellaneous. | Ditto . | Dito . | 1st ,, | 25 ,, . | Do. . | Do. . | 500 | Ditto . | ... | | Ditto | Contains instructive and moral lessons. |

SHILLONG;
*The 2nd July 1895.*

H. CORKERY,
for *Director of Public Instruction and Registrar of Books, Assam.*

# ASSAM LIBRARY.

*Catalogue of Books registered for the quarter ending the 30th September 1895.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the title-page is not in that language). | Language in which the book is written. | Name of author, translator, or editor of the book, or any part of it. | Subject. | Place of printing and place of publication. | Name or firm of printer, and name or firm of publisher. | Date of issue from the press, or publication. | Number of sheets, leaves, or pages. | Size. | First, second, or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright, or any portion of it. | Date of entry. | Remarks. |
| | *BENGALI BOOKS.* | | | | | | | | | | | | *R. a. p.* | | | |
| | The following two books are designed for educational purposes :— | | | | | | | | | | | | | | | |
| | LANGUAGE. | | | | | *Printer.* | | | | | | | | | | |
| 13 | Prathambhag Navapather Artha, or Key to Navapath, Part I. | Bengali . | Not stated . | Language | *Paridarsak* Press, Sylhet. | Mohendra Chandra Surma. *Publisher.* Kuti Chand Das. | 1st September 1895. | 52 . . | 12mo. . | 5th Edition | 1,000 | Printed | 0 1 6 | Copyright not registered. | 23rd September 1895. | Notes on Navapath, Part I. |
| | POETRY. | | | | | | | | | | | | | | | |
| 14 | Kavitakusum, Part I, or Flower of Poetry. | Ditto . | Baroda Kinker Sen. | Poetry . | Ditto . | Mahendra Chandra Surma. | 5th September 1895. | 24 . . | Ditto . | 12th ditto | 1,000 | Ditto . | 0 2 0 | Ditto . | Ditto . | Contains instructions for the benefit of boys. |

SHILLONG;
*The 14th October 1895.*

H. CORKERY,
*Offg. Director of Public Instruction and Registrar of Books, Assam.*

# ASSAM LIBRARY.

*Catalogue of Books registered during the quarter ending the 31st December 1895.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the title-page is not in that language). | Language in which the book is written. | Name of author, translator, or editor of the book, or any part of it. | Subject. | Place of printing and place of publication. | Name or firm of printer, and name or firm of publisher. | Date of issue from the press, or of publication. | Number of sheets, leaves, or pages. | Size. | First second, or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright, or any portion of it. | Date of entry. | Remarks. |
| | | | | | | | *ASSAMESE* | *BOOKS.* | | | | | R a. p. | | | |
| | FICTION. | | | | | | | | | | | | | | | |
| 15 | Miri Jiari (daughter of a Miri). | Assamese . | Rajani Kanta Bardalai, B.A. | Fiction . | Barpeta . | Chandi Charan Chattopadhaya. | 3rd Sep. 1895 | 122 . . | Octavo . | First . | 1,000 | Printed. | 0 8 0 | Rajani Kanta Bardalai, B.A., Barpeta. | 18th November 1895. | Contains a romantic tale of a Miri girl, who fell in love with a rustic lad. |
| | RELIGION. | | | | | | | | | | | | | | | |
| 16 | Dipika Chanda (illuminating verse). | Ditto . | Purnsottam Gajapati. | Religion . | Ditto . . | Ditto . . | 10th Oct. 1895 | 126 . . | Ditto . | Do. . | 500 | Ditto . | 0 8 0 | No copyright registered. | Ditto . | Treats of religious prophecies. |
| 17 | Kankhoa Puthi (eater of ears). | Ditto . | Huhi Ram Bepari. | Ditto . | Ditto . . | Chandi Charan Chattopadhaya and Huhi Ram Bepari. | 15th Oct. 1895 | 17 . . | Ditto . | Do. . | 1,000 | Ditto . | 0 2 0 | Ditto . | Ditto . | Contains a description of ten incarnations of God. (Copyright). |
| 18 | Bargit (big songs) . . | Ditto . | Sri Sankar Dev and Madhab Dev. | Ditto . | Ditto . . | Chandi Charan Chattopadhaya and Bhog Jur Bepari and Lakri Sing Bepari. | 5th Nov. 1895 | 102 . . | Ditto . | Second . | 1,000 | Ditto . | 0 8 0 | Ditto . | Ditto . | Contains religious songs and hymns. |

*Original entry of Proprietorship of Copyright of a Book.*

| Date of entry. | Title of book, with short description. | Name of publisher and place of publication. | Name and place abode of the proprietor of the copyright. | Date of first publication. |
|---|---|---|---|---|
| 5th November 1895 . . . . . | Miri Jiari (a romance in the Assamese language, describing how a Miri girl fell in love with a rustic lad). | Chandi Charan Chattopadhaya, Barpeta . . | Rajani Kanta Bardalai, B.A., Barpeta . . . | 3rd September 1895. |

SHILLONG;
*The 7th January 1896.*

H. CORKERY,
for *Registrar of Books, Assam.*

*Assamese Language.*

| Subject. | Original works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 3 | 1 | ... | ... | 4 | ... | 4 | 4 |

*Abstract of the Subject.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | 2 | ... | ... | 3 | 2 | 1 | 3 |
| Religion | 3 | 1 | ... | ... | 4 | ... | 4 | 4 |
| Miscellaneous | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Language | 6 | 1 | ... | ... | 7 | 7 | ... | 7 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 14 | 4 | ... | ... | 18 | 9 | 9 | 18 |

*Bengali Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 6 | 1 | ... | ... | 7 | 7 | ... | 7 |
| Poetry | 1 | 2 | ... | ... | 3 | 2 | 1 | 3 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Total | 11 | 3 | ... | ... | 14 | 9 | 5 | 14 |

ANALYSIS OF PUBLICATIONS REGISTERED IN ASSAM UNDER ACT XXV OF 1867 DURING THE YEAR 1895.

| Subject. | Books published in English and other European language. | | Books published in the Vernacular language spoken in the Province. | | Books published in Indian classical language. | | Books published in more than one language. | | Remarks. |
|---|---|---|---|---|---|---|---|---|---|
| | 1894. | 1895. | 1894. | 1895. | 1894. | 1895. | 1894. | 1895. | |
| Fiction | ... | ... | ... | 1 | ... | ... | ... | ... | |
| Law | ... | ... | 2 | ... | ... | ... | ... | ... | |
| Science (Mathematical and Mechanical) | ... | ... | 2 | ... | ... | ... | ... | ... | |
| Poetry | ... | ... | 1 | 3 | ... | ... | ... | ... | |
| Religion | ... | ... | 3 | 4 | ... | ... | ... | ... | |
| Language | ... | ... | 2 | 7 | ... | ... | ... | ... | |
| Miscellaneous | 1 | ... | ... | 3 | ... | ... | ... | ... | |
| Total | 1 | ... | 10 | 18 | ... | ... | ... | ... | |
| Original works. First edition | 1 | ... | 8 | 14 | ... | ... | ... | ... | |
| Original works. New " | ... | ... | 2 | 4 | ... | ... | ... | ... | |
| Total | 1 | ... | 10 | 18 | ... | ... | ... | ... | |
| Educational work | ... | ... | 5 | 9 | ... | ... | ... | ... | |
| Non-educational work | 1 | ... | 5 | 9 | . | ... | ... | ... | |
| Total | 1 | ... | 10 | 18 | ... | ... | ... | ... | |

H. CORKERY,

for *Director of Public Instruction and Registrar of Books, Assam.*

## MYSORE.

From the Resident in Mysore, to the Secretary to the Government of India, Home Department,—No.1638, dated Bangalore, 2nd May 1896.

With reference to your letter No. 19-1150—1158, dated the 13th June 1877, I have the honour to forward the review and analysis of books published in the Mysore State during the year 1895, and to say that similar information in respect of the Civil and Military Station of Bangalore will be furnished on receipt from the Inspector of Schools.

*Review and Analysis of Publications in Mysore for 1895.*

1. The number of publications received during the year was 148 against 130 of the previous year and consisted of 68 books and 80 periodicals. The 130 works of the year preceding comprised 97 books and 33 periodicals. The decrease in the number of books during the year under review is due to the operation of Regulation I of 1894 of the Government of Mysore by which all *verbatim* reprints have been excluded from registration. The large increase noticeable in the number of periodicals during the year is mainly attributable to the receipt of the issues of two periodicals for some previous years.

2. The following is a classification of the publications according to language under the three heads "Original works," "Republications" and "Translations":—

| Description of Works. | Books published in English. | Books published in the Vernacular languages spoken in the Province. | Books published in Sanskrit. | Books published in more than one language. | Total. |
|---|---|---|---|---|---|
| Original works . . . . . | ... | 91 | 2 | 16 | 109 |
| Republications . . . . . | 1 | 20 | 10 | 3 | 34 |
| Translations . . . . . | ... | 5 | ... | ... | 5 |
| Total . | 1 | 116 | 12 | 19 | 148 |

3. Of the 148 works registered during the year, 87 may be classed as Educational, and 61 as Non-educational.

4. There were no works published during the year under the following heads:—Politics, Science (Mathematical and Mechanical) and Voyages and Travels.

5. The distribution of works, according to their subject-matter and language, being shewn in the statements appended to this report, it only remains to notice briefly such works as are of any importance under each head.

6. *Art.*—There have been no works under this head for some years past. It is therefore gratifying to notice the two Kannada works under this head published during the year. One gives directions to photographers about preparing solutions, etc., for making copies of photos; and the other gives an account of the manufacture of articles of every day use, such as paper, candles, pins, matches, ink, etc. The latter is the production of a university graduate. It is written with care and may be consulted with advantage by teachers when giving object lessons on common objects of every day life.

7. *Biography.*—There were two biographical works published during the year. Both of them give a detailed account of the life of His Highness Sri-Chāmarājēndra Odeyar, the late Maharaja of Mysore.

8. *Drama.*—Of the 13 works falling under this head, four are republications of well-known Sanskrit dramas such as Mālavi kāgni mitra, Ratnāvali, etc.; the rest, which are all in Kannada, are mostly Yakshagānas founded, in the majority of cases, on incidents of the Ramayana and the Mahabharata.

9. *Fiction.*—Of the two Kannada works under this head, one is an adaptation of Sir Henry Taylor's "A Sicilian Summer" by a university graduate, and the other contains lessons in philosophy given in the form of interesting stories relating to twelve kings. A Sanskrit work, consisting of extracts from the Bhagavata Purana, also falls under this head.

10. *History.*—Four works appeared under this head. Three of these are the second, third and fourth parts of the Kannada prose version of Valmiki Ramayana by Chamaraja of Mysore; the remaining work is a Sanskrit poem of some literary merit by Pandit Gitacharya of the Maharaja's Sanskrit College, Mysore, giving an account of the Royal Family of Mysore beginning with Yadu, the founder.

11. *Language.*—The 28 works falling under this head include ten issues of Kāvyamanjari, eight of Kannada Nudi, a journal intended chiefly for the use of examination-going students, and one of Kāvyāmbudhi of the remaining works. One is a treatise on Kannada prosody, and the rest are either elementary school books or notes on school texts.

12. *Law.*—The only work under this head is a Police Manual in English for the use of the lower subordinates in the Mysore Police Service.

13. *Medicine.*—Two works of some importance appeared under this head. One is a Kannada treatise on English Medicine for the use of native doctors and the Kannada public, and the other is a Kannada Manual of Veterinary Service by a Veterinary Surgeon of the Mysore Service. The latter has the great merit of being written in simple language and of prescribing medicines which are easily procurable.

14. *Miscellaneous.*—Of the 65 works appearing under this head, 55 are periodicals, consisting of 27 issues of Granthamāle, a monthly journal devoted to the publication of works by modern authors, 21 issues of Vidyādāyini, and 7 of Vivēkadīpica; of the rest five contain songs on a variety of subjects: one gives an account of the untimely death of his Highness the late Maharaja of Mysore, another describes the boyish sports of Krishna, another describes Ruti's lamentations for the loss of her husband, another exposes the tricks of vicious women and the fifth describes the fight between Rama and Ravana, and towards the end of the book also gives a funny account of the mischief done by monkeys at Hubballi; one is a first book of Kannada proverbs; two are works on astrolgy, and one, a Sanskrit, treatise on omens of every kind attributed to Bhaskarā Chārya with a Kannada commentary.

15. *Poetry.*—Three works fall under this head. Of these, one is a reprint of the Sanskrit poem Raghuvansa; of the others, which are in Kannada, one describes in song the adventures of Arjuna in the guise of a religious mendicant, and the other is a poem on the marriage of Krishna and Rukmini.

16. *Philosophy.*—Of the three works under this head, one is a republication of Turka-Sangraha, a treatise on Hindu logic with commentaries in Sanskrit; of the rest, one is a Kannada prose version of Vasishtha Ramayana, a work treating of abstruse philosophical question, in the form of a dialogue between Vasishtha and Rama, and the other is a compilation consisting of moral precepts taken from old Kannada poets.

17. *Religion.*—The 21 works falling under this head include six issues of Vira-Saivamata Prakāsika. Of the remaining works, three contain songs in praise of various deities, two cradle songs, one contains songs inculcating morals, four contain verses in praise of various deities, one contains verses in praise of the nine planets, one lays down the ritual to be observed in worshipping Gouri and other deities; of the rest, Ashtādhyāyi is a portion of the Bharadvāja Samhita, treating of the rites and observances to be practised and the duties to be performed by Vaishnavas; Siddhēsvara Purana is an account in Shatpadi verse of Tontada Siddha Linga, a Virasaiva saint, by Mari Tontadarya of the 16th century; and Trimūrtyātmakacharitre is a poem in Kannada written by a goldsmith. The last is said to be a part of Visvakarmapurana; it gives an account of the marriage of the Sun said to be an embodiment of the Hindu Triad of gods, and Samgna, the daughter of Maya, and of the adventures of both.

18. *Science (Natural).*—There is only one work under this head published during the year. It is a Kannada treatise on Botany, giving an account of useful plants under these four heads—habitat, description, cultivation and use. This book must be very useful to teachers in Kannada schools in giving object lessons on plants.

19. Besides the works noticed above, there were published during the year some works by the Department of Public Instruction and some by the Government Oriental Library. Of the former a handbook of Kannada Algebra, for the use of teachers and students in Mysore, deserves mention. The Government Oriental Library published the third volume of the Taittiriya Samhita of the Black Yajurveda with the commentary of Bhatta Chāskaramisra, and the Dakshinamūrti Stotra of Srisankarachārya with three Sanskrit commentaries. This volume of the Taittiriya Samhita contains Prasnas 7—8 of Kanda I and Prasnas 1—2 of Kanda II. Dakshināmūrti Stotra is so called simply because the name Dakshinamurti occurs in the last line of each verse. According to one of the commentators, the object of this work is not to praise Siva, but to expound the nature of the highest self, its relation to the universe, the means by which it may be realised, and the final bliss resulting from this realisation. The three commentaries mentioned above are by Surēsvarāchārya, Svayamprakāsa and Rama tirtha.

20. *Periodicals.*—These have been referred to above under Language, Miscellaneous and Religion. One periodical, Kannada Nudi, was newly started during the year. It is a monthly journal intended chiefly for the use of examination-going students. Besides notes on Kannada Text-books it publishes a paraphrase of Subdamanidarpana and Subdānusāsana, the two standard grammars on the Kannada language. Budhajanamanōranjani and Kāvyām Budhi, the two periodicals devoted to the publication of Kannada and Sanskrit works by Jaina authors are, it is to be regretted, not likely to survive long. The Editors of the Kāvyamanjari and the Granthamāle continue their work of usefulness by publishing rare Kannada works and translations and adaptations of English and Sanskrit works. The Kāvyamanjari published the following works during the year :—

1. *Mallināthapurana.*—A poem giving an account of Malinatha, one of the 24 Tirtankaras by Naga Chandra, who belongs to the beginning of the 12th century.
2. *Gadāyuddha.*—A poem giving an account of the club-fight between Bhima and Duryōdhana by Ranna who belongs to the close of the 10th century.
3. *Chikadēvarāja Vamsāvali.*—A prose work in old Kannada giving an account of the Mysore Kings by Tirumalarya, a minister of the Mysore King Chikadeva Raya who ruled from 1672 to 1704.
4. *Adbhuta Ramayana.*—Another prose work in old Kannada.

The following works are in course of publication :—

1. *Jayanripakavam.*—A shatpadi work by Mangarasa who belongs to the beginning of the 16th century.
2. *Chikadēva Raya vigaya.*—A poem giving an account of the conquest of Chikadēva Raya by Tirumalarya.
3. *Subdasmriti.*—The earliest work extant on Kannada Grammar by Nāgavarma who lived in the 12th century.

The Granthamāle was started in 1893 with the object of enabling pundits and university graduates to publish translations of Sanskrit and English works. The following works which have been published in the journal since it was started bear testimony to the laudable desire on the part of educated men to enlighten their uneducated brethern by placing within their reach translations and adaptations of English and Sanskrit works :—

A metrical translation of Goldsmith's Hermit by Mr. S. G. Narasimhachar, a prose version of Jivandhara Charitam by Pandit Kundalagiriachar, a translation of Nagananda Natakam by Pandit Anantanarayana Sastri, a prose rendering of the Tempest by Mr. B. Subba Raw, B.A., a poem on the duties of children by Pandit Sitaram Sastri, an adaptation of Meadows Taylor's Tippu Sultan by Mr. Basavaradhya, B.A., B.L., a translation of a Mahratta drama by Mr. M. S. Narayana Raw, an adaptation of Sir Henry Taylor's Sicilian Summer by Mr. M. L. Srikantesa Ganda, B.A., B.L., a translation of the History of Egypt by Mr. Ranoji Rao, B.A., and the life of Ahalyabhai by Mr. H. Timmakrishna Rao B.A., B.L.

The following works are in course of publication in the same periodical :—

A translation of Day's History of Sandford and Merton by Mr. M. S. Puttanna, B.A., a translation of Vvēnisamhara Nataka by Pandit Jayaraya Charya, a metrical translation of Tamil moral works by Mr. R. Narasimhachar, M.A., a translation of the Bengali work Aryakirti by Mr. Vasudeviah, a poem on the life of Sita by Pandit Subba Sastri and the life of Padmini, Rani of Chitore, by Mr. Timmakrishna Rao, B.A., B.L.

The Virasaivamataprakasika is publishing in parts two Sanskrit works, *viz.*, Basavēswara Purana, an account of Basava, the founder of the Virasaiva sect, said to be by Vyāsa, and Dasagranti, a work treating of questions of Virasaiva philosophy by Visvanāthāchārya, with a Kannada commentary.

21. Although the year under report does not show any works of great literary merit, still it is a matter for congratulation that educated men have begun to take an interest in the enrichment of Kannada literature. The translations and adaptations of works in English, Sanskrit and other languages contributed to the Granthamāle, the publications under the heads Art and Biography which used to be a blank in previous years, and the works appearing under Medicine and Natural Science bear witness to this fact. Messrs. Rudrappa and Sons published during the year three more parts of the Kannada prose version of Vālmiki Ramayana.

22. The following are works of some importance published during the years :—

1. Chamarajas Kannada Translations of the Ayodhyakanda, Aranyakanda and Kishkindhakanda of Valmiki Ramayana.

2. Sri Krishnarajodaya, a Sanskrit poem giving an account of the Royal Family of Mysore, by Pundit Gitacharya.

3. A Kannada Manual of Veterinary Science by Mr. N. Narasimha Iyengar, G.B.V.C

4. Siddhesvarapurana, a Kannada poem by Mavi Tontadurya of the 16th century.

5. Vanaspati Sastra, a treatise on botany, by Mr. L. Subba Raw.

6. Kaigarike, an account of the manufacture of articles of every day use, by Mr. P. Raghavendra Rao, B.A., B.L.

7. A Handbook of Kannada Algebra by Mr. B. M. Venkatesaiya, B.A.

8. The Tarttiriya Sumhita, Volume III, with the commentary of Bhatta Bhaskara.

9. Dakshinamurti Stotra, a hymn by Sankaracharya, with commentaries by Suresvaracharya, Svayamprakasa and Ramatirtha.

MYSORE;
*The 14th April 1896.*

R. NARASIMHACHAR,
*Kannada Translator,*
*Education Department, Mysore.*

ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1895.

*I.—English Language.*

| SUBJECT. | ORIGINAL WORKS. | | Re-publications. | Translations. | TOTAL. | Educational. | Non-Educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Law | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*II.—Kannada Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | 4 | ... | 5 | ... | 9 | ... | 9 | 9 |
| Fiction | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| History | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Language | 20 | ... | 5 | ... | 25 | 25 | ... | 25 |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 50 | ... | 6 | ... | 56 | 49 | 7 | 56 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Religion | 4 | ... | 4 | ... | 8 | 1 | 7 | 8 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| TOTAL | 89 | ... | 20 | 5 | 114 | 77 | 37 | 114 |

*II.—Telugu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*III.—Sanskrit Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | ... | ... | 4 | ... | 4 | ... | 4 | 4 |
| Fiction | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science) | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Religion | ... | ... | 3 | ... | 3 | ... | 3 | 3 |
| TOTAL | 2 | ... | 10 | ... | 12 | 1 | 11 | 12 |

*IV.—English and Kannada Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*VI.—Sanskrit and Kannada Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 8 | ... | ... | ... | 8 | 7 | 1 | 8 |
| Religion | 6 | ... | 1 | ... | 7 | ... | 7 | 7 |
| TOTAL | 15 | ... | 1 | ... | 16 | 8 | 8 | 16 |

*VII.—Telugu, Kannada and Hindustani Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*VIII.—Kannada, Sanskrit and Hindustani Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*List of Works on Scientific and Practical Indian Botany, and of all other Works of Scientific, Historical or Antiquarian Interest, published in the Province of Mysore during the year 1895.*

| No. | Name of Work. | Nature of Work. | Name of the Government in whose Territories the Work has been published. | Number of copies in store. | Selling price per copy. | Remarks. |
|---|---|---|---|---|---|---|
| | | | *Nil* | | | |

MYSORE;
*The 14th April 1896.*

## CATALOGUE

*Registered under the Government of Mysore in accordance with the provisions*

| Title in full. | Language in which the book is written. | Name of Author, Translator, or Editor of the book or any part thereof. | Subject. | Place of printing and place of publication. | Name or firm of the printer and the name or firm of the publisher. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| BOOKS. | | | | | *i.—In the English or* |
| | | | | | *ii.—In the Vernaculars* |
| Chamarajendra Satakam . . | Kannada . | Irangere Puttanna | Biography . | Mysore . | Sankaravilasa Press, Printer; Teshekhana M. Siddaraja Urs, Publisher. |
| Ramas vamedhayagavu . . | Do. . | S. Venkataramana Prabhu. | Drama . | Bangalore | V. Krishnaiya, Bangalore Book Depôt Press. |
| Sitasvayamvara . . . | Do. . | ..... | Do. . | Do. . | Ditto ditto. |
| Srikrishnabodhamrita . . | Do. . | S. Venkatesa Sastri. | Fiction . | Do. . | Ditto ditto. |
| Notes on the Kannada Text for the Mysore Lower Secondary Examination of 1895. | Do. . | H. Venkatarama Sastri. | Language . | Do. . | Hariram Misser, Town Press, Printer; H. Venkatarama Sastri, Publisher. |
| English Vaidyaprakasike . . | Do. . | J. Basappa Chetti | Medicine . | Bangalore and Chitaldrug | Ditto Printer; J. Basappa Chetti, Publisher. |
| Sriman Maharajara Akalika Maranada Charitre. | Do. . | V. P. Gurusiddappa. | Miscellaneous | Bangalore. | Kamanna, Vagisvari Press, Printer; V. P. Gurusiddappa, Publisher. |
| Jnanayogatarangini, Parts II and III. | Do. | Bhagavata Krishnasami. | Philosophy Mental, | Do. . | Kamanna, Vagisvari Press, Printer; S. Chendrasekharaiya, Publisher. |
| Siddhesvara Puranavu . . | Do. . | Maritontada Aradhya. | Religion . | Mysore . | P. V. Rudrappa, Sankaravilasa Press. |
| | | | | | *iii.—In the Indian* |
| Sarasakalanandabana . . | Sanskrit . | Sriramachendra. | Drama . | Mysore . | S. Vitta Rao, Lakshminarasimha Press. |
| Malavikagnimitram . . . | Do. . | Kalidasa . . | Do. . | Bangalore | V. Krishnaiya, Bangalore Book Depôt Press. |
| Devatashtotraratnamala . . | Do. . | ..... | Religion . | Do. . | Ditto ditto. |

## OF BOOKS.

*of Act XXV of 1867 during the quarter ending 31st March 1895.*

| Date of issue from the Press or of the publication. | Number of sheets, leaves or pages. | Size. | 1st, 2nd or other number of edition. | No. of copies of which edition consists. | Whether printed or lithographed. | Price. | Name and residence of proprietor of copy-right or any portion thereof. | Date on which copy-right was secured. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|
| 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | |
| *other European Languages.*—Nil. | | | | | | | | | |
| *spoken in the Province.* | | | | | | | | | |
| 25th February 1895. | 32 | Demy 12mo. | 1st Edition. | 1,000 | Printed. | R a. p. 0 2 0 | Toshekhana M. Siddaraja Urs, Laskar Mohalla, Mysore. | Secured on the 20th March 1895. | A short poem in memory of H. H. the late Maharaja of Mysore. |
| 22nd January 1895. | 69 | Do. | Do. | 1,000 | Do. | 0 6 0 | ... | ... | The story of Rama performing the Horse-sacrifice, in the form of an Yakshagana. |
| 25th January 1895. | 56 | Do. | Do. | 1,000 | Do. | 0 3 0 | ... | ... | The story of Sita choosing Rama for her husband, in the form of an Yakshagana. |
| 19th January 1895. | 285 | Demy 8vo. | Do. | 1,000 | Do. | 1 0 0 | Vajapeya Krishnaiya, Bangalore. | Secured on the 20th March 1895. | Lessons in philosophy given in the form of interesting stories relating to 12 kings. |
| 8th February 1895. | 84 | Do. | Do. | 400 | Do. | 0 6 0 | ... | ... | ..... |
| 24th January 1895. | 120 | Do. | Do. | 1,000 | Do. | 1 8 0 | J. Basappa Chetti, Chitaldrug. | Secured on the 20th March 1895. | A Kannada treatise on English Medicine for the use of Native Doctors. |
| 29th January 1895. | 16 | Demy 16mo. | Do. | 1,000 | Do. | 0 0 6 | V. P. Gurusiddappa, Arlepete, Bangalore. | Do. | An account of the untimely death of H. H. the late Maharaja of Mysore in song. |
| 26th November 1894. | 1,340 | Demy 8vo. | Do. | 1,000 | Do. | 3 14 0 | S. Chendrasekharaiya, Taluk Cutcherry Road, Bangalore. | Secured on the 20th March 1895. | Parts II and III of a Kannada prose version of Vasistha-ramayana, a work treating of philosophical questions in the form of a dialogue between Vasistha and Rama. |
| 1st February 1895. | 318 | Do. | Do. | 1,000 | Do. | 2 0 0 | P. V. Rudrappa, Fort Mysore. | Do. | An account in Shatpadi verse of Tontada Siddalinga, a Virasaiva Saint, by Mari Tontadarya, a Lingayet poet of the 16th century. |
| *Classical Languages.* | | | | | | | | | |
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| Śiriyálana Charitreyu . . | Do. . | Mahantavadani . | Do. . | Do. . | Do. Printer; Gopalaiya, Publisher. |
| Śri Chámarájókti Vilása, Kannaḍa Rámáyana, Kishkindhákhánda. | Do. . | Chamaraja Wodayar. | History . | Do. . | M. Rudrapa & Son, Sri Chamundeswari Press. |
| Jalasilpi, Halliśakunavu . . | Do. . | ..... | Miscellaneous. | Do. . | V.B. Subbaiya & Sons, Printers; V. Krishnaiya, Publisher. |
| Kannaḍagádegaḷa Modalanepustaka. | Do. . | Padmaraja Pandit. | Do. . | Do. . | Padmaraja Pandit, Bharati Bhavana Press. |
| Nítisára . . . . . | Do. . | Gnanesvara Pandit. | Philosophy, moral. | Do. . | Ditto ditto |
| Śrimadrukmiṇi Pariṇaya . . | Do. . | M. Srinivasa Iyengar. | Poetry . | Do. . | Kamanna, Vagisvari Press, Printer; S. Chandrasekharaiya, Publisher. |
| Haribhajane Kírtanegaḷu . . | Do. . | ..... | Religion . | Do. . | Padmaraja Pandit, Bharati Bhavana Press. |

*of Act XXV of 1867 during the quarter ending 31st December 1896.*

| Date of issue from the press or of the publication. | Number of sheets, leaves or pages. | Size. | 1st, 2nd or other number of edition. | Number of copies of which edition consists. | Whether printed or litho-graphed. | Price. | Name and residence of proprietor of copyright or any portion thereof. | Date on which copy-right was secured. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|
| 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | |
| *other Euroepan Language.* | | | | | | | | | |
| | | | | | | R. a. p. | | | |
| 20th Oct. 1895. | 172 | Rl. 16mo. | 1st Edition. | 500 | Printed | 0 12 0 | ... | ... | A Manual for the use of the Mysore Police. |
| *spoken in the Province.* | | | | | | | | | |
| 12th Nov. 1895. | 52 | Demy 8vo. | 1st Edition. | 1,000 | Printed | 0 4 0 | C. M. Venkataramaiya, Bangalore. | 17th Dec. 1895. | The story of the marriage of Arjuna and Subhadra in the form of a drama. |
| 1st Sept. 1895. | 160 | Do. | Do. | 1,000 | Do. | 0 4 0 | ... | ... | The story of King Nala in the form of a Yakshagana. |
| Ditto | 39 | Do. | Do. | 1,000 | Do. | 0 3 0 | ... | ... | The recovery by Arjuna of king Virata's cows which were carried off by the Kauravas, in the form of a Yakshagana. |
| 25th Oct. 1895. | 37 | Do. | Do. | 1,000 | Do. | 0 2 0 | V. R. Subbaiya & Sons, Bangalore. | 17th Dec. 1895. | The contest of Arjuna with Sudhanva and Suratha, taken from the Jaimini Bharata, in the form of a Yakshagana. |
| Ditto | 34 | Do. | Do. | 1,000 | Do. | 0 2 0 | Ditto | Do | The adventures of Princes Chitra and Vichitra in the form of a Yakshagana. |
| 3rd Sept. 1895. | 37 | Do. | Do. | 1,000 | Do. | 0 4 0 | ... | ... | The story of Bhima setting fire to the house made of shellac and killing the demon Bakasura, in the form a Yakshagana. |
| 15th Nov. 1895. | 31 | Do. | Do. | 1,000 | Do. | 0 5 0 | V. Gopalaiya, Bangalore. | 17th Dec. 1895. | The story of Siriala, a Saiva devotee of Conjeeveram, in the form of a Yakshagana. |
| 23rd Oct. 1895. | 106 | Demy 4to. | Do. | 1,000 | Do. | 1 0 0 | M. Rudrappa & Son, Lal Bagh Road, Bangalore. | Do. | The 4th part of the Kannada prose version of Valmiki Ramayana by Chamaraja of Mysore. |
| 20th Oct. 1895. | 32 | Demy 8vo. | Do. | 1,000 | Do. | 0 2 0 | ... | ... | A book on omens occasioned by lizards. |
| 23rd Sept. 1895. | 22 | Do. | Do. | 500 | Do. | 0 1 0 | B. Padmaraja Pandit, Sultanpetta, Bangalore. | 17th Dec. 1895. | A book of Kannada proverbs. |
| Ditto | 120 | Do. | Do. | 1,000 | Do. | 0 6 0 | Ditto | Do. | A compilation consisting of verses on morality, taken from the works of old Kannada poets. |
| 19th Aug. 1895. | 72 | Do. | Do. | 1,000 | Do. | 0 4 0 | S. Chandrasekharaiya, Taluk Cutcherry Road, Bangalore. | Do. | The story of the marriage of Krishna and Rukmini. |
| 10th Oct. 1895. | 32 | Do. | Do. | 1,000 | Do. | 0 4 0 | Ranoji and Hemaji, Bangalore. | Do. | Songs in praise of Vishnu. |

*Catalogue of Books*

| Title in full. | Language in which the book is written. | Number of author, translator, or editor of the book or any part thereof. | Subject. | Place of printing and place of publication | Name or firm of the printer and the name or firm of the publisher. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Ankanathesa Bhaktivijayam . | Kannada . | V. Puttanna . | Religion . | Mysore . | V. Rudrappa, Sankara Vilasa Press, Printer; M. Siddaraje Urs, Publisher. |
| Purandaradasara Kirtanegalu . | Do. . | Purandara Dassa | Do. . | Bangalore | V. B. Subbaiya & Sons, Mysore Book Depôt Press. |
| Trimurtyatmaka Charitre . . | Do. . | Nanjundachar . | Do. . | Do. . | Do. Printer; Virabhadrachar, Publisher. |
| Jogulapadagalu . . . | Do. . | ... | Do. . | Do. . | Do. Printer; Subbannaiya, Publisher. |
| Ramadevara Jogulapada . . | Do. . | ... | Do. . | Do. . | Ditto ditto |
| Sangitasukti Manjari . . | Do. . | M. Sitarama Sastri. | Do. . | Mysore . | Graduates' Trading Association Press, Printer; M. Sitarama Sastri, Publisher. |
| Dhananjayasarathi Satakamu . | Telugu . | A. Krisnamacharlu. | Do. . | Bangalore | V. Krishnaiya, Bangalore Book Depôt Press, Printer; A. Krishnamacharlu, Publisher. |
| Ratnavali Natakam . . . | Sanskrit . | ... | Drama . | Bangalore | V. Krishnaiya, Bangalore Book Depôt Press. |
| Malavikagni Mitram . . . | Do. . | Kalidasa . . | Do. . | Do. . | Ditto ditto |
| Srimadbhagavata Divyadugdhambudhi. | Do. . | Vyasa . . | Fiction . | Do. . | Kamanna Vagisvari Press, Printer; T. Venkatachar, Publisher. |
| Sri Krishnarajodaya . . . | Do. . | Gitachariar . | History . | Mysore . | D. Chakravarti, Ivengar Vidyatarangini Press, Printer; C. Gitachariar, Publisher. |
| Tarkasangraham . . . | Do. . | ... | Philosophy, mental. | Bangalore. | V. Krishnaiya, Bangalore Book Depôt Press. |
| Raghuvamsam . . . . | Do. . | Kalidasa . . | Poetry . | Do . | Ditto ditto |
| Navagraha Stotram . . . | Do. . | ... | Religion . | Do. . | Ditto ditto |

—continued.

| Date of issue from the press or of the publication. | Number of sheets, leaves, or pages. | Size. | First, Second, or other, number of edition. | Number of copies of which edition consists. | Whether printed or lithographed. | Price. | Name and residence of proprietor of copy-right or any portion thereof. | Date on which copy-right was secured. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|
| 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | |
| | | | | | | R a. p. | | | |
| 18th May 1895. | 20 | Demy 8vo. | First Edition. | 1,000 | Printed. | 0 1 6 | M. Siddaraje Urs, Doddapete, Mysore. | 17th December 1895. | 100 verses in praise of Ankanátha of Tagadore. |
| 30th August 1895. | 91 | Do. | Do. | 1,000 | Do. | 0 6 0 | ... | ... | Songs of Purandara and other Vaishnava devotees in praise of Vishnu. |
| 2nd November 1895. | 32 | Do. | Do. | 500 | Do. | 0 6 0 | ... | ... | An account of the marriage of the Sun and Samgna, the daughter of Maya. |
| 12th September 1895. | 8 | Demy 16mo. | Do. | 1,000 | Do. | 0 0 6 | ... | ... | Lullabies. |
| Ditto | 13 | Do. | Do. | 1,000 | Do. | 0 0 6 | ... | ... | Lullabies supposed to be sung to set the divine child Rama to sleep. |
| 7th October 1895. | 20 | Crown 16mo. | Do. | 1,000 | Do. | 0 2 0 | M. Sitarama Sastri, Channapatna. | 17th December 1895. | Songs teaching morality and religion. |
| 10th November 1895. | 31 | Demy 16mo. | Do. | 1,000 | Do. | 0 1 0 | A. Krishnamacharlu, Bangalore. | Do. | 100 verses in praise of Párthasarathi of Triplicane. |
| *Classical Languages.* | | | | | | | | | |
| 16th October 1895. | 109 | Demy 8vo. | Do. | 1,000 | Printed. | 0 12 0 | ... | ... | A reprint of the well-known drama by Śríharsha in Telugu characters. |
| 15th October 1895. | 80 | Do. | Do. | 1,000 | Do. | 0 6 0 | ... | ... | A reprint of Kalidása's well-known drama in Telugu characters. |
| 13th November 1895. | 238 | Do. | Do. | 1,000 | Do. | 1 8 0 | ... | ... | A book containing extracts from the Bhágavata Purana, printed in Telugu characters. |
| 30th July 1895. | 188 | Do. | Do. | 1,000 | Do. | 1 0 0 | C. Gitachariar, Kuthuvadipura Agraharam, Mysore. | 17th December 1895. | A Sanskrit poem giving an account of the Royal family of Mysore beginning with Yadu, the founder, printed in Telugu characters. |
| 19th October 1895. | 216 | Do. | Do. | 1,000 | Do. | 0 8 0 | ... | ... | A treatise on Hindu Logic with commentaries in Sanskrit, printed in Telugu characters. |
| 30th October 1895. | 229 | Do. | Do. | 1,000 | Do. | 0 6 0 | ... | ... | The first ten cantos Kálidása's celebrated poem with the commentary of Mallinatha, printed in Telugu characters. |
| 12th October 1895. | 104 | Demy 16mo. | Do. | 1,000 | Do. | 0 4 0 | ... | ... | Praises of the nine planets, printed in Kannada characters. |

*Catalogue of Books*

| Title in full. | Language in which the book is written. | Name of author, translator, or Editor of the book or any part thereof. | Subject. | Place of printing and place of publication. | Name or firm of the printer, and the name or firm of the publisher. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 10 |

*iv.—in more than*

| | | | | | |
|---|---|---|---|---|---|
| | | *Annotator.* | | | |
| Sarvasakuna Prakásike . . | Sanskrit and Kannada. | G. Harirama Sastri. | Miscellaneous | Bangalore. | V. Krishnaiya, Bangalore Book Depôt Press. |
| PERIODICALS. | | *Editors.* | | | |
| Kárnataka Kavyamanjari, No. 42 | Kannada . | Mr. A. Ramanujaiengar, and S. G. Narasimhachár. | Language . | Mysore . | Graduates' Trading Association Press, Printer; Kavymanjari office, Publisher. |
| Ditto ditto No. 43 | Do. . | Do. . | Do. . | Do. . | Ditto ditto . |
| Kannadanudi, Vol. I, No. 6 . | Do. . | Venkatasubbacharya. | Do. . | Do. . | Shankaravilasa Press, Printer; N. R. Venkatasubbacharya, Publisher. |
| Ditto Vol. I, No. 7 . | Do. . | Do. . | Do. . | Do. . | Ditto ditto . |
| Ditto Vol. I, No. 8 . | Do. . | Do. . | Do. . | Do. . | Ditto ditto . |
| Vidyadáyini, Vol. II, Nos. 1 to 12, Vol III, Nos. 1 to 7 | Do. . | M. Shama Rao, M.A. | Miscellaneous | Do. . | Graduates' Trading Association Press, Printer; M. Shama Rao, M.A., Publisher. |
| Ditto Vol. III, No. 8 . | Do. . | Do. . | Do. . | Do. . | Ditto ditto . |
| Ditto Vol. III, No. 9 . | Do. . | Do. . | Do. . | Do. . | Ditto ditto . |
| Grantamala, Vol. I, 1 to 12, Vol. II, 1 to 12, and Vol. III, No. 1. | Do. . | Do. . | Do. . | Do. . | Ditto ditto . |
| Grantamala, Vol. III, No. 2 . | Do. . | Do. . | Do. . | Do. . | Ditto ditto. . |
| Ditto Vol. III No. 3 . | Do. . | Do. . | Do. . | Do. . | Ditto ditto. . |
| Vivékadípika, No. 12 . . | Do. . | K. T. Srinivasadesikacharlu. | Do. . | Do. . | Jayalakshmivilasa Press, Printer; K. T. Srinivasa Desikachari, Publisher. |
| Ditto. No. 13 . . | Do. . | Do. . | Do. . | Do. . | Ditto ditto . |

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*Bangalore, 12th January 1896.*

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|---|---|---|---|---|---|---|---|---|---|
| 7 | 8 | | 10 | 11 | 12 | 13 | 14 | 15 | |
| *one Language.* | | | | | | | | | |
| | | | | | | *R a. p.* | | | |
| 10th October 1895. | 221 | Demy 8vo. | First Edition. | 1,000 | Printed | 0 12 0 | V. Krishnaiya, Bangalore. | 17th December 1895. | A Sanskrit work on omens of every kind with a Kannada commentary. |
| 25th September 1895. | 48 | Do. | Do. | 750 | Do. | 3 2 0 Per annum. | | | |
| 3rd December 1895. | 48 | Do. | Do. | 750 | Do. | Do. | | | |
| 4th October 1895. | 24 | Do. | Do. | 500 | Do. | 0 1 0 | | | |
| 12th October 1895. | 24 | Do. | Do. | 500 | Do. | 0 1 0 | | | |
| 15th November 1895. | 24 | Do. | Do. | 500 | Do. | 0 1 0 | | | |
| ... | 24 | Do. | Do. | 1,000 | Do. | 0 4 0 | | | A Journa Educatio |
| 31st August 1895. | 24 | Do. | Do. | 1,000 | Do, | 0 4 0 | | | |
| 25th September 1895. | 24 | Do. | Do. | 1,000 | Do. | 0 4 0 | | | |
| ... | 32 | Do. | Do. | 1,000 | Do. | 0 6 0 | | | A periodical devoted to the publication of Kannada works by modern writers. |
| 31st August 1895. | 32 | Do. | Do. | 1,000 | Do. | 0 6 0 | | | |
| 20th September 1895. | 32 | Do. | Do. | 1,000 | Do. | 0 6 0 | | | |
| 7th November 1895. | 16 | Do. | Do. | 200 | Do. | 0 1 3 | | | |
| 21st November 1895. | 16 | Do. | Do. | 200 | Do. | 0 1 3 | | | |

*Revised and annotated.*

R. NARASIMHACHAR, *Kannada Translator, Edn. Dept.*

T. T. LEONARD,
*Curator, Govt. Library.*

## MYSORE.

From the Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 1720, dated Bangalore, the 8th May 1896.

With reference to your letter No. 642, dated the 15th ultimo, I have the honour to state that the review and analysis of books published in the Mysore State during the year 1895 were forwarded with this office letter No. 1638 of the 2nd instant.

2. The review and analysis of the publications in the Civil and Military Station of Bangalore for the said period are herewith sent.

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*Review and Analysis of Books published in the Civil and Military Station of Bangalore during the year 1895.*

The total number of books published was eight, of which three were in English, two in the vernacular spoken in the province (Canarese), two in Tamil, and one in English and Tamil.

Divided according to subjects, there were one pertaining to Law, one to Natural Science, one to Fiction, and five to Miscellaneous; of these, two were educational and six non-educational.

E. MARSDEN,
*Inspector of Schools, Central Circle.*

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ANALYSIS OF PUBLICATIONS REGISTERED IN CIVIL AND MILITARY STATION OF BANGALORE DURING THE YEAR 1895.

*English Language.*

| Subject. | Original Works: First editions. | Original Works: New editions. | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Kanarese Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*Tamil Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*English and Tamil Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

E. MARSDEN,
*Inspector of Schools, Central Circle.*

*Dated Bangalore,* 1895.

## COORG.

From Captain K. D. ERSKINE, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—Camp No. 33, dated Camp Sanevarsante, the 14th January 1896.

I am directed to report that the return of publications registered in Coorg for the year 1895 is blank.

## HYDERABAD.

From A. WILLIAMS, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 34, dated Hyderabad Residency, the 24th January 1896.

I am directed to report, for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts under Act XXV of 1867, during the year 1895, was 17 as against 20 in 1894.

2. The statement enclosed contains an analysis of these works as prescribed in the Home Department Resolution No. 1—464, dated the 12th September 1882.

*Marathi Language.*

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Miscellaneous . . . . . | 16 | 1 | ... | ... | 17 | 8 | 9 | 17 |

*Miscellaneous.*—Under this head the following books have been received:—

1. Epitome of the Berar Census Report for 1891. This is a summary of the Berar Census Report for the year 1891.
2. Purane Koni Lihili (who wrote the Purans). This is a small book which shows that the Purans are not religious books and were not written by Vyas, but subsequently by some other men.
3. Bal Niti, Part I. This is a small book and contains moral tales.
4. The Berar School Paper, of which eight numbers have been received, is an educational monthly magazine and contains original articles on the method of teaching and other educational subjects, Departmental notices, appointments, etc.
5. Dnyan Sangraha, of which six numbers have been received, is a monthly magazine and contains essays, etc., on literary, social and moral subjects.

S. V. PATWARDHAN,
*Director of Public Instruction,*
*Hyderabad Assigned Districts.*

AKOLA;
*The 6th January 1896.*

G. I. C. P. O.—No. 42 H. D.—29-10-96.—500.—Jos. C.

SELECTIONS

FROM THE

# RECORDS OF THE GOVERNMENT OF INDIA,

## HOME DEPARTMENT.

No. CCCLII.

HOME DEPARTMENT SERIAL No. 21.

# REPORT

ON

# PUBLICATIONS ISSUED AND REGISTERED

IN THE

# SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

## 1896.

77.K-6

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1898.

CALCUTTA :
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

# CONTENTS.


| | PAGE. |
|---|---|
| 1. Letter from the Government of Madras, No. 134, dated 5th March 1897, and one enclosure | 1 |
| 2. Letter from the Government of Bombay, No. 4673, dated 30th August 1897, and enclosure | 15 |
| 3. Letter from the Government of Bengal, No. 1267, dated 31st March 1897, and four enclosures | 31 |
| 4. Letter from the Government of the North-Western Provinces and Oudh, No. 555, dated 14th April 1897, and enclosure | 68 |
| 5. Letter from the Government of the Punjab, No. 312, dated 15th March 1897, and enclosure | 84 |
| 6. Letter from the Chief Commissioner Central Provinces, No. 1290, dated 17th February 1897, and enclosure | 96 |
| 7. Letter from the Chief Commissioner of Burma, No. 275-3-B.-3, dated 10th February 1897, and enclosure | 98 |
| 8. Letter from the Chief Commissioner of Assam, No. $\frac{7 \text{ Regn.}}{382\text{-J.}}$, dated 3rd February 1897, and nine enclosures | 104 |
| 9. Letter from the Resident in Mysore, No. 542-P.-5, dated 8th February 1897, and enclosures | 111 |
| 10. Letter from the Resident in Mysore, No. 1920, dated 26th April 1897, and enclosures | *ib.* |
| 11. Letter from the Chief Commissioner of Coorg, No. 43, dated 11th January 1897 | 118 |
| 12. Letter from the Resident at Hyderabad, No. 22, dated 23rd January 1897, and enclosures | *ib.* |

PAPERS

REGARDING THE

# PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

# 1896.

## MADRAS.

*Extract from the Proceedings of the Government of Madras, in the Educational Department, Nos. 133—134 (Educational), dated the 5th March 1897.*

READ—the following papers:—

From M. R. Ry. Rao Bahadur V. KRISHNAMA CHARIAR, Registrar of Books, Madras, to the Director of Public Instruction, dated 15th February 1897, No. 32.

In submitting the following brief review and analysis of the published literature of 1896, registered under Act XXV of 1867, I have the honour to report a steady though slow improvement in the literary activity and book trade of the Presidency generally.

2. The number of new books and new editions, the former of course largely predominating, shows no striking increase when compared with the figure recorded in my last annual report; but, as I then anticipated, the total quantity of periodical literature presented for registration during 1896 contrasts favourably with the outturn of 1895 as shown below:—

| | 1896. | 1895. |
|---|---|---|
| Books and pamphlets . . . . . | 753 | 751 |
| Periodicals . . . . . | 216 | 174 |
| TOTAL . | 969 | 925 |

The magazine is becoming an important item in the current literature of the present day. The older established magazines, educational and literary, continue to be great favourites, while among the newly-issued monthly periodicals the "Madras Review" in English is noteworthy as marking the local extension of the field of Indian journalism under Native agency with the help of European contributors, and shows, by its literary criticism and sober and serious discussion, the vigour of youth. The minor magazines deserve no mention, as they are more or less of an ephemeral character, being started as quickly as they are given up, each finding but equivocal support for a limited time. They may be taken for what they are worth during their uncertain existence.

3. The following is a re-classification of the registered publications according to languages, under three other general heads, distinguishing original work from that which cannot be looked upon as such:—

| DESCRIPTION OF WORKS. | Books published in English and other European languages. | Books published in the vernacular languages spoken in the province. | Books published in Indian classical languages. | Books published in more than one language. | TOTAL. |
|---|---|---|---|---|---|
| 1. Original works . . | 204 | 451 | 34 | 120 | 809 |
| 2. Republications . . | 12 | 62 | 12 | 5 | 91 |
| 3. Translations . . | 5 | 60 | 1 | 3 | 69 |
| TOTAL . | 221 | 573 | 47 | 128 | 969 |

These figures, it will be observed, bring the South Indian vernaculars prominently to the front again as being most helpful in conveying information and instruction to the people at large. Though books in English and Indian classics are published in smaller numbers, yet several important works and compilations teeming with sound learning and interesting or authentic information, and therefore become literature, generally reach us from this source.

So long as the Copyright Act extends no protection nor patronage to those who are able to search for forgotten literature and print oriental texts still unpublished, classical works are not likely to predominate. The existing law being insufficient to interfere with the pirate's trade in what a competent scholar tries to rescue from oblivion after a considerable expenditure of time, labour, and money in procuring, comparing, and collating several manuscript copies to bring out a correctly printed edition, the translation form is the only one in which the contents of such rare literature can be saved and materially expanded so as to secure the benefit of copyright as in the case of original work. It is therefore satisfactory to note the increase under the head of translations in the above table; and the outlook for this class of works may thus be considered a hopeful one, if only the translators can do justice to the wealth of material at their disposal.

4. Appended to this report will be found a set of statements showing in detail the further classification of the publications according to their subject-matter in the several languages and dialects of this Presidency and their bi-lingual and tri-lingual combinations. It is therefore sufficient to notice in the following paragraphs the leading works in each subject as an index of what are important and interesting or popular for the moment:—

*Art.*—Viewed numerically, there is no change to record in the publications under this head during the year of report. There are three treatises—one in Sanskrit-Telugu on Hindu music, another in Tamil on the musical art as applied to dancing, and the third in Telugu-English on the theory of Hindu music, and all the three add to one's knowledge of the subject and do not lack the qualities necessary for their success. Lord Napier's instructive lecture brightly written with a certain freshness of observation and now reproduced with an analysis is bound to bring to a close the indifference of the educated classes to a style of architecture best suited to this tropical country as well as the tyranny of the chunam that prevails in the old-fashioned buildings in Madras, while the archæological collection by Mr. A. Rea of the illustrations of temples in the Bellary District is valuable as furnishing examples of Chalukyan architecture intermixed with many Jaina features. There is a Tamil book in this group on drill and gymnastics—a manual dealing with out-door pursuits fit for use in schools.

*Biography.*—This class of literature fluctuates much as a rule, and the number of works registered during the period under consideration is about double that of the previous year. The most noteworthy is Mr. Parameswaran Pillai's "Representative Men of Southern India," with their portraits, which by additions to the list of exemplary characters are bright with instruction, especially to the rising race of Hindu youths, while the demand for this work from the general reader shows the degree of interest taken in the lives of Native statesmen and other workers of established reputation in this part of India. The short account of Columbus and his grand discovery, and of the difficulties overcome by him during his voyages and visits to America, teaches many a lesson of devotion to duty, perseverance, loyalty and faith. A collection of short biographies of Sir Herbert Edwardes, the peace-maker among wild Afghans, and of some six Governors General of India, from Lord Amherst to the Marquis of Dalhousie, furnish authentic facts interesting to the general reader, who cannot easily get access to the original sources of information on such a subject. These summaries are the publications of the Christian Literature Society and are abundantly illustrated. The life of the late Maharaja of Vizianagram appears in Telugu with a poem in honour of the late Rani of Vizianagram. An interesting account in Hindustani of the life of Queen Victoria from her cradle, with Tamil and Telugu versions, all enriched by excellently coloured portraits of Her Majesty, appear at the right time. These, though written for young people, will soon become entertaining to older readers, now that a retrospect of Her Majesty's life and reign is to be taken owing to the remarkable fact of her having filled the throne of England for sixty years and therefore for a longer period than any previous British Sovereign, and having thus beaten the past record.

*Drama.*—The native stage appears to be a good friend of the book-seller and those engaged in the making of new books, so many as thirty-four old legends and mythological incidents having been dramatised in Tamil, Telugu, Malayalam and Hindustani during the year. If some of them are interesting, the interest is due less to the artistic development of the plot of the drama than to the nature of the incidents conveying some moral lesson and dramatised chiefly in the form of verse and song. A Roman Catholic play in Tamil has also been issued on the plan of the Hindu drama. Two other translations in English prose have appeared—one of Kálidása's Sákuntala or the Lost Ring, and the other of the legend of Harischandra, the Martyr to Truth, and both these names are familiar to the readers of the Mahabhárat and the Rámáyana. A metrical version in Telugu of the standard Sanskrit play called the Toy-cart in English is the only curiosity of the year, and is apparently intended like the annotated

editions of Shakespeare's and Milton's poetry to be read in collegiate schools as part of a course of study in language.

*Fiction.* - In the light literature of 1896 there is a noticeable falling off, and some of the new prose works of this class are but adaptations of English tales, such as Johnson's *Rasselas* in Malayalam and *Kamala* in Tamil, the latter being an English story of Hindu family life by the first lady novelist of Southern India, already known as a novel of truth and power and intense sympathy, uniting some of that originality of design and accuracy of finish which distinguish the English novels of the present day. Another new fiction in Tamil entitled the *Mohandngi* has been issued in the form of a large volume and has the distinction of being good and far above the average Indian story of love and marriage in which there is nothing coarse but something of refined morality. The matter and manner of the story of love and marriage resemble the first act of Sákuntala, and the whole plot skilfully weaves itself out on the lines of an English work of fiction. There is also a new novelette in Tamil, being a translation of a Telugu work published two years ago and written with the idea of counteracting the vicious tendencies and follies of the boy of the period, but crammed with descriptions which, instead of affording healthy light reading to young people, seem partly calculated to do them harm.

*History.*—With the exception of the Telugu version of a short account of the Native States of India and Native princes with their portraits, and an English work on the conditions of society and rural economy in Southern India, the bulk of the historical literature of the year consists of school books and summaries, of which an introduction to Greek history and a short history of the Roman republic by Mr. Mark Hunter are the best. There is also in this section a collection of short notes on Political Economy, but it is apt to lose interest like other school books with the lapse of time.

*Language.*—In point of numbers, the period under review shows a decline even as regards annotated editions, compilations, and other favourites of the examination department of language which used to be issued in considerable quantities and to form an important line in orders from scholastic book-sellers. Owing perhaps to the high rate of exchange on shipments of paper and other printing materials and to the fact that the year has been rather unhealthy in consequence of the scorching heat of a prolonged summer and subsequent heavy rains the printing establishments seem to have been for a time disorganised; but the competition among printers and publishers of text-books for schools being generally keen, the different series of readers and other class books are likely to be soon revised and fresh editions brought out so as to show an improvement in the coming school term. The editors of the college classics series, including annotated editions of Shakespeare's plays, Milton's Comus, Macaulay's Essays, Scott's Kenilworth, DeQuincey's Revolt of the Tartars and Kingsley's Hereward the Wake and similar issues of the Tamil Chúlámani and other poetical and prose texts prescribed in the vernacular languages for the University course, and other hand-books of the English language, helps and keys, and the compilers of readers for junior schools continue to do more or less justice according to the wealth of material within their reach. Of the non-educational works interesting to scholars of the Pundit class, the remarkable ones are the Tamil translation of the *Kuvalayánandam*—a standard Sanskrit work on rhetoric —and the first part of the Sanskrit *Mitákshara* which is a commentary by Annambhacta on Panini's Grammar, and a practical philology of the east, interesting to oriental scholars here and in Europe. It is to be hoped that the publisher of the latter work not printed heretofore in this part of India will endeavour to issue the remaining parts and complete this important commentary. An interesting lecture by Pandit Lingam Lakshmáji deals with the question of man's original birthplace and his original language, and demonstrates by reasoning that the Aryan language was man's original speech, and that modern Tamil and Telugu are likewise traceable to the original Aryan language. A Kanarese compilation containing one thousand proverbs of the Tulu-speaking people is another useful work issued in an enlarged book form.

*Law.*—Law books and digests and manuals are in good request, and will continue to be so as long as the growing numbers of the Law College and legal practitioners provide a market for such literature. The following publications of the year are deserving of mention: Mr. Griffith's Commentary on the Specific Relief Act, a digest of the Roman Law, with an introduction and appendices covering the ground of the Institutes of Justinian, a guide to the Code of Criminal Procedure, and Dawe's Manual of the Registration Law,—all in English. Among the purely Indian Law texts printed in the Telugu character are a compendium of the Hindu

Law of Inheritance with various leading cases to illustrate the same, and the Telugu version of Vingnánésvara's treatise in Sanskrit on the Sacerdotal law of the Hindus written in verse and laying down the rules of conduct, and prescribing expiatory ceremonies of pollutions and other religious observances, besides three Telugu and Tamil Manuals of the modern kind, *viz.*, the Village Officer's Manual in Tamil and another in Telugu relating to village administration and the police inquest,—all useful to village officials, ryots, vakils and their clients in the rural districts. A monthly journal devoted to legal matters continues to be published under the title of "The Madras Law Journal."

*Medicine.*—An increasing interest appears to be shown in indigenous medical and botanical works. Notwithstanding a large number of vernacular publications in existence on the Hindu system of medicine, there are still many to come and compete with works in English on the allopathic and homeopathic systems of the west among such new publication. The following may be mentioned as specimens of the literary fruits of this type for the year. A hand-book or compendium of directions and prescriptions given in Tamil by some eighteen sages of the Siddha School, *Siroratna Vaidya Bhúshanam*, which claims to be a coronet in medical literature and describes a variety of medicaments, a key to medical art in Kanarese, and a recondite work in Tamil prose and verse full of practical directions based on the personal experience of a living writer for the treatment of various maladies. Side by side with these treatises on the discrimination of diseases and the Indian Materia Medica viewed generally, there are smaller works treating of specific diseases, such as *Vaidya Kalpam* on fever and its treatment, *Bála Vaidya Chikitsa Ratnam* on the diseases of children with remedies, three tracts on poisons from snake-bite and the like and their antidotes, *Dwadasaloha Bhasma Vidhánam*, a Sanskrit treatise in verse on a dozen different mineral and metalic preparations, with a Telugu paraphrase of each stanza, and *Anupána Ratnákaramu*, a rare hand-book in Sanskrit with Telugu explanation naming the vehicles suited to medicine, or substances like water, milk, honey, sugar, fruit and the like to be taken with medicine to make it agreeable or less nauseous. The only publications worthy of mention as representing the modern European system of treatment are a Telugu Manual of Midwifery for Native Medical students, midwives and mothers, and an English Manual for the instruction and guidance of hospital nurses employed all over British India.

*Miscellaneous.*—A considerable amount of miscellaneous literature has been issued principally of the pamphlet class, including school geographies and moral lessons for schools and homes and advice to women of doubtful repute, statistics, directories, lectures, essays and papers on miscellaneous subjects, and odds and ends for idle hours, maps, diagrams and the like, besides literary and educational magazines already referred to as growing in importance. Among the books for the general reader are found Mr. Benson's Statistical Atlas containing abundant information on the general agricultural condition of every district of the Madras Presidency, with an analysis of the tracts liable to drought and famine and particulars as to the average rainfall in normal seasons, the earnings of the ryots, and their material condition, while the maps are meant to indicate the distribution of forest tracts and the areas in which crops are safe or precarious. Such information compiled from official sources and containing the results of local investigation has still now been beyond the reach of most readers, and is valuable at the present moment to all those who have to deal with the effects of scarcity and famine and depression of the trade in food-grains in the country. Three small compilations in Tamil, Telugu, and Hindustani presenting a statistical and geographical summary of "The Empire on which the Sun never sets," with a world-map showing all the British possessions marked in red are for the time being interesting even to casual readers when it is pleasant to know that the celebration day of the sixtieth year of Queen Victoria's reign is approaching and will draw general attention and cause some inquiry for such literature respecting the extent and resources of the Empire. An illustrated account of "Tibet, the highest country in the world," and of the "Land of Snows" descriptive of the polar regions, and a bulky volume of "South Indian Inscriptions," granite-cut in Tamil with English translations of the Chola temples of Tanjore are also worthy of notice. On social subjects, two publications come as small legacies from the tomb, *viz.*, a collection of speeches and writings of the late Professor Ranganada Mudali, and the still more interestingly arranged collection of readable articles on miscellaneous subjects originally contributed to English periodicals under the *nom de plume* of "an Indian Lady," the writer being the late Mrs. Satyanadhan who was the first Madras Novelist to write in chaste English and charmingly of native family circle and who promised to do more in the way of kindly and picturesque sketches of Hindu life; a paper in

English by Pandit Lingam Lakshmaji on the education of ancient and modern Hindu and on the common faults of Hindu students of the present day ; a Mussalman publication in Tamil intended to teach men and women their duties and rules of conduct with suggestions for improvement, and helpful illustrations from legends. A work on the Indian Marriage Customs in English, a lecture against the re-marriage of widows with quotations from Shastraic and Vedic authorities, a string of minor poems intended to ridicule certain Hindu customs and ceremonies, a brief sketch of the origin and expansion of the *Balija* caste or *Naidu* community of Southern India, a Kanarese text for schools on domestic economy, including sanitation, and a revised English book of lessons on the same subject for the use of Eurasian girls, advice to mothers in Telugu on the best way of bringing up children, a directory for the use of European planters, the Staff Officer's Vade Mecum, the Coast Produce Code of Cypher telegrams used by a local firm of English merchants in quoting prices for goods offered for sale, to keep the information secret, Wall maps of India and a Diagram called *Salvatio* or a game showing the way to reach heaven, and a short *Retrospect of Man's Early Progress* and his modern advancement and future prospects are also included in this section, which may be said to complete with a volume of literary and scientific lectures delivered by competent Professors at the Presidency College Hall during the present and previous years. These semi-public lectures have been unprecedentedly successful, and will be not only read by the lecture-going public, but pored over by many a youth as no other work ever could be in college and school libraries.

*Poetry.*—Though indigenous poetry is said to be suffering from want of official recognition and patronage at the hands of school book-sellers, yet it claims a larger percentage of the registered works than language this year, and many of the poems are of the good old brand, while others are sung in praise of gods and goddesses, sacred rivers and shrines or are founded on the episodes of the Rámáyana and the Mahábhárata and other legends of Vyása of puranic fame, or tales of Vikramárka and the like. There have also appeared a Telugu metrical version of miscellaneous poems in Sanskrit, setting before the reader some practical ethics for women from the writer's own standpoint, a poem in praise of a native chief and the good features of his character, *Satímani,* a piece of fiction in Telugu verse based on the pathetic tale of Campbell's " O'Connor's Child " in English—the descriptions, however, being the author's own, a continuous narrative of a chief of Bobbili and his exploits in Telugu metre, differing somewhat from the street ballads on the same subject, moral aphorisms entitled *Hitaratnávali* in Uriya verse for schools, a centum of Sanskrit verses named *Lakshana Satakam* laying down the law of conduct for man, and urging the practice of one hundred virtues such as patience, vedic study, and the like, the trials and triumphs of Harischandra—the truthful king, described in Malayalam verse and often witty and figurative in style, Jagannátha Vijayam, a Champu poem in Kanarese, gleanings from Telgu poets suitable for quotation in conversation and discussion on various subjects, and above all the parts of the subscription edition of a new epic poem in Sanskrit by Mr. Ramaswami Raju, on the British Empire, whose sentiments are naturally given a modern garb to make it a work to possess and preserve in libraries. Turning to the recreative side of poetical literature, it is found that stray writers are occupied in what they fancy will brighten men's lives with art and amusement. As a specimen of such poetry intended to cater to one's amusement may be mentioned the Janamanollasini, a poetical miscellany, illustrative of the writer's skill in versification, but likely to be only glanced through by casual readers as a mere pastime for an idle half hour; *Márjara Sandésam,* in which a lover when sick fancies he sees the cat of his beloved, and deputes her to carry a message to her mistress; a pleasant colloquy in verse between two Malayalis, the first line of each stanza containing a question and the second line the answer, the third formulating another question and the fourth answering it suitably; and Triyáma, a Sanskrit poem in the Nagari character completed in one night by gallant versifiers, the first composing two feet and the second finishing each verse with the other two feet, the subject-matter, however, of the whole being unfortunately erotic or of questionable import. New editions of the Bhartruhari's ethical verses, the contents of which are different and even opposite to please all tastes, and of the tales of Vikramárka, both in Sanskrit, are also included in this collection, and appear with Telugu comments, evidently for the use of Sanskrit students in this part of India.

*Politics.*—In the field of politics there is not much to report on, as what have appeared during the year are not of permanent interest excepting one work, and are but leaflets and tracts on Indian reform touching on the causes of India's poverty or criticising the rigorous system of revenue collection in vogue in this Presidency or narrating the proceedings of the

National Congress held in Madras and at Poona in 1894 and 1895, respectively. The only publication of exceptional merit is a well-thought-out and well-received lecture on the *Legal Features of the English Constitution* delivered by Professor Allen of the Presidency College, and which is both inviting to the general reader and valuable to the student of constitutional history, law, and sociology.

*Philosophy.*—There is no want of works on religious philosophy tinged with the Védántic or Advaita teaching, but it is very rare to find a strictly philosophical work discussing exclusively the properties of mind and matter and laws of inference as understood by the modern school of thought and more in the style of the Nyáya system of the Hindus. There is, however, in this section a small tract on Indian logic with special reference to *Vyapti* being a prose comment in Sanskrit on the notion of omnipresence and the like topics as discussed in the old standard work of Madhuránádha called *Pancha Lakshani.*

*Religion.*—Although the religious form of literature is the most popular with the people at large, and though the number of works registered in this subject takes the highest place as usual, yet it seems to have lost the ground gained in 1895. Of the 271 publications of this class, about 200 are original works, including new editions, 41 are reprints, and 26 are translations.

Arranged according to different faiths, the productions recorded stand as below:—

| | |
|---|---|
| Hindu books and tracts | 188 |
| Muhammadan books and tracts | 7 |
| Christian ditto | 66 |
| Brahmo and Theosophic | 10 |
| TOTAL | 271 |

Those works doubtless diverge widely to opposite poles of social and spiritual outlook and turn their faces away from one another, and yet they all contain a protest and an antidote against the corroding evils of scepticism and atheism, and as things tending to teach piety and virtue, they are not unwelcomed on any account. Passing over all tracts and leaflets, daily prayers and praises of deities, and sacred legends and lyrics and diverse religious compositions, which for want of space cannot be noticed in detail, I shall only refer to the following works as standing out prominently from the rest. The important works representing Hindu religious philosophy are—*Sádhana Chatushtaya*, being a discussion on the utility and scientific import of the four-fold means to arrive at truth, the means being a knowledge of the real and the unreal indifference to the fruits of seeking a transitory world, possession of faith, self-restraint and endurance, and, lastly, the desire for salvation or emancipation from bondage by the conquest of the six internal enemies to our progress in spiritual attainment; *Lakshmi Visishtadraita Bhashyam*, a commentary or discussion on the Védánta Philosophy of the Vaishnâvas in Sanskrit, *Sasivanna Bodham* on the Advaita Philosophy in Tamil verse by Tatvaráya with a comment, of which an English translation was made some thirty years ago; *Amrita Sanjívini* and the like on Védánta Philosophy; *Sútasamhita* discoursing on diverse subjects, religious and philosophical, ranging from the common place to the abstruse, such as the religious duties of the four castes of Hindus and their sub-divisions, the identity of the human soul with the divine spirit, the means of salvation and the like; *Achárya* Hridayam, on the essence of faith taught by the author of the Tiruvoimoli of the Vaishnâva sect; *Gáyatri Raksha*, a dissertation on the sacred verse called *Gáyatri*, recited by all sects of Brahmins in their daily worship; *Sítáramánjanéya Samvádu* being a discourse on the Yoga Philosophy; and a serially published version in Tamil prose of the Skandha Purana. A book of Tamil lyrics entitled *Narakásura Vijayam and Ushákalyána Kummi*, etc., in this group which sing the romantic story of the Dipávali feast and of Usha's marriage besides minor sacred songs is remarkable as being the production of Vembu Ammall, a Brahmin lady of Kumbakónam, designed for devotional purposes. As to the general interest of the reading world at the present time, it culminates in fact in a collection of addresses and tracts of Swámi Vivékánanda of European and American reputation who became suddenly famous by his addresses on the philosophy of the Upanishads in the Parliament of Religions at the Great Columbian Exhibition of 1893, and who is now travelling through this Presidency and is regarded by some as an earnest preacher of a religion of universal love and brotherhood that has made Hinduism respected by the civilised world, while some condemn him as preaching a strange jumble of contradictions. These addresses and lectures are entitled *The Ideal of Universal Religion*, *Bhakti Yoga* which explains the way to salvation through unswerving devotion, and *Karma Yoga* or the practice of abstract meditation of the Supreme Being as the

only means by which the human soul may attain complete union with the divine spirit and which is considered harder than a life of renunciation. All these readable and unique tracts contain traces of recent study and breathe a tolerent spirit, which is said to have been appreciated in the Parliament of Religions at the Chicago Exhibition. There are four English works, the first entitled *The Hindu at Home* by the Reverend Mr. Padfield, being a series of sketches of the every day life of the Hindus, their face marks, marriage ceremonies, funeral rites and observances, social customs and strong religious instincts with which the foreigner does not usually trouble himself, the second giving an account of the *Bráhmanas* of the Vedic literature on the use of *Mantras* in worship and religious sacrifices and rites, the next by Mr. Smart who has produced a clear and readable translation from Dr. Duessen's work on Védánta Philosophy according to Sankara's system, and the fourth containing a summary of the celebrated Indian epic the *Rámáyana* and a comparison with the Mahábhárat and the Greek Iliad. There are also periodicals and serial publications such as the *Brahma Vidya Patrika, Védánta Panchadasi, Sudarsana, Somaravi* and a Sanskrit journal of Pudukota and the like, serving as organs of Hindu orthodoxy and literature. Among the numerous tracts, leaflets, phamplets and translations of parts of the Bible and other Christian publications, there is a Manual of Christian Evidences in Tamil, and a collection of biographical sketches of forty-two Indian Christians with their portraits and an introduction in English spurring on Indian Christians to greater activity and pointing out their responsibilities, and another series of addresses delivered at some conferences of the Young Men's Christian Association with the object of promoting the evangelisation of India and the Christian federation of the student-world generally. Christianity claims as its organs *Mitrabodhin* in Kanarese, *Almopakári* in Malayalam, and the *Zenana* Magazine in Telugu. Muhammadanism is represented by a prose version of the Arabic hymns in praise of Muhammad's success, and of the sacred town of Mecca, by a collection of five hundred select passages from the Koran with headings and explanatory notes on the creed in English, and by an anti-Christian lecture dealing with the relative merits of Christianity and Islamism, the result of the comparison being a verdict against the theory that the Bible is the word and work of God and in favour of the special features of Islam. Theosophy continues to be represented by the *Theosophist* with subject matter specially selected that finds a public awaiting it every month. Brahmoism is jogging on with occasional tracts in Telugu like *Ástikatvamu* which is directed against atheism.

*Science* (*Mathematical and Mechanical*) is represented by fewer works than usual, and most of these are compilations designed for schools. The higher mathematics may be said to have comparatively lost favour, but practical engineering and mercantile arithmetic do not appear to suffer to the same extent. As a case in point may be mentioned an *Epitome of Engineering* with plates and summary of calculations and various tables to help the engineer, architect, surveyor, builder and others. *"The cause of the Wear of Wheel Flanges and Rails in Curves,"* and mechanical contrivances to diminish the same, being a translation from a German paper on the subject, and a treatise on *Electrical Traction* and the accessories of *Electrical Tram-cars* are alike useful, the former publication to the locomotive department of Indian railways, and the latter to drivers and conductors employed on the Electric Tramway. The Ready Reckoner in Tamil is intended to facilitate the calculation of wholesale price of cotton and other bazaar articles sold by weight to merchants, and interest tables in Tamil, Telugu and Kanarese from ₹10 to 10 crores supply a want, to say nothing of the regimental account guide containing instructions helpful to military officers, clerks and pay-havildars who have to keep the account books of the native corps.

*Science* ( *Natural and other*).—There seems to have been a drop in the number of native indigenous works under this head and there is comparatively little to interest the native astrologers and fortune-tellers if *Panchapakshisástra* in Kanarese, Palmistry in Sanskrit with Telugu meaning, and *Bhávasára* on the good and evil results from the opposition of planets be excepted. The works representing modern science are of an elementary character, such as an illustrated edition of the Natural History of *Mammalia, Curious Little People,* being a description of *Insects, Pearls, Animalcules and* other wonders of the sea, *Fishes and Whales, Plants,* useful and wonderful, explaining with numerous woodcuts the structure of plants, both flowering and flowerless, and treating of timber trees and some curious plants besides fibrous plants and others yielding dyes and colouring matter, all of which are the publications of Christian Literary Society. Besides a couple of Sanitary and Chemistry Primers for schools, a new Manual on Hygiene, Sanitation and Sanitary Engineering has appeared as a bulky volume, and it is worthy of special mention as the best book of this group, being a reliable guide to all municipal experts and sanitary officials and as one calculated to educate and interest the

community at large in matters of house and street cleanliness and of public health both in the urban and rural parts of the Presidency.

*Travels and Voyages.*—Works of travel can never be numerous among a home-wedded people like the people of India. This year, a few publications have appeared that might perhaps be called books of travel, but they are only booklets. It has been found possible by the Christian Literature Society to narrate briefly the story of the earliest voyage round the Cape of Good Hope, of *Vasco Da Gama* from Europe to the mainland of India 400 years ago, perhaps without any dream of territorial sovereignty when he sailed; and there appears side by side a descriptive account of the modern *Overland Journey from India to England.* Both these publications and a "Pictorial Tour round Bible Lands" are copiously illustrated. An imaginary "*Trip through Asia*" in Tamil, Telugu and Hindustani has also appeared, the former with map-pictures richly coloured and showing the costumes and customs of the people of each country, its national flags, postage stamp and seal, its public buildings, sports and pastimes, with an outline map. It is written for girls and boys and will please the best of them without feeling that they are learning like a task the leading facts of the geography of the Asiatic continent.

5. Of the 969 books, pamphlets and periodicals received during 1896 for registration, 245, or over 25 per cent., are educational in their character which engage the attention of the school-going population as well as that of teachers and others who are fired with the ambition of being authors. The rest are non-educational works, the demand for which is not always constant in this country, and hence some fluctuation.

6. I regret to find a decrease in the numder of publications presented for copyright registration during the period under review, it being 257 (including one Government work), against 327, the number for the previous year. This falling off is due partly to the impunity with which copyright is infringed under the present law and to the difficulty of tracing the person who actually pirated the original edition and who when reached, if at all, is found to be a penniless adventurer from whom no damages could be realised nor the law charges entailed for the prosecution, which are often more than the prime cost of the edition printed.

7. In conclusion, I have only to add that the tone of the published literature of 1896 is unobjectionable, viewed from a moral or political point of view. There was one case of an attempt at the close of the year to register an obscene book in Telugu from Bezwada in the Kistna district, but on my pointing out the erotic or obscene portions of the book not permissible under the Penal Code, the publisher has pleaded his ignorance of the law and promised to deliver up, of his own accord, the entire stock of the edition to the local Magistrate, to be destroyed and made no longer available for circulation. It is, however, impossible to say whether similar works not brought up for registration have not escaped detection and are not surreptitiously sold in the bazaars of Madras and mofussil towns, and are not hawked about the villages of this Presidency.

## APPENDIX.

*English Language.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Art | 2 | ... | 1 | ... | 3 | 1 | 2 | 3 |
| Biography | 5 | ... | ... | ... | 5 | 1 | 4 | 5 |
| Drama | 6 | 1 | 1 | 1 | 9 | 7 | 2 | 9 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | 7 | 2 | 2 | ... | 11 | 11 | ... | 11 |
| Language | 23 | 1 | 1 | 1 | 26 | 26 | ... | 26 |
| Law | 15 | 2 | 1 | ... | 18 | ... | 18 | 18 |
| Medicine | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 71 | 12 | 2 | 1 | 86 | 42 | 44 | 86 |
| Poetry | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Politics | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |
| Religion | 32 | 1 | 3 | 2 | 38 | ... | 38 | 38 |
| Science (Mathematical and Mechanical) | 3 | 2 | ... | ... | 5 | 1 | 4 | 5 |
| Science (Natural and other) | 9 | ... | ... | ... | 9 | 1 | 8 | 9 |
| Travels and Voyages | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 183 | 21 | 12 | 5 | 221 | 92 | 129 | 221 |

*Tamil Language.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Art | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Biography | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Drama | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Fiction | 2 | ... | ... | 2 | 4 | ... | 4 | 4 |
| History | 1 | ... | ... | 1 | 2 | 2 | ... | 2 |
| Language | 19 | ... | 1 | 1 | 21 | 20 | 1 | 21 |
| Law | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Medicine | 8 | 1 | 2 | ... | 11 | ... | 11 | 11 |
| Miscellaneous | 28 | ... | ... | ... | 28 | 6 | 22 | 28 |
| Poetry | 25 | ... | 7 | ... | 32 | 4 | 28 | 32 |
| Religion | 50 | 2 | 17 | 11 | 80 | ... | 80 | 80 |
| Science (Mathematical and Mechanical) | 2 | 1 | ... | ... | 3 | 2 | 1 | 3 |
| Science (Natural and other) | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |
| Travels and Voyages | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Total | 148 | 6 | 27 | 17 | 198 | 38 | 160 | 198 |

*Telugu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Biography | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Drama | 8 | ... | 4 | 1 | 13 | ... | 13 | 13 |
| Fiction | 1 | ... | ... | 1 | 2 | 1 | 1 | 2 |
| History | 3 | ... | ... | 1 | 4 | 3 | 1 | 4 |
| Language | 27 | ... | 1 | ... | 28 | 26 | 2 | 28 |
| Law | 3 | ... | ... | 4 | 7 | ... | 7 | 7 |
| Medicine | 3 | ... | 1 | 2 | 6 | ... | 6 | 6 |
| Miscellaneous | 70 | ... | 3 | 5 | 78 | 5 | 73 | 78 |
| Poetry | 32 | 2 | 8 | 2 | 44 | 3 | 41 | 44 |
| Politics | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 45 | 1 | 7 | 8 | 61 | ... | 61 | 61 |
| Science (Mathematical and Mechanical) | 3 | 1 | ... | ... | 4 | 4 | ... | 4 |
| Science (Natural and other) | 7 | ... | 1 | 4 | 12 | 4 | 8 | 12 |
| Travels and Voyages | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 208 | 5 | 25 | 28 | 266 | 48 | 218 | 266 |

*Malayalam Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Fiction | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| History | ... | ... | ... | 2 | 2 | 2 | ... | 2 |
| Language | 2 | ... | 1 | ... | 3 | 3 | ... | 3 |
| Law | ... | 1 | ... | 2 | 3 | ... | 3 | 3 |
| Medicine | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Religion | 11 | 2 | 1 | 2 | 16 | ... | 16 | 16 |
| Science (Mathematical and Mechanical) | 2 | ... | 1 | ... | 3 | 3 | ... | 3 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Travels and Voyages | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 31 | 3 | 3 | 7 | 44 | 11 | 33 | 44 |

*Kanarese Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 7 | 1 | 1 | ... | 9 | 9 | ... | 9 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 17 | 1 | ... | 2 | 20 | 5 | 15 | 20 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 15 | ... | 4 | 1 | 20 | ... | 20 | 20 |
| Science (Mathematical and Mechanical) | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 44 | 3 | 5 | 3 | 55 | 16 | 39 | 55 |

*Tulu Language.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | ... | ... | 1 | 1 | 2 | ... | 2 | 2 |

*Uriya Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Konkani Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |

*Hindustani Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Miscellaneous | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Travels and Voyages | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 2 | ... | ... | 3 | 5 | 1 | 4 | 5 |

*Sanskrit Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 4 | ... | 1 | ... | 5 | 3 | 2 | 5 |
| Miscellaneous | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Poetry | 19 | ... | 4 | 1 | 24 | 1 | 23 | 24 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 10 | ... | 6 | ... | 16 | ... | 16 | 16 |
| Total | 34 | ... | 12 | 1 | 47 | 4 | 43 | 47 |

*Bi-Lingual—English-Latin Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Latin-English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 3 | ... | ... | ... | 3 | 2 | 1 | 3 |

*Bi-Lingual—English-Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 9 | ... | ... | ... | 9 | 9 | ... | 9 |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Total | 12 | ... | 1 | ... | 13 | 10 | 3 | 13 |

*Bi-Lingual—English-Telugu Publications.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | 8 | ... | ... | ... | 8 | 8 | ... | 8 |
| Miscellaneous | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Total | 12 | ... | ... | ... | 12 | 8 | 4 | 12 |

*Bi-Lingual—English-Kanarese Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—English-Hindustani Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—English-Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 3 | ... | ... | 1 | 4 | 4 | ... | 4 |
| Miscellaneous | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 13 | ... | ... | 1 | 14 | 4 | 10 | 14 |

*Bi-Lingual—Tamil and English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | 2 | 3 | 3 | ... | 3 |
| Poetry | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Total | 1 | ... | 1 | 2 | 4 | 4 | ... | 4 |

*Bi-Lingual—Tamil-Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Telugu-English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*Bi-Lingual—Telugu-Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Total | 3 | ... | 1 | ... | 4 | ... | 4 | 4 |

*Bi-Lingual—Sanskrit-English Publications.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Poetry | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Total | 7 | ... | ... | ... | 7 | 2 | 5 | |

*Bi-Lingual—Sanskrit-Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 8 | ... | ... | ... | 8 | 1 | 7 | 8 |
| Religion | 16 | 2 | ... | ... | 18 | ... | 18 | 18 |
| Total | 24 | 2 | ... | ... | 26 | 1 | 25 | 26 |

*Bi-Lingual—Sanskrit-Telugu Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 5 | 2 | ... | ... | 7 | ... | 7 | 7 |
| Religion | 11 | ... | 2 | ... | 13 | ... | 13 | 13 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 20 | 2 | 2 | ... | 24 | ... | 24 | 24 |

*Bi-Lingual—Sanskrit-Malayalam Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 4 | ... | ... | ... | 4 | ... | 4 | 4 |

*Bi-Lingual—Sanskrit-Kanarese Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Total | ... | 2 | ... | ... | 2 | ... | 2 | 2 |

*Bi-Lingual—Arabic-Malayalam Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Hindustani-Telugu Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tri-Lingual—English, Tamil and Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tri-Lingual—Telugu, Tamil and Kanarese Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tri Lingual—Sanskrit, English and Telugu Publications.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Polyglot Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 4 | ... | ... | ... | 4 | ... | 4 | 4 |

From the Honourable Mr. D. Duncan, M.A., D.Sc., LL.D., Director of Public Instruction, to the Secretary to the Government of Madras, Educational Department, No. 2066, dated the 26th February 1897.

I have the honour to submit the report of the Registrar of Books on the publications registered during 1896 under Act XXV of 1867.

2. I have to note with pleasure the testimony borne by the Registrar to the unobjectionable tone of the publications of 1896 viewed both from a moral and a political point of view. An attempt to register an obscene book was, however, made in the Kistna district, but it was promptly checked.

3. There was an increase in the number of publications registered during the year, the total number being 969 (753 books and pamphlets and 216 periodicals) as against 925 (751 books and pamphlets and 174 periodicals) during 1895-96. The large increase in the number of periodicals is noteworthy and bears out the Registrar's statement that the magazine, as an important item in the literature of the day, continues to be a great favourite. Of the 969 publications, 809, or 84 per cent. were original works, 91, or 9 per cent. were re-publications and 69, or 7 per cent., translations. The sub-joined statement indicates the number of registered publications during the past five years:—

| Year. | Books and pamphlets. | Periodicals. | Total. | Original works. | Re-publications. | Translations. | Total. |
|---|---|---|---|---|---|---|---|
| 1892 . . . . . | 799 | 183 | 982 | 695 | 206 | 81 | 982 |
| 1893 . . . . . | 642 | 164 | 806 | 596 | 143 | 67 | 806 |
| 1894 . . . . . | 683 | 204 | 887 | 763 | 82 | 42 | 887 |
| 1895 . . . . . | 751 | 174 | 925 | 780 | 94 | 51 | 925 |
| 1896 . . . . . | 753 | 216 | 969 | 809 | 91 | 69 | 969 |

From the above statement, it will be seen that since 1893 the number of publications has been steadily on the increase, though the figure has not yet reached that of the first year of the last quinquennium. As remarked last year, the rise and fall in alternate years in the number of periodicals can only be explained by the irregular intervals at which this class of publications is issued.

4. Notwithstanding the increase in the total number of publications registered, the number copyrighted showed a decline, being 257 as against 327 in the previous year. This falling off is attributed in part to defects in the present law. There has been a decrease in the number of books classed as purely educational. It is not reported whether in any case where there has been undue delay in the presentation of any publication, any action has been taken under the provisions of the Act.

5. Classified according to languages, the largest number of registered publications was under Telugu, English which had attained the foremost place during the preceding year coming next, with Tamil following. Large fluctuations are noticed in the number of publica-

tions not unilingual, but no satisfactory reasons can be assigned for such fluctuations. The following statement gives full particulars for the past five years :—

| Year. | English. | Sanskrit. | Arabic. | Persian. | Tamil. | Telegu. | Malayalam. | Kanarese. | Hindustani. | Uriya. | Latin. | English and Latin. | English and Tamil. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1892 . . . | 242 | 66 | 1 | 1 | 283 | 199 | 31 | 26 | 4 | ... | ... | ... | 14 |
| 1893 . . . | 187 | 60 | 1 | ... | 208 | 177 | 33 | 32 | 9 | ... | ... | ... | 9 |
| 1894 . . . | 211 | 50 | 3 | ... | 197 | 256 | 41 | 20 | 5 | ... | ... | ... | 13 |
| 1895 . . . | 232 | 48 | ... | ... | 202 | 223 | 43 | 47 | 8 | 3 | 1 | 1 | 4 |
| 1896 . . . | 221 | 47 | ... | ... | 198 | 266 | 44 | 55 | 5 | 1 | ... | 4 | 17 |

| Year. | English and Telegu. | English and Malayalam. | English and Kanarese. | English and Sanskrit. | English and Hindustani. | English and Persian. | Sanskrit and English. | Sanskrit and Tamil. | Sanskrit and Telugu. | Sanskrit and Malayalam. | Sanskrit and Kanarese. | Others. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1892 . . . | 9 | ... | 1 | ... | 4 | ... | ... | 34 | 43 | 8 | 2 | 14 | 982 |
| 1893 . . . | 15 | ... | 2 | ... | ... | ... | 7 | 29 | 22 | 2 | 1 | 12 | 806 |
| 1894 . . . | 23 | 3 | 3 | ... | 1 | ... | 3 | 22 | 17 | 8 | ... | 11 | 887 |
| 1895 . . . | 7 | ... | ... | 2 | 1 | 1 | 2 | 37 | 22 | 9 | ... | 32 | 925 |
| 1896 . . . | 14 | ... | 1 | 21 | 1 | ... | ... | 27 | 28 | 4 | 2 | 13 | 969 |

6. The publications registered during the year are classified below according to the subjects dealt with and are compared with the figures for the preceding year :—

| | 1895. | 1896. |
|---|---|---|
| Art . . . . . | 8 | 8 |
| Biography . . . . . | 7 | 14 |
| Drama . . . . . | 24 | 34 |
| Fiction . . . . . | 18 | 8 |
| History . . . . . | 17 | 21 |
| Language . . . . . | 144 | 130 |
| Law . . . . . | 26 | 29 |
| Medicine . . . . . | 21 | 27 |
| Miscellaneous . . . . . | 169 | 232 |
| Poetry . . . . . | 103 | 134 |
| Philosophy . . . . . | 4 | 3 |
| Politics . . . . . | 8 | 5 |
| Religion . . . . . | 316 | 271 |
| Science (Mathematical and Mechanical) . . . . . | 24 | 19 |
| Do. (Natural and other) . . . . . | 35 | 27 |
| Voyages and Travels . . . . . | 1 | 7 |
| Total . | 925 | 969 |

The most noticeable feature of the year was the increase in the number of works on "Voyages and Travels." Seven books bearing on the subject were registered—the highest figure ever recorded during the last six years—as against one in 1895. The religious literature of the year was the richest as usual and held its own in the reading of the people, outnumbering all other departments of reading matter, though the number of publications under this head was fewer than during 1895. Writers of all creeds seem to contribute to this section of the current literature, and hence the marked preponderance, 28 per cent. of the total number of registered publications being entered against this head. There was a very large accession to the works entered against "Miscellaneous," which consist mostly of educational works, such as geographies, etc., and of books containing moral lessons which cannot strictly come under "Language." This is generally a fluctuating class, and the variations are to some extent due to difficulty in classification. A manual on drill and gymnastics has been classed under "Art;" it comes more appropriately under "Miscellaneous."

ORDER—No. 133 (Educational), dated the 5th March 1897.

The review and analysis of publications registered under Act XXV of 1867 in the Presidency during the year 1896 will be forwarded to the Government of India.

(True Extract.)

G. S. FORBES,
*Secretary to the Government of Madras.*

To the Director of Public Instruction.
„ Commissioner of Police.
Editors' Table.

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No. 134 (Educational), dated the 5th March 1897.
Endorsement by the Madras Government.

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated the 26th April 1875, and to Home Department letter No. 19—1150, dated the 13th June 1877.

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## BOMBAY.

From C. FAWCETT, Esq., Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department,—No. 4673, dated Bombay Castle, the 30th August 1897.

With reference to Mr. Assistant Secretary Pringle's letter No. 1068, dated the 16th ultimo, I am directed to forward, for submission to the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the quarterly catalogues for the year 1896, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated 29th April 1875, and No. 1—456, dated 12th September 1882.

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From G. M. SÁTHE, Esq., Registrar of Native Publications, to the Secretary to the Government of Bombay, General Department, No. 190, dated the 13th July 1897.

I have the honour to submit a brief review and analysis of the publications registered in the Bombay Presidency during the year 1896.

2. The total number of works catalogued during the year was 1,384, as against 1,421 of the year previous, showing a decrease of 37 publications. Of these 1,384 works, 884 were books and 500 periodicals. The 884 books may be divided into 624 original works, 166 translations and 94 republications. Classified according to the languages in which they were written, the 884 books comprised 56 English, 241 Gujaráti, 223 Maráthi, 60 Hindi, 30 Sindi, 34 Urdu, 14 Káoarese, 1 Konkanim, 2 Panjábi, 2 Márvádi works, 79 works in the oriental classical languages and 142 polyglot publications. The 500 periodicals included 224 Gujaráti, 118 Maráthi, 90 English, 3 Hindi, 6 Urdu and 9 Sanskrit, the rest being bilingual or trilingual publications.

3. Full details of the number of works published in the several languages under each of the various headings, such as Arts, Biography, Drama, etc., being given in the statements appended to this Report, the following paragraphs contain notices of only such works in each language as deserve particular mention :—

### ENGLISH.

4. Of the 56 English publications, 27 were intended for school and college students and 29 were for the general readers. Most of the educational publications were annotations and commentaries on classical works contributed by Professors Sharp, MacMillan, Covernton, Scott and others. Of the books intended for the general public, the most important were—(1) H. S. Sháh Mahomed's *Journal of my Tours Round the world*, (2) *Mandlik's Writings and Speeches*, (3) *Pratápgad Fort and the Episode of Shiváji and Afzulkhán*, (4) *The I'shávásyopanishad*, and (5) *The Alibág Revision Settlement*. Mr. Sháh Mahomed's journal is a very interesting record of travels in almost all parts of the world. The work is fitly dedicated to *The Memory of the Glorious Things in Nature and Art* beheld by the author and very lucidly and tastefully described by him. Almost all the leading features of the countries in the Western and Eastern hemispheres have been briefly treated of in this volume of 332 pages. The book may, in short, be said to be the best work of the kind hitherto published by a native traveller. The late Honourable Ráv Sáheb Vishvanáth Náráyan Mandlik, C.S.I., was one of the few prominent citizens of Bombay of his time, who took a very leading part in every public movement and commanded a very wide influence in the Native and European

communities. His son has certainly laid the public under great obligations by compiling his worthy father's public speeches and writings. Ráv Sáheb Mandlik's utterances in the meetings of the Bombay Municipal Corporation on the subject of the sanitation and drainage of Bombay will, it is believed, be found interesting and may lead to the discovery of the origin of the bubonic plague which recently made such a havoc in Bombay. The fort of Pratápgad in the Sátára District was the scene of the historical interview between Shiváji, the founder of the Marátha Empire, and Afzulkhán, a General of the Mogul Emperor, who had been deputed to chastise Shiváji. In this interview the Mahomedan general was killed by Shiváji and the controversy is whether Afzulkhán's death at the hands of Shiváji was treacherous and unmerited or whether it was a fair return for a black design. The Mussalmán historians take the former view, while the Hindu chroniclers maintain the latter. Mr. Karkaria tries to corroborate the Marátha view and to prove that English historians like Grant Duff were mistaken in maintaining in their works the Mussalmán version of the incident. It may be remarked that the question is difficult to solve and must ever remain involved in the dark. Neither does any solution appear to be at this distance of time of much practical utility. The Ishávásyopanishad is a part of the Vájasaneyí Sanhita of the Yajurveda, and treats of salvation and the way to attain it. It has been differently interpreted by Shankaráchárya and Anantáchárya, two rival exponents of the text, and Srísa Chandra Vasu, B.A., F.T.S., has translated into English the two different interpretations. This is a publication of the Bombay Theosophical Society. The Alibág Revision Settlement is a compilation of letters written by Rámji Laxman Gharat, a landholder in Kolába District, and will repay perusal.

### Gujaráti.

5. *Tarváno Hunnar* or *The Art of Swimming*, a translation of Martin and J. Raester Cobbett's work on that subject by Beherámji Barjorji Desái, is the only useful publication under Arts, the value of which is heightened by the numerous illustrations given therein.

*Biography.*—The biographical produce of the year is encouraging. Of the 13 works published under this head, Mr. Náráyan Hemachandra, a Gujaráti gentleman of praiseworthy industry, is the author of no less than 8. Besides translating into Gujaráti the lives of such eminent men as Dr. Johnson, John Stuart Mill, Bábu Keshav Chandra Sen, Father Damien and Theodore Parker, Mr. Hemachandra favours his readers with a galaxy of small biographical portraits of celebrated philanthropic and virtuous women. It is impossible to refer to each of these works in detail, but it may be remarked in general that all of them afford healthy reading and are useful contributions to biographical literature in Gujaráti. Of the remaining 5 works by other authors, *The Mahájan Mandal* or *A Group of Worthies, Part I*, by Maganlál Narottamdás Patel, is the most noticeable and is, to use an oriental hyperbole, an ocean of biography. It is a volume of 1,420 pages, Royal octavo size, being a collection of biographical sketches of eminent men and women, about 400 in number, celebrated in all spheres of life, in all ages and in all countries, being Kings, Queens, Ministers, founders of religions, saints, poets, devotees, etc., etc. The author, Mr. Maganlál, appears to be a lover of literature and literary men and a man of firmness of purpose. His work took him, off and on, five years to write. The book has been dedicated to H. H. Sayájiráv, Gáikwár of Baroda and deserves a place in every library, being a Cyclopædia of Biography.

*Drama.*—There were only 8 dramatic publications, of which a revised edition of the translation of *Shakuntalá* by Javerilál Umiáshankar Yájnik is the most important. The first edition was published over 30 years ago and was lithographed. The present improved edition cannot fail, therefore, to be acceptable to the Gujaráti-reading public. Of the others, *The Devaldevi* deserves a passing notice. It is a touching historical drama representing the tragic fate of Devaldevi, a Gujarát princess of far-famed beauty, who being taken to the Court of Delhi and commanded to enter the Emperor's harem, refused to obey and suffered death and disgrace by remaining true to her own religion.

*Fiction.*—There were 24 works registered under this head, of which 17 are either original stories or adaptations and 7 pure translations. Most of these are based on socical topics, such as marrying for money, the pride of riches, early or disproportionate unions, etc. There is a distinct improvement in the tone and character of the Gujaráti novels of the year. This is probably due to the fact that several of them are works of practised writers who, instead of hatching plots in their own brains, have been content to borrow them from some good originals in the English or Bengali language. Such, for instance, are the following works:—*Dini Dáhi* or *The Wise Dini*, by K. N. Kábráji; *Durgesha Nandini, Sharachhandra and Jivan Prabhát*, by Narayan Hemachandra; and *Insaphni Arsi* or *The Mirror of Justice*, by Miss Bhikháiji L. Pálamkot. The first is the longest but also the most interesting novel of the year. In it, Mr. Kábraj describes the beneficent influence of advers ity on one's character. The leading

characters are all drawn from the Pársi community and the scene of the story is laid at Andheri, though latterly it shifts to Bombay. *Durgesha Nandini* and *Sharachhandra* are social tales translated from the originals of the famous novelist of Bengal, the late Bankim Chandra Chatterji. They afford very pleasing and wholesome reading. *Jivan Prabhát* is a historical tale of Shiváji's times and is translated into Gujaráti from the Bengali original of Mr. R. C. Dutt. The *Insáphni Arsi* is a well-executed and faithful translation of an English novel. The *Nimak Harám* of J. B. Murzaban is a very touching tale in which the lights and shades of Pársi social life are cleverly portrayed. The only other works that deserve mention under this head are *Mukula Mardana* or *The Crushing of the Bud*, a tale, describing the evil effects of premature consummation of marriage and the ban placed upon widow re-marriage, the *Anarkali*, a clever detective tale, and *Pandarlákpar Páni*, showing how a young Bhátia heir squandered away his rich heritage of 15 lakhs within one year in extravagance and speculation. Some of the remaining works are dull and silly stories of love and adventure and claim no notice.

*History.*—Under this head only two publications deserve any mention. The first is *A History of the Kings of Persia*, by Pálanji Barjorji Desái, being a complete chronicle of events of that ancient country from the prehistoric times down to the settlement of the Pársis in India. The work is divided into 14 parts and bears on every page marks of ability and patient research. The author and his father have laboured for years in the field of Persian History and have already published two learned works on two detached portions of the subject. The present is an attempt to bring out, in a connected form and in a convenient compass, the whole history of Persia and the Pársis. This being the first work of its kind in Gujaráti, is a valuable acquisition to that language, and, presenting, as it does, to the modern descendants of Zoroaster the wonderful achievements of their forefathers, has special claims upon their attention and sympathy. The other noticeable work under this head is *The Greatness of Ancient India*, by Náráyan Hemachandra, a less ambitious work than the above, but equally interesting to the Hindus. It is published under the auspices of the "Gujarát Vernacular Society" and describes the state of civilization in ancient India as manifested in literature, science, arts, commerce, etc.

*Law.*—The only noticeable work under this head is the *Penal Code*, a special legislative enactment on Criminal Law passed and promulgated in his dominions by His Highness the Gáikwár of Baroda.

*Medicine.*—Only 8 works were published under this head, of which *Prevention of Fevers and Women's Diseases* and *The protection of Pregnant Women and the Cure of Infants* are useful publications of their kind, and deserve to be read especially by women.

*Miscellaneous.*—This is a comprehensive but somewhat indefinite heading generally claiming the largest number of works. In it are included essays, speeches, lectures, fairy tales, anecdotes of Badsháh and Birbal, Bhoja and Kalidas, guides, calendars, almanacs, descriptions of sacred places, books of games, etc., etc. Most of these are commonplace and possess no literary merit. There are some essays and adaptations of tales by Náráyan Hemchandra which deserve to be mentioned. For instance, his essay on *Drama*, *History*, *Biography*, *What should we learn from the English*, *How to have Healthy Children in the Family*, etc., are well thought-out and carefully written. *The Pársis of to-day: Their Religion and Domestic Life* (second edition, revised and enlarged) is also an instructive and informing essay. *Bálakono Anand* (Part II), by Ichchhárám S. Desái, is an excellent adaptation of the Evenings at Home, which will be useful to school boys. It is dedicated to Mr. K. M. Chatfield, late Director of Public Instruction, in appreciation of his kind and keen interest in the cause of education. *Khorák or Food* is a translation of a monograph on food by Professor Church.

*Poetry.*—This is the largest heading, comprising 71 poems on diverse subjects from the most sublime to the most vulgar. Most of these are small insignificant pamphlets containing legends, prayers, devotional songs, invocations and praises of gods, goddesses and saints, songs sung in operas, or poems on miscellaneous moral and religious subjects, a few lament the death of the late Mahárája of Bhávnagar, paying high tribute to his many noble qualities of head and heart, some contain *garbi* songs sung in circles by women in Gujrát, etc. Only about half a dozen of these 71 works lay claim to poetic merit. The first in rank is *Kunja Vihára*, or *Sport in a Bower*, by the late H. H. Dhruva, B.A., LL.B. It consists of three vilásas. (parts) and each vilása contains a number of pleasing and delightful poems on various subjects. The poet claims that his poetry is pervaded by a new feeling of love like that of the English lake poets, and this he proves in a number of ways in the preface. It must be admitted that this work has a certain freshness and charm about it which attracts and holds the reader in

admiration. *Hridaya Vínâ* or *The Heart's Lute*, by Narsinhráv Bholánáth, is another noticeable poetical work of the year, containing poems on descriptive, reflective and didactic themes. It is a valuable work, as several of the poems are written with a true poetic feeling and taste. *Abhedormi* or *The Unifying Waves* is another good work under this head. It contains about a dozên poems written in a grave mood and are philosophic in tone. The poet, anxious not to keep his readers in doubt about his meaning, supplies a lengthened commentary in prose on each of his poems. The poems are called "Unifying Waves," because they are expected to produce waves of delight in the hearts of the readers and union of sentiment between them and the author. *Pashu Hakka Sanrakshak* or *The Preserver of the Rights of Dumb Creatures* is a metrical prize-essay inculcating love towards dumb animals and published under the auspices of the Bombay Society for Prevention of Cruelty to Animals. The poems contained in it are simple and suitable to be sung by boys and girls. Among republications and translations *Shri Krishna Charita*, by poet Girdhar, and *Kávya Vinoda*, by H. B. Bhatt, are good books. The former is excellently edited by Ichchháram S. Desai, and the latter is a well-executed rendering into Gujaráti of Kalidas's Megha Duta.

*Philosophy*.—Of the four works under this head, the most noticeable is a free translation of the *Bhágvat Purána* by Ichchhárám S. Desái. It is a work of great labour and is excellently got up. *The Childhood of the World* is a plain Gujaráti translation of an English work of the same name by Edward Clodd, F.R.A.S. The two others are guides or manuals on Yoga philosophy.

*Science* (*Mathematical and Natural*).—Of the 14 books under this head, 13 are mere school books. *Elementary Natural Science*, which is a translation of an English book and is published under the esteemed patronage of His Highness the Gáikwár, is a very useful contribution to Gujaráti literature.

*Travels*.—The single work published under this head is a remarkable contribution by an enlightened Mahomedan gentleman. It is a record of a tour round the world and contains his impressions of men and manners of various countries and climes. The book being also published in an English dress and noticed elsewhere in this report, nothing more need be added here than that it will afford delightful reading to those who know Gujaráti.

### Hindi.

6. There was no work under Arts and but one under Biography. This contains the lives of Kabir, Rámánand, Námdev and other well-known saints, devoted to the service or contemplation of God. Of the four dramatic publications, two were on legendary subjects, one is a love piece, and the remaining is a silly farce. The five works under Fiction are all romantic love tales, having little merit worth notice. Of the five works under Medicine, two—*viz.*, *Shivanáth Ságar* and *Amrita Ságar Satik*—are exhaustive treatises on medicine based on classical Sanskrit works on the subject. They are useful publications as they will serve to revive and popularise the study of Indian medicine. A third is a veterinary manual, giving names of cattle diseases and prescribing remedies for their cure. A fourth is a fanciful treatise on the various kinds of poisons, prescribing several antidotes for each. There were 23 poetic publications in Hindi, but most of these are mere booklets containing love songs or religious hymns to be sung by the devotees of Ráma and Krishna, two of the most popular gods of the Hindu pantheon. Two of these works are poetic summaries of the chief incidents of the *Rámáyana* and the *Mahábhárat*. One is a big volume describing the life of Krishna in Gokul his wondrous achievements in killing cobras and demons and so on. *Álha Khand* is another big volume containing detailed descriptions of stirring battle scenes between Álah Udal (a mighty North Indian Chief) and Prithvi Ráj of Delhi. The legend says that Álah is still living on the earth. None of the works under the other headings require any remark.

### Kanarese.

7. There were only fourteen books published in this language which, it is to be regretted, continues to be the most backward vernacular in the Presidency in point of literary activity. The single publication in Arts gives instructions on drills and gymnastic exercises. Under Biography, there were two books. One of these is named *Founders and Reformers of Religion in India*, by Rámchandra Hanumant Deshpánde, M.A., and contains lives of Buddha, Shankarácharya, Chaitanya and Kabir, together with a short account of their religious doctrines. This is a useful work bringing together varied information in a small compass. The other contains lives of Shri Madhwáchárya, the founder of the Dualistic school of Philosophy, and of his disciples. There were no noticeable works in Kanarese under History, Language and Poetry. Of the two law books, *A Treatise on Hindu Law* is a valuable addition to the language being based on the works of Mayne, MacNaughten and others

The philosophical works are popular expositions of Vedánta philosophy. One of them is translated from a Hindi original. Both will be welcome to the class of readers for whom they are intended.

## MARÁTHI.

8. The total output of Maráthi literature during the year was 223 publications. Of these Arts claim 4, only one of which, *A Treatise on Agriculture*, is worthy of notice. This book is a considerably revised and enlarged edition of a work published some years ago under the auspices of the Maráthi Book Society, which has since ceased to exist, and is now published in the Shri Sayáji Dnyán Manjushá Series. The author, Mr. Rámchandra Abáji Ráje, has devoted much labour and research to the preparation of this work, and great credit is due to him for having brought out an exhaustive and up-to-date practical treatise on the agriculture and horticulture of Western India. The book bears a preface from the pen of the Honourable Mr. Justice Ránade, who speaks highly of Mr. Ráje's conscientious thoroughness and industry in making his book as useful and full of information as possible. It is fair to add that but for the munificent and princely generosity of H. H. the Gáikwár the publication of such a costly work in Maráthi would have been a well-nigh hopeless task.

*Biography.*—There were 13 books under this head, but nearly all of them are sketchy and fragmentary in character, the subjects being Christain Missionaries like William Carey and Reverend Goreh or personages from Indian History like Shiváji, Aurungzeb and the Ráni of Jhási. This branch seems, on the whole, to be but poorly cultivated. The only noticeable works of the whole lot are a *Life of R. B. Náná Moroji*, a *Life of Aurungzeb* and a *Life of Benjamin Franklin*. The first is the life of a self-made Hindu gentleman who, by the force of his character and sterling worth, rose to be the Divan of an important Native State. But the merit of the book does not depend so much upon the greatness of its subject as upon the faithful diligence and assiduity of the author in collecting a number of anecdotes and useful facts about his hero. It were much to be wished that some one would publish similar lives of the late Mr. Mandlik or Telang for the edification of the rising generation of the presidency. The *Life of Aurungzeb* is based on materials gathered from several English works, such as those of Bernier, Elphinstone, Grant Duff, etc., and is perhaps the first detailed biography in Maráthi of the Great Mogul. The *Life of Benjamin Franklin* is an adaptation of an English work and has been approved and rewarded by the Deccan Vernacular Translation Society.

*Drama.*—Twenty-one works were registered under this head. More than one-half of these are "Musical" or Sangita plays, which are now-a-days so popular in native society. They are generally liked on the stage more for the sake of the favourite tunes to which most of the songs in them are set than for anything else. The legends chosen for dramatic treatment are the favourite ones of the exile of Ráma, the marriage of Nala and Damayanti, the marriage of Devayáni, etc. Among the social dramas, two are devoted to the modern pleader who is represented as unscrupulously preying on his clients and as indulging in dram-drinking and other vices. Both of them are evidently absurd caricatures and cast unmerited reflections on a respectable profession, though it is not improbable that the writers of these pieces have in view one or two black sheep in the fold of native pleaders. Almost all the works under this head are of ordinary merit and do not deserve to be mentioned specifically.

*Fiction.*—The number of works, registered under this head was comparatively small, *viz.*, 12. Generally novels exceed the dramas, but this year the situation is reversed and the playwrights have scored off the novelists. The subjects and sources of inspiration of both are the same, *viz.*, legend, history, and modern native society. The first two are gradually going out of fashion and the social drama or novel is monopolising the field to itself. In one respect, this tendency is not to be deprecated, because Hindu legend contains an overdose of the supernatural and makes surprising demands on one's credulity, while history as written by the Indians easily merges into legend and a halo of romance overhangs it. But then the social drama or novel, which is fast supplanting the legendary and historical pieces, is not of the right sort, and is frequently written by men who are in no way qualified for the task. It does not describe native society as it is nor as it ought to be. The characters are generally drawn not from real life but from fancy, which roams unchecked over all the periods of Indian History for choosing its ideals and produces a medley of heterogeneous and incompatible qualities. The heroes are invariably possessed of wonderful bravery and nobility, while the heroines are all dainty and perfect. In spite of such virtues and accomplishments

they encounter terrible miseries and ordeals in life, from which they escape in the very last scene or chapter by some miraculous means. This is roughly the outline of a Maráthi drama or novel, and it lacks all reality and naturalness. The novels of the year are mostly fantastic stories of love adventures or intrigues. The only books which afford healthy reading are one or two translations and adaptations from English and Sanskrit originals. Such is the *Brihatkathá Ságar* (Part V) by Islámpurkar and a Maráthi rendering of the histories of *Timon of Athens*. *Ranjana Chatushtaya* or *Four Entertaining Tales* by Vásudev Bápuji Kanitkar, is the only work among original stories which is written in a pleasing style and deserves to be placed in the hands of boys and girls for both amusement and instruction.

*History*.—Only four works were produced under this head, of which two are school books. The other two are valuable contributions to historical literature in Maráthi. One is the *Exploits of the Maráthas in Bundelkhand*, an original work narrating how the Maráthas obtained a footing in the fertile province of Bundelkhand, towards the middle of the last century by assisting Chhatrasála, the then King of Bundelkhand, against the Muhammadans. The author Mr. Dattátraya Balvant Párasnis, who is known to be a zealous and diligent worker in the field of Marátha History, has consulted the original records of the Bundele family and has placed before his readers a narrative of the doings of the Maráthas in Bundelkhand. He intends his work to serve as a contribution to a comprehensive and faithful History of the Maráthas which, he contends, remains yet to be written. The other noticeable work is an excellent adaptation of the volume on *Rome in the Story of the Nations Series*. It is written by Vináyak Konddev Oak and forms part of a series published under the patronage of the Gáikwár. As remarked on several previous reports, the enlightened ruler of Baroda has been doing valuable service to Vernacular literature by encouraging authors to make translations or adaptations from standard English works on scientific and historical subjects.

*Language and Law*.—The works under these heads are elementary school books and revised editions of old works, and call for no remark.

*Miscellaneous*.—This is generally a very comprehensive heading, and 59 books were registered under it during the year. The following alone are noteworthy among them :—*The Bráhmans and Their Education*, by M. S. Gole, M.A., Principal, Furgusson College, Poona, is a good essay pointing out certain vital defects in the system of education obtaining in Government and private schools in this Presidency. Mr. Gole takes a very gloomy view of the outlook before the literate classes in India, and says that unless the whole educational system is radically overhauled nothing but utter extinction is in store for the "Bráhmans," by which term he means all the literate classes. Soon after the essay was published, a storm of controversy arose in the vernacular press over the views maintained in it, and it was elaborately reviewed in more than one leading organ of public opinion. It is not possible to agree with every one of Mr. Gole's views, but it must be admitted that he writes from conviction and genuine sympathy, and many of the faults that he points out in the current educational system are real and call for early efforts for their removal. The book is in every way deserving of a place in every school library. *The System of Land Tenure in Bengal*, by Vishnu Moreshwar Mahájani, M.A., is another good work under this head, which furnishes a detailed historical account of the Zemindári system in Bengal, the vicissitudes it has hitherto undergone, and the advantages it offers to the tenants. There are no works in Maráthi on the systems of land tenure in India, and Mr. Mahájani's work will consequently be welcome to Maráthi readers. *Striyánchi Kartavyen*, or *The Duties of Women*, is a translation of an English work. It is a good present to the school-going girls, but its drawback is that it is somewhat above their heads and the views it sets forth on such questions as marriage are ultra-radical. There are one or two other small essays which are well written. One of them describes the duties of man in plain and simple language, and is well worth reading. Among republications, the essays of the late Messrs. V. K. Chiplunkar and G. G. Agarkar, on literary and social subjects, are very interesting and instructive contributions.

*Poetry*.—This head comprised the largest number of publications in Maráthi last year, *viz*., 61, but most of them are tiny pamphlets of indifferent merit. Thirty-three publications contain odes and invocations in honour of the Hindu god Ganapati. The extreme popularity of the Mela movement in Bombay, Poona and elsewhere is responsible for this unusual effusion of poetic tribute to a single member of the Hindu pantheon. The odes and invocations are here and there diversified by a lamentation over the alleged downtrodden condition of India, an appeal to Marátha patriotism to imitate the deeds of Shiváji or a wail over the slaughter of the sacred cow. Two small works describe the life of Shiváji in verse, while two more are on

the present condition of India, which they represent to be unfortunate. Four books are intended to be read by girls, two of them containing songs to be sung by them, and the two remaining offering young girl-wives wholesome advice on how to behave in their husbands' families. One of these works, called *Sásarchi Páthavani* or *The Departure of a Girl-wife to her Father-in-law's House*, is specially to be commended as containing some verses which are at once simple and pathetic. The following works deserve to be mentioned by name:—*Durvyasana Nishedhástak*, or *Eight Poems in Condemnation of Vice*, gives a vivid picture of the life of a vicious man given to gambling, drinking and sensuality and contains an earnest exhortation to all and sundry to keep clear of vice in every form. The verses are flowing and vigorous and there is occasionally visible in them a touch of gentle humour and sarcasm which makes them delightful reading. *Kirtanáchin Padyen*, or *Poems to be Sung at a Popular Sermon*, by Shankar Moro Ránade, B.A., deserve mention not only on account of their merit, but also because they indicate a new and healthy departure. Other popular preachers embellish their discourses by quotations from classical poets, whereas Mr. Shankar calls in the aid of his own muse for the purpose. Among republications there were seven or eight excellent volumes of standard Maráthi poetry published during the last year. The editor of these, Mr. Váman Dáji Oke, deserves high praise for his enterprise. These include the poems of such poets as Anant Phandi, Mukteshwar and Moropant. There was also a cheap and handy edition of the much-read and ever-popular Gáthás of Tukárám published by Tukárám Tátyá. *Mahárashtra Kávya Makaranda*, or *Honey gathered from Maráthi Poetry*, also deserves mention, because it brings together a number of elegant poetic extracts which easily lend themselves to happy and effective quotation in speech and writing.

*Politics.*—Of the three publications under this head, *Elements of Politics* (Part I), based on Professor Sidgwick's treatise on the subject, is the most remarkable and is the joint-work of Vásudev Balvant Patvardhan, B.A., and Dhondo Keshav Karve, B.A. It is brought out by that enterprising Maráthi publisher, Mr. Balvant Ganesh Dábholkar, of Poona. The book is certainly an important and valuable contribution to serious literature in Maráthi. Of the two remaining works, one gives an account of the Congress sittings in Poona, and the other contains gleanings and extracts relating to India from the speeches and writings of some of her veteran and well-known champions.

*Philosophy.*—There were in all 11 philosophical publications in Maráthi last year. Of these, 8 are popular epitomes expounding the doctrines of Vedánta-philosophy. Of the remaining three, which are translated from English or Gujaráthi, an adaptation of *Herbert Spencer's First Principles* (Part I), by Náráyan Laxuman Phadke, is the most important. It seems that of all the English Philosophers, Herbert Spencer is the greatest favorite of the translators. A less important work than the above is *Elements of Morality*, by Vásudev Ganesh Sahasrabudhe, who hopes by this book to have supplied the long-felt want of a moral text-book for use in Indian schools.

*Science* (*Mathematical and Natural*).—Of the 12 publications under this combined head one alone is worth particular notice. *Wonders in Space*, by Malhár Khanderáv Chitnis, B.A. LL.B., is a popular and attractive account of the Solar system, beatifully illustrated. The book is a very desirable addition to scientific literature in Maráthi, and more books of the kind will be extremely welcome.

*Voyages and Travels.*—The two works under this head describe *A Voyage to Jerusalem* and *A Trip to Kashmir*. Both are well written, but the latter especially will appeal to a larger class of readers.

### SINDI.

9. The total number of Sindi publications during the year was 30. Of these a major portion consists of love stories. One is a *Treatise on Therapeutics*, two treat of *The Science of Charms and Amulets*, while two others contain moral advice.

### URDU.

10. The number of publications in this language was 34. Several of these sing praises of the Prophet Muhammad and contain traditions about him; a few give accounts of some Muhammadan Pirs, while the rest are love pieces or farcical comedies of no great merit.

### ARABIC.

11. Ten works were published in this language. The general purport of most of these is to give rules and directions about offering the daily prayers, to praise Muhammad, and to recount traditions and miracles ascribed to him.

PERSIAN.

12. Twelve Persian books were published last year. Of these two are biographies of Monarchs and Saints, one is a lexicon in rhyme, while the rest are religious in character, containing rules about daily prayers and ablutions.

SANSKRIT.

13. There were 55 Sanskrit works published last year. Of these three-fourths are republications of ancient works chiefly in Poetry, Philosophy and Religion. The only noticeable republications of the year are an excellent edition of the *Mrichchhakatika* or *The Toy Cart* of Shudrak, and a similar edition of the *Rájatarangini of Kalhana* (Vol. II[I]), both belonging to the Bombay Sanskrit Series. Bulky editions of the *Matsya Purán* and the *Váyu Puráns*, two of the 18 celebrated Puráns of Hindu mythology, were brought out by Khemráj from his Shri Venkateshvar Press in Bombay. Under Philosophy and Religion the most noticeable republications of the year are those issued from the Anandáshrama Press, and those consisted of editions of several of the leading Bráhmans, Upanishadas or treatises on the ritual and philosophy of Vedas.

BI-LINGUAL.

14. The total number of publications was 137. The largest combination among bi-lingual publications is that of Sanskrit and Hindi. Several medical, poetical and astrological works in Sanskrit were published during the year with translations or commentaries in Hindi by Gangá Vishnu and Khemráj Shrikrishnadás, two brothers, who own presses which are specially devoted to the publication of Sanskrit and Hindi works. Among their republications of the last year is a work in architecture containing curious information on the art of "House building" and giving plans and specifications of different kinds of buildings. The only bi-lingual works that deserve to be mentioned by name are:—(1) *The Imitation of Shankara*, by Manilál N. Dvivedi. In this book Mr. Dvivedi has furnished translations into English of typical extracts from the well-known works in Advaita philosophy so as to bring out its salient points. To the book is prefixed a learned introduction in which is given a brief outline of the principle points of Shankará's philosophy, which is intended to prepare the reader for a due appreciation of the translated extracts. (2) *An English Translation of Tatva Kaumudi* (a work on Sankhya Philosophy) by Gangánátha Jhá, M.A., F.T.S., is also a work of merit and is published by the Bombay Branch of the Theosophical Society. The original text accompanies the translation, and there is also an elaborate introduction giving a brief synopsis of the cardinal doctrines of the Sankhya philosophy. (3) *Aparokshánubhuti of Shankarachárya*, translated into Maráthi by Venkatráv Rámchandra. The original work is a discourse by the founder of Vedánta philosophy or the unity of the soul with Brahma or the all-pervading spirit. As in the case of the two works above noticed, there is attached to the book a simple introduction in Maráthi which is helpful to the student for forming a preliminary acquintance with the subject.

TRI-LINGUAL.

15. The number of tri-lingual works was seven. The noticeable works under this head are:—*Memoirs of King Ardashir, the Founder of the Sassanin Dynasty* and a *Bhili Grammar and Vocabulary*. The first work is in Pelvi and it is translated into Gujaráti by Kaikobád Adarbád Dustur Nosherván, who also gives in his work an account of the life of Ardáshir taken from the Sháhánáma of Firdosi. The present work is an epitome of a larger work which is unfortunately lost. The Bhili grammar and Vocabulary, by Reverend C. S. Thomson, is intended for the use of those whose work lies among the Bhils, an aborginal race inhabiting parts of Rajputana and Mahi Kántha. The Bhili language is principally a corruption of Gujaráti, with a slight admixture of Maráthi and Hindi. Whether it has an aboriginal element as its basis is, says the author, extremely doubtful. A short history of the Bhils is given in the work, together with extracts from well-known works bearing on their origin.

16. *Periodicals.*—Twenty new periodicals were started during the year under report, in addition to the old ones which continued their useful function of disseminating knowledge and instruction on various subjects—scientific, literary educational, religious and philosophical. Of the new periodicals, 6 were English, 6 Gujaráti, 1 Maráthi, 2 Hindi, 2 Urdu, 1 English and Konkanim, and 2 Sanskrit and Gujaráti. Of the new English periodicals, two are society magazines intended for Anglo-Indian Homes, two are devoted to philetely, one to music and one is an educational companion for boys. It is very much to be regretted that

several of the periodicals, both old and new, are extremely fitful and irregular in their appearance.

17. The number of works registered for copyright during the year under report was 236, of which 214 were private and 22 Government publications.

## ANALYSIS OF PUBLICATIONS REGISTERED IN THE BOMBAY PRESIDENCY UNDER ACT XXV OF 1867 DURING THE YEAR 1896.

### *1.—English.*

| Subject. | Original Work. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | 1 | ... | ... | .. | 1 | ... | 1 | 1 |
| Biography | ... | ... | 4 | ... | 4 | 4 | ... | 4 |
| Fiction | ... | ... | ... | 2 | 2 | 2 | ... | 2 |
| History | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Language | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Law | 2 | ... | 2 | ... | 4 | ... | 4 | 4 |
| Medicine | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 16 | 1 | 1 | 1 | 19 | 1 | 18 | 19 |
| Poetry | 2 | ... | 4 | ... | 6 | 5 | 1 | 6 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical). | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Science (Natural and other) | 10 | 1 | ... | ... | 11 | 11 | ... | 11 |
| Voyages and Travels | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 36 | 4 | 12 | 4 | 56 | 27 | 29 | 56 |

### *2.—Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 2 | 1 | ... | 1 | 4 | ... | 4 | 4 |
| Biography | 9 | ... | ... | 4 | 13 | ... | 13 | 13 |
| Drama | 6 | 1 | ... | 1 | 8 | ... | 8 | 8 |
| Fiction | 16 | 1 | ... | 7 | 24 | ... | 24 | 24 |
| History | 6 | 3 | ... | ... | 9 | 6 | 3 | 9 |
| Language | 6 | 3 | ... | ... | 9 | 9 | ... | 9 |
| Law | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Medicine | 5 | 1 | ... | 2 | 8 | ... | 8 | 8 |
| Miscellaneous | 54 | 6 | 2 | 3 | 65 | 1 | 64 | 65 |
| Poetry | 60 | 6 | 4 | 1 | 71 | ... | 71 | 71 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | 3 | 4 | ... | 4 | 4 |
| Religion | 7 | ... | 1 | 1 | 9 | ... | 9 | 9 |
| Science (Mathematical and Mechanical). | 3 | 5 | ... | ... | 8 | 8 | ... | 8 |
| Science (Natural and other) | 3 | 1 | ... | 2 | 6 | 4 | 2 | 6 |
| Voyages and Travels | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 181 | 28 | 7 | 25 | 241 | 28 | 213 | 241 |

### *3.—Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Fiction | 3 | ... | ... | 2 | 5 | ... | 5 | 5 |
| Language | 4 | 3 | ... | ... | 7 | 6 | 1 | 7 |
| Medicine | 4 | ... | ... | 1 | 5 | ... | 5 | 5 |
| Miscellaneous | 8 | 1 | ... | 1 | 10 | ... | 10 | 10 |
| Poetry | 17 | ... | 5 | 1 | 23 | ... | 23 | 23 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 45 | 4 | 5 | 6 | 60 | 7 | 53 | 60 |

### 4.—*Kánarese.*

| Subject. | Original Work. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | 2 | .. | ... | ... | 2 | ... | 2 | 2 |
| History | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Language | 3 | .. | ... | ... | 3 | 2 | 1 | 3 |
| Law | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Total | 11 | 1 | ... | 2 | 14 | 3 | 11 | 14 |

### 5.—*Konkanim.*

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

### 6.—*Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 3 | 1 | ... | ... | 4 | ... | 4 | 4 |
| Biography | 11 | 1 | ... | 1 | 13 | ... | 13 | 13 |
| Drama | 17 | 4 | ... | ... | 21 | ... | 21 | 21 |
| Fiction | 8 | 1 | ... | 3 | 12 | ... | 12 | 12 |
| History | 2 | 2 | ... | .. | 4 | 2 | 2 | 4 |
| Language | 5 | 7 | ... | ... | 12 | 12 | ... | 12 |
| Law | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 41 | 3 | 2 | 13 | 59 | ... | 59 | 59 |
| Poetry | 47 | 2 | 12 | ... | 61 | ... | 61 | 61 |
| Politics | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral Science). | 7 | 1 | 1 | 2 | 11 | ... | 11 | 11 |
| Religion | 5 | ... | ... | 2 | 7 | ... | 7 | 7 |
| Science (Mathematical and Mechanical). | 4 | ... | ... | ... | 4 | 4 | ... | 4 |
| Science (Natural and other) | 3 | 4 | ... | 1 | 8 | 5 | 3 | 8 |
| Voyages and Travels | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 157 | 26 | 16 | 24 | 223 | 23 | 200 | 223 |

### 7.—*Márvádi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

### 8.—*Arabic-Sindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Fiction | 3 | ... | ... | 3 | 6 | ... | 6 | 6 |
| Language | ... | 2 | ... | ... | 2 | 2 | ... | 2 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 3 | 1 | ... | ... | 4 | 1 | 3 | 4 |
| Poetry | 1 | 4 | ... | ... | 5 | ... | 5 | 5 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Religion | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Science (Mathematical and Mechanical). | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Science (Natural and other) | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Total | 18 | 9 | ... | 3 | 30 | 6 | 24 | 30 |

*9.—Panjábi.*

| Subject. | Original Work, | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*10.—Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 3 | 2 | ... | ... | 5 | ... | 5 | 5 |
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 4 | ... | ... | 2 | 6 | ... | 6 | 6 |
| Poetry | 14 | ... | 2 | ... | 16 | ... | 16 | 16 |
| Religion | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Total | 28 | 2 | 2 | 2 | 34 | ... | 34 | 34 |

*11.—Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 6 | ... | 1 | ... | 7 | ... | 7 | 7 |
| Total | 8 | ... | 2 | ... | 10 | ... | 10 | 10 |

*12.—Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 3 | 1 | ... | ... | 4 | ... | 4 | 4 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 11 | 1 | ... | ... | 12 | 1 | 11 | 12 |

*13.—Sánskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Drama | ... | ... | 3 | ... | 3 | ... | 3 | 3 |
| Fiction | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| History | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Language | 1 | ... | 7 | ... | 8 | ... | 8 | 8 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 3 | ... | 2 | ... | 5 | ... | 5 | 5 |
| Poetry | 4 | ... | 9 | ... | 13 | ... | 13 | 13 |
| Philosophy (including Mental and Moral Science). | 1 | ... | 7 | ... | 8 | ... | 8 | 8 |
| Religion | 2 | ... | 10 | ... | 12 | ... | 12 | 12 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 13 | ... | 42 | ... | 55 | ... | 55 | 55 |

*14.—Arabic and Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |

*15.—Arabic and Urdu.*

| Subject. | Original Work. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Religion . . . . . | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |

*16.—English and Arabic-Sindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | ... | ... | ... | 1 | 1 | 1 | ... | 1 |

*17.—English and Telugu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*18.—English and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | 1 | ... | 9 | 11 | 11 | ... | 11 |
| Poetry . . . . . | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Total . | 1 | 1 | ... | 10 | 12 | 12 | ... | 12 |

*19.—English and Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 3 | ... | ... | 4 | 7 | 6 | 1 | 7 |
| Poetry . . . . . | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Total . | 3 | ... | ... | 5 | 8 | 7 | 1 | 8 |

*20.—Gujaráti and Kachchi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*21.—Gujaráti and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |

*22.—Gujaráti and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |

*23.—Mágadhi and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | ... | ... | ... | 4 | 4 | ... | 4 | 4 |

*24.—Maráthi and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*25.—Maráthi and Hindi.*

| Subject. | Original Work. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Poetry . . . . . | 4 | ... | 1 | ... | 5 | ... | 5 | 5 |

*26.—Sanskrit and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama . . . . | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Fiction . . . . | ... | ... | 2 | ... | 2 | .. | 2 | 2 |
| Language . . . . | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Poetry . . . . | ... | ... | ... | 2 | 2 | 1 | 1 | 2 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Total . | 2 | ... | 3 | 4 | 9 | 4 | 5 | 9 |

*27.—Sanskrit and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Miscellaneous . . . . | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |
| Poetry . . . . | ... | ... | 1 | 6 | 7 | ... | 7 | 7 |
| Philosophy (including Mental and Moral Science) . . | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Religion . . . . | ... | ... | ... | 4 | 4 | ... | 4 | 4 |
| Total . | 1 | ... | 1 | 16 | 18 | ... | 18 | 18 |

*28.—Sanskrit and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts . . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Drama . . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Language . . . . | ... | ... | ... | 4 | 4 | 1 | 3 | 4 |
| Medicine . . . . | ... | ... | ... | 12 | 12 | ... | 12 | 12 |
| Miscellaneous . . . . | ... | ... | 1 | 12 | 13 | ... | 13 | 13 |
| Poetry . . . . . | ... | ... | ... | 11 | 11 | ... | 11 | 11 |
| Philosophy (including Mental and Moral Science) . . | ... | ... | ... | 4 | 4 | ... | 4 | 4 |
| Religion . . . . | ... | ... | ... | 4 | 4 | ... | 4 | 4 |
| Science (Natural and other) . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total . | ... | ... | 1 | 50 | 51 | 1 | 50 | 51 |

*29.—Sanskrit and Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Miscellaneous . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Poetry . . . . | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |
| Politics . . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophhy (including Mental and Moral Science) . . | ... | ... | ... | 4 | 4 | ... | 4 | 4 |
| Religion . . . . | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |
| Total . | 5 | ... | 1 | 8 | 14 | 2 | 12 | 14 |

*30.—Zend and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 1 | 1 | ... | 1 | 3 | ... | 3 | 3 |

*31.—English, Gujárati and Bhili.*

| Subject. | Original Work. | | Republications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*32.—English, Persian and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*33.—Hindi, Urdu and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*34.—Maráthi, Gujaráti and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*35.—Pehlvi, Gujaráti and Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*36.—Sanskrit, English and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*37.—Sanskrit, Maráthi and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*38.—English Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts . . . . . | 20 | ... | ... | ... | 20 | ... | 20 | 20 |
| Medicine . . . . . | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| Miscellaneous . . . | 53 | ... | ... | ... | 53 | ... | 53 | 53 |
| Philosophy (including Mental and Moral Science) . . | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Total . | 90 | ... | ... | ... | 90 | ... | 90 | 90 |

*39.—Gujaráti Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts . . . . . | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| Fiction . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine . . . . | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| Miscellaneous . . | 197 | ... | ... | ... | 197 | ... | 197 | 197 |
| Phylosophy (including Mental and Moral Science) . . | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Religion . . . . | 10 | ... | ... | ... | 10 | ... | 10 | 10 |
| Total . | 222 | ... | ... | 2 | 224 | ... | 224 | 224 |

*40.—Hindi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*41.—Maráthi Periodicals.*

| Subject. | Original Work. | | Republications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Fiction | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Medicine | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Miscellaneous | 65 | ... | ... | 6 | 71 | ... | 71 | 71 |
| Poetry | ... | ... | 16 | ... | 16 | ... | 16 | 16 |
| Religion | 17 | ... | ... | ... | 17 | ... | 17 | 17 |
| Total | 96 | ... | 16 | 6 | 118 | ... | 118 | 118 |

*42.—Urdu Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 6 | ... | ... | ... | 6 | ... | 6 | 6 |

*43.—Sanskrit Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 9 | ... | 9 | ... | 9 | 9 |

*44.—English and Konkanim Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 7 | ... | ... | ... | 7 | ... | 7 | 7 |

*45.—English and Marathi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | ... | ... | 3 | ... | 3 | ... | 3 | 3 |

*46.—Sanskrit and English Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 5 | ... | 5 | ... | 5 | 5 |

*47.—Sanskrit and Gujaráti Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Poetry | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | ... | ... | ... | 7 | 7 | ... | 7 | 7 |
| Total | ... | ... | ... | 9 | 9 | ... | 9 | 9 |

*48.—Sanskrit and Maráthi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 17 | 17 | ... | 17 | 17 |

*49.—Maráthi, Hindi and Gujaráti Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 5 | ... | ... | ... | 5 | ... | 5 | 5 |

*50.—Sanskrit, Maráthi and Hindi Periodicals.*

| Subject. | Original Work. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Miscellaneous . . . . | 4 | ... | ... | ... | 4 | ... | 4 | 4 |

*51.—Total Books for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts . . . . . | 9 | 2 | ... | 2 | 13 | ... | 13 | 13 |
| Biography . . . . | 26 | 1 | 5 | 5 | 37 | 4 | 33 | 37 |
| Drama . . . . . | 33 | 7 | 4 | 2 | 46 | 1 | 45 | 46 |
| Fiction . . . . . | 30 | 2 | 4 | 17 | 53 | 2 | 51 | 53 |
| History . . . . . | 12 | 6 | 1 | ... | 19 | 10 | 9 | 19 |
| Language . . . . . | 33 | 16 | 8 | 18 | 75 | 60 | 15 | 75 |
| Law . . . . . | 6 | ... | 3 | 1 | 10 | ... | 10 | 10 |
| Medicine . . . . . | 11 | 2 | ... | 16 | 29 | ... | 29 | 29 |
| Miscellaneous . . . . | 134 | 13 | 9 | 35 | 191 | 3 | 188 | 191 |
| Poetry . . . . . | 167 | 12 | 40 | 23 | 242 | 8 | 234 | 242 |
| Politics . . . . . | 2 | .. | ... | 3 | 5 | ... | 5 | 5 |
| Philosophy (including Mental and Moral Science). | 11 | 2 | 8 | 21 | 42 | ... | 42 | 42 |
| Religion . . . . . | 39 | 2 | 12 | 19 | 72 | ... | 72 | 72 |
| Science (Mathematical and Mechanical). | 11 | 6 | ... | ... | 17 | 17 | ... | 17 |
| Science (Natural and other) . | 18 | 7 | ... | 4 | 29 | 21 | 8 | 29 |
| Voyages and Travels . . | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Total . | 546 | 78 | 94 | 166 | 884 | 126 | 758 | 884 |

*52.—Total Periodicals for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts . . . . . | 31 | ... | ... | ... | 31 | ... | 31 | 31 |
| Fiction . . . . . | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Medicine . . . . . | 27 | ... | ... | ... | 27 | ... | 27 | 27 |
| Miscellaneous . . . . | 335 | ... | 3 | 7 | 345 | ... | 345 | 345 |
| Poetry . . . . . | ... | ... | 30 | 1 | 31 | ... | 31 | 31 |
| Philosophy (including Mental and Moral Science). | 6 | ... | ... | 19 | 25 | ... | 25 | 25 |
| Religion . . . . | 28 | ... | ... | 7 | 35 | ... | 35 | 35 |
| Total . | 433 | ... | 33 | 34 | 500 | ... | 500 | 500 |

*53.—Total Books and Periodicals for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts . . . . . | 40 | 2 | ... | 2 | 44 | ... | 44 | 44 |
| Biography . . . . | 26 | 1 | 5 | 5 | 37 | 4 | 33 | 37 |
| Drama . . . . . | 33 | 7 | 4 | 2 | 46 | 1 | 45 | 46 |
| Fiction . . . . . | 36 | 2 | 4 | 17 | 59 | 2 | 57 | 59 |
| History . . . . . | 12 | 6 | 1 | ... | 19 | 10 | 9 | 19 |
| Language . . . . . | 33 | 16 | 8 | 18 | 75 | 60 | 15 | 75 |
| Law . . . . . | 6 | ... | 3 | 1 | 10 | ... | 10 | 10 |
| Medicine . . . . . | 38 | 2 | ... | 16 | 56 | ... | 56 | 56 |
| Miscellaneous . . . . | 469 | 13 | 12 | 42 | 536 | 3 | 533 | 536 |
| Poetry . . . . . | 167 | 12 | 70 | 24 | 273 | 8 | 265 | 273 |
| Politics . . . . . | 2 | ... | ... | 3 | 5 | ... | 5 | 5 |
| Philosophy (including Mental and Moral Science). | 17 | 2 | 8 | 40 | 67 | ... | 67 | 67 |
| Religion . . . . . | 67 | 2 | 12 | 26 | 107 | ... | 107 | 107 |
| Science (Mathematical and Mechanical). | 11 | 6 | ... | ... | 17 | 17 | ... | 17 |
| Science (Natural and other) . | 18 | 7 | ... | 4 | 29 | 21 | 8 | 29 |
| Voyages and Travels . . | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Total . | 979 | 78 | 127 | 200 | 1,384 | 126 | 1,258 | 1,384 |

## BENGAL.

From E. M. KONSTAM, Esq., Under Secretary to the Government of Bengal, General (Miscellaneous) Department, to the Secretary to the Government of India, Home Department,—No. 1267, dated Calcutta, the 31st March 1897.

In continuation of this Government letter No. 1329, dated the 30th March 1896, I am directed to submit, for the information of the Government of India, copy of a letter from the Director of Public Instruction, Bengal, No. 1973, dated the 20th March 1897, together with a copy of the Annual Report on the Bengal Library for the year 1896, received therewith, and copies of the tabular analysis of books, statistical forms, and table of books referred to.

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From C. A. MARTIN, Esq., LL.D., Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 1973, dated Calcutta, the $\frac{13th}{20th}$ March 1897.

I have the honour to submit the Report on the Bengal Library for the year 1896, by Babu Rajendra Chandra Sastri, M. A., the Librarian. I regret that the report is somewhat late. It came to my hands just a week ago, but press of business prevented my looking through it until to-day. It is carefully drawn up and gives an interesting account of the publications received in the Library during the year.

2. I think it proper to invite attention to paragraph 1 of the report as the abuse referred to (evasion of the Act) appears to be on the increase and to require that special and stringent measures should be taken by the Inspector-General of Registration to put a stop to it.

### *Report on the Bengal Library for 1896.*

The number of publications received and catalogued in the Bengal Library during 1896 was 2,346, against 2,689 in the year before, showing a decrease of 343, or a little over 12·7 per cent. This decrease is more apparent than real, and due partly to evasion, and partly to delay, in the registration of books. The number of evasions is apparently on the increase, and compliance with the provisions of the law on the subject is regarded more as a matter of favour than as an obligation created by a specific Act of the Legislature. The absence of any special agency to detect breaches of the law serves also as a distinct encouragement to would-be offenders. The unwillingness of the authorities to move in the matter has made the printers of books most careless in the matter of supplying information regarding dates of issue of the publications, and it is now a common thing to see the several parts of the same book entered on the same date! The decrease, small as it is, is most marked under the head of language.

2. Out of 2,346 publications received last year, 1,699 are books and 647 periodicals. Of the books, 1,455 are original publications, the rest being republications and translations. The following is a brief analysis of the publications, given in the order of languages, alphabetically arranged.

3. *Arabic.*—Publications in this language are few and unimportant. Only four books were received last year, against two in the year before. Of these, two are on language and two on religion. None of these call for any notice.

4. *Assamese.*—Only 14 books in this language were received last year, against 12 in the year before. Of these, 2 are works on history, 3 on language, 3 on poetry, 2 on religion, 3 on science (mathematical), and the remaining one is a miscellaneous publication dealing with zamindari and bazar accounts. Most of these are translations of similar works in Bengali.

5. *Bengali.*—The number of publications in this language received last year was 752, against 952 in the year before, showing a decrease of 200, or about 21 per cent. Of these, 736 are original publications, and the rest republications and translations.

6. *Art.*—Five Bengali books on the subject were received last year, against seven in the year before. Of these, two are on photography and three on instrumental music. None of these works call for any notice except *Beháládarpan*, a treatise on violin-playing, which contains a chapter on the application of the principles of mathematics to Hindu music. The writer gives to the violin the highest place among the instruments of music. Speaking generally, works on art in Bengali fall under two classes, *viz.*, Music and Photography, the study of which latter art is becoming every year increasingly popular in the country.

No. 4175, 4th quarter, *Beháládarpan.*

7. *Biography.*—Twenty-three books on this subject were received last year, against the same number in the year before. As remarked in last year's report, biographical studies are

gaining in popularity among educated Bengalis, and many of the biographies published during the year under review are really good books, and bear evidence of careful study and research. Two books, *viz.*, *Chhatrapati Sivaji* (Sivaji, the Lord of the Umbrella) and *Mahárája Pratápáditya*, written by Babu Satya Charan Sástrí, and one, *viz.*, *Sikh-Itihása Samvalita Guru Govinda Singh*, by Babu Tinkari Banerji, deserve special mention in this connection. They are compiled from original and reliable sources, and as such, will prove a distinct gain to the cause of Indian history, and serve to rectify many misstatements which have hitherto passed unchallenged. Muhammadan historians have painted Sivaji in dubious colours, and the author's vindication of the great Mahratta leader will be appreciated by the Hindu public. Mahárája Pratápáditya's life opens up a vista of historical research, which is destined in time to throw light into many of the obscure corners of the history of Bengal. Pratápáditya was the last of the Bengali zamindars who defied for a time the power of the great Mogul, and with whose defeat by Rája Mán Singh passed away the last hopes of Bengali Hindus to free themselves from Muhammadan bondage.

No. 3579, 1st quarter, *Chhatrapati Sivaji*; and No. 4177, 4th quarter, *Mahárája Pratápáditya*.

No. 3998, 3rd quarter, *Sikh-Itihása Samvalita Guru Govinda Singh*.

*Sikh-Itihása Samvalita Guru Govinda Singh* professes to be based chiefly on the *Súryaprakás* and other native authorities, and contains information which has been for the first time brought before the Bengali public.

Among the religious biographies, seven in number, the following five deserve notice:—

8. *Dayánanda Charita*, by Babu Devendra Náth Mukerji, is the life of the well-known pandit and ascetic Dayánanda, the founder of the Āryay Samáj. He was a champion of monotheism based on the *Vedas*, and fought against idolatory. He has numerous followers in the Punjab and elsewhere, and the present contribution to his biography cannot fail to be interesting and instructive. The book is well written.

No. 9398, 3rd quarter, *Dayánanda Charita*.

No. 4000, 3rd quarter *Srí Amiya Nimái Charita*.

No. 4005, 3rd quarter, *Srímad Gopál Bhatta Gosvámír Jívan Charit*.

4th quarter, *Srí Srí Rám krishna Punthi*.

No. 4002, 3rd quarter, *Maharshi Man Sur*.

*Srí Amiya Nimái Charita*, Part IV, by Babu Sisir Kumár Ghosh, deserves notice as being the fullest, though perhaps not the most critical, biography of Chaitanya, which has helped to make Chaitanyaism fashionable among the educated Bengalis.

*Srímad Gopál Bhatta Gosvámír Jívan Charit*, by Babu Achyuta Charan Chaudhuri, derive its principal interest from the fact of its being the life of the compiler of the *Haribhakti Vilás* the most authoritative work on Vaishnava ritual. Gopál Bhatta was born in 1422 and died in 1509-10 of the *Saka* era.

*Srí Srí Rámkrishna Punthi* (Life of Paramahansa Rámakrishna), by Babu Akshay Kumár Sen, is written in a style affectedly archaic, on the model of the lives of old Vaishnava saints. The writer is a believer in the incarnation of Rámakrishna, and has written the book in a becoming spirit.

*Maharshi Mansur*, by Mozammel Huq, deserves notice as an indication of a growing desire on the part of Bengal Muhammadans to substitute Bengali in the place of Urdu as the medium of literary culture. It is a life of the Muhammadan saint Mansur, who died the death of a heretic for having exclaimed 'Onál Huq' (I am God) in a moment of extreme religious fervour. He was a native of Bagdad, and noted for his piety and devotion to God. The book is written in fairly good Bengali.

9. *Drama.*—Thirty-four* dramas were received in the Library, against 37 in the preceding year. Of these, one is a translation from Sanskrit, 11 are mythological, 4 social, 5 religious, 5 romantic, 6 domestic, and 2 historical. They are treated in the order of their classification.

10. Translations.—*Ratnávalí*, by Pandit Panchánan Tarkaratna, is a Bengali translation of the well-known Sanskrit drama of the same name, with a critical analysis and a disquisition on the age and authorship of the work. The writer is a good Sanskrit scholar, and the analysis and the disquisition may be read with interest.

No. 3593, 1st quarter, *Ratnávalí*.

11. Mythological dramas are eleven in number. They derive their plots chiefly from the *Mahábhárata Puránas*. None of them are of any importance.

* NOTE.—This number will be found to vary from that given in the Analysis, the discrepancy being due to counting separately, for the purpose of this review, three books in one cover, entered in Catalogue as one publication.

12. Social dramas are four in number, *viz.*, (1) *Panchakanyá* (Five Girls), by Babu Kusumesu Kumár Mitra, is intended as a protest against the female emancipation movement. Its plot is as follows:—Five Babus disgusted with service take to trade, and prevail on their wives to do the same. The Babus turn bakers, cobblers, etc., while their wives take to selling betel leaves. Ultimately the latter get a pair of wings each and fly beyond the reach of their husbands.

No. 3589, 1st quarter, *Panchakanyá.*
No. 3851, 2nd quarter, *Viváha sankat Nátak.*
No. 3852, 2nd quarter, *Landabhanda.*
No. 4011, 3rd quarter, *Bodhane Visarjan.*

(2) *Viváha Sankat Nátak* (A Drama on the Matrimonial Fix), by Babu Pasupati Mitra, is a drama depicting the evils of the practice, now unhappily too common among the upper classes of the Bengali Hindu society, of the fathers of boys to demand large dowries on the occasion of marrying their sons. The plot is as follows:—A man had three daughters to marry, and the expense of marrying the first to cost him all his fortune. The youngest remains unmarried, for the father has no money wherewith to buy a husband for her. She attains womanhood, and becomes an eyesore to her parents. In the meantime, the father of his second son-in-law institutes a criminal prosecution against him on the charge of passing as genuine, certain gilt ornaments, which he had given to his daughter at her marriage. In the midst of the confusion and misery which the prosecution leads to, the youngest daughter commits suicide and the catastrophe ends the play. Though devoid of artistic merit the book is important as being a protest against a custom which is being attended with great practical inconvenience.

*Landabhanda* (Utter Confusion), by Babu Siddhesvar Ghosh, is a social farce written with the object of ridiculing female education and female emancipation movements. A man had two wives, of whom the younger one was a fashionable lady, having a lot of admirers. The husband was in mortal dread of her, and she had her own way in all matters. Her two daughters were educated after her own fashion, and given to drinking and coquetry like her. The mother courts a man named Nirvikár, who is secretly in love with her eldest daughter, Bouquet. While amusing themselves in a garden, the daughter and her lover are discovered by the mother and by Lohárám, another suitor for the hand of Bouquet. Nirvikár is then shot dead by Lohárám, and the daughter charges both Lohárám and her mother with murder. The catastrophe ends the play. It is full of indelicate ideas and expressions, and the incidents described in it give a very false idea of Hindu radicalism, which it holds up to ridicule.

*Bodhane Visarjan* (Throwing away the Image of God at the initial worship), by Babu Ahi Bhúsan Bhattácháryya, is a satire on the prevalence of anglicism in Hindu society. A miserly old zamindar curtails his annual *Durgá Pujá* expenditure to improbable limits, in order to save money for *nautch* girls and entertainment to friends. The goddess *Durgá* and the gods, goddesses and animals forming her train, accordingly refuse to go to the zamindar's house, and show a distinct predilection for European millinery and perfumery. In the meantime, on the day of the preliminary worship of *Durgá*, the zamindar, his son, and the priest get themselves drunk, and the entire ceremony collapses in the midst of a drunken brawl between the father and the son over the possession of the *nautch* girls!

13. Religious dramas are five in number. Of these, the following three deserve notice:—

*Manasá Mahimá Gítábhinaya* (The Greatness of the Serpent-goddess *Manasá*, an opera) derives its importance from the fact of its being based on the old Bengali poem, entitled *Manasár Bhásán*, by Kshemánanda and Ketaká Dás, who flourished nearly 300 years ago.

No. 3598, 1st quarter, *Manasá Mahimá. Gítávinaya.*

*Nasirám* (A name), by Babu Amrita Lál Basu, the well-known playwright and Manager of the Star Theatre Company, is a Drama inculcating reliance on, and devotion to, *Hari* as the best solution of the mysteries of existence. Yoges Náth, King of Gaur, and his son, Anáth Náth, fell in love with a girl, who was detained as hostage on behalf of the king of Magadha. The girl Virajá loved the Prince, but the latter, at the entreaties of his father, gave up all idea of having her for a bride and set his heart on the contemplation of God. The king's desire was, however, frustrated by the wile of a woman named *Soná*, who was the mistress of a *Kápálika*, whom she afterwards killed for his attempt on the life of the Prince and his desire to violate the chastity of Virajá. Through disappointment and disgust, the king, Virajá and Soná, like the Prince before them, renounced the world and became devout admirers of *Hari*. Their renunciation was mainly due to the teachings of Nasirám, a man, popularly believed to be mad, who united the most fervent love of God with an utter

No. 4007, 3rd quarter, *Nasirám.*

indifference to the cares and anxieties of the world. Nasirám's character has been ably drawn.

No. 4185, 4th quarter, *Kálápáhár.*

*Kálápáhár* (A name) is a drama based on the story of the conquest of Orissa by Kálápáhár under Sulemán Keráni, Nawab of Bengal. The plot is as follows:—Kálápáhár was a Brahman by birth, and led a pure and austere life. Once on a time, being troubled with misgivings regarding the truth of Hinduism, he went to Mukundadev, King of Orissa, who was then under a vow to satisfy the wishes of all, and told him his doubts. The king's explanation did not satisfy him, and he went away disappointed. Chanchalá, a woman of the Sudra caste, who was passionately in love with Kálápáhár, although the latter never returned her love, also went to the king to get his permission to marry her Brahman love. But the king withheld his permission, and the woman went away disappointed, vowing vengeance on him. After that incident, Nawab Sulemán's daughter, named Imán, fell ill. Chanchalá found out the cause of her illness, which was only a form of love-sickness. And as Kálápáhár was the object of her love, she managed to bring him to her. Their interview had the effect of kindling the passion of love for the first time in the heart of Kálápáhár. At this juncture, Chanchalá, in a momentary fit of jealousy, informed the Nawab of the interview, and Kálápáhár was imprisoned by his order. Escaping from prison, he vowed vengeance on the Nawab and the Musalmans generally. He sought out a Brahman, named Viresvar, who was gifted with supernatural powers, and obtained some of them through his favour. Thus armed, he offered his services to Mukundadev, and defeated the Nawab and his army in several engagements. Chanchalá then managed to bring Imán to his camp, and his passion for the girl returned. Notwithstanding her protest, he threw up Hinduism, became a convert to Islam, and refused to fight against the Musalmans. He and Imán were then cast into prison by order of Mukundadev. But he managed to escape from the prison a second time, and vowed undying vengeance on the king, on being falsely told by Chanchalá that Imán had been put to death by his order. Then he offered his services to the Nawab, defeated the king's soldiers, devastated Orissa with fire and sword, and put the king to death with his own hands. He then came to learn that Imán was alive, and that Chanchalá had told him a lie. Chanchalá then managed to get up an interview between the lovers, stabbed Imán in Kálápáhár's presence, and then committed suicide herself. After this incident, Kálápáhár saw the error of his ways, admitted the truth of Hinduism, and renounced the world in sorrow and disgust. Víresvar, the possessor of supernatural powers, was extremely disappointed in finding his pupil use the powers granted to him, against his countrymen and co-religionists, and saw at last that salvation could be achieved not by the worship of *Sakti* alone, but by adoring God with a pure heart and lowly spirit. The book is written with a religious purpose, and interspersed with observations bespeaking a high degree of religious and moral culture on the part of the author. Among the characters, Kálápáhár, Chanchalá, and Chintámani, a holy sage, stand out in bold relief. The work is of considerable merit.

14. Romantic dramas are five in number, but they really represent four distinct publications, the discrepancy being due to two editions of the same work, *viz.*, *Vasanta* being catalogued as two distinct books.

No. 3587, 1st quarter, *Vasanta.*

*Vasanta* (Spring) is a drama hailing the advent of spring after the cold season. Spring, the southern breeze, humble-bees, cuckoos, and various flowering creepers appear as characters in the play, and the southern breeze is represented as wooing the creeper Malliká.

No. 3849, 2nd quarter, *Nilánjaná.*

*Nilánjaná* is a drama based on the incidents of a Mahratta raid on Mewar led by Kálabhoj. Vijay was Kálabhoj's friend and disciple in arms; but disgusted with his cruelty, he went over to the Rajputs and led them against his countrymen. His brother general was Bhím Sinha, who very generously allowed him to marry Nilánjaná, who had been previously affianced to himself. Kálabhoj had vowed vengeance on Vijay. In the battle which followed, the Rajputs were victorious, but their leader Vijay was taken captive and sentenced to death as a traitor to his country by Kálabhoj. But before the sentence could be carried out, he was rescued from prison through the efforts of Lál Bái, the kindhearted mistress of Kálabhoj and of Bhím Sinha, who forced his friend to leave his cell and himself took his place there. Bhim Sinha was forgiven by Kálabhoj, but while returning home from the Mahratta camp, he fell mortally wounded by Mahratta bullets. Vijay now sought a duel with Kálabhoj, in the course of which the latter was stabbed to death by his mistress Lál Bái, whom he had condemned to death. The plot, though not properly developed, is not uninteresting.

*Sarvání*, by Babu Kálí Prasanna Chatterji, is a drama of which the scene is laid in Manipur. Kírtti Chandra, King of Manipur, is a widower, and extremely fond of his younger brother, Sura Chandra. The latter's wife one day goes to pay her respects to a sannyási, named Mahánanda, who has taken up his quarters in Manipur. Her beauty captivates the false sannyási's heart, and he sets about plotting with a view to seduce her. He succeeds in creating a disunion between the brothers, and the old king renounces the world in disgust. Sura Chandra is then induced by Urvasí, the heavenly nymph, employed by the sannyási as his agent, to abandon his Queen Sarvání and his son Banabhúshan. At this juncture, Urvasí leaves him, and he renounces the world in sorrow and remorse. Mahánanda then meets Sarvání in a lonely road and attempts to violate her. But baffled in his design through the timely appearance of one of his former pupils, he loses his sense and becomes mad. The brothers then meet together, and Sura Chandra is restored to his wife and son. But her late misfortune proves too much for the queen, and she dies in the presence of her husband. Thereupon, the brothers place Banabhúshan on the throne of Manipur and turn sannyásis once more.

No. 4182, 4th quarter, *Sarvání*.

15. Domestic dramas are six in number. Of these, two, *viz.*, *Raktára kti* (Bloodshed) and *Raktagangá* (the Ganges of Blood), relate to the Kumartuli murder case; and the other four, *viz.*, *Syám Chánd, Kalirkáp* (the Scamp of the Kali era), *Ilite Viparit* (Evil resulting from the good Intention), and *Vilási Yuvá* (A voluptuous youth), deal with incidents of every-day life, and have nothing remarkable or noteworthy about them.

No. 3594, 1st quarter, *Raktárakti*.
No. 3595, 1st quarter, *Raktagangá*.
No. 3588, 1st quarter, *Syám Chánd*.
No. 3591, 1st quarter, *Kalirkáp*.
No. 4008, 3rd quarter, *Ilite Viparit*.
No. 4010, 3rd quarter, *Vilási Yuvá*.

16. Historical dramas are two in number, *viz.*, *Anguriya-Vinimaya* and *Hariráj*, and both of them, especially the latter, are of considerable meri t.

*Anguriya-Vinimaya* (Interchange of finger-rings), by Babu Jasodánandan Sarkár, is an historical drama based on the incidents of Sivaji's life, beginning with his capture of a ship belonging to Portuguese pirates and ending with his escape from the imperial court at Delhi. The captured ship had Rosenárá, Emperor Aurungzeb's daughter, on board, and on the ship passing into the possession of Sivaji, the princess was sent back by him to Delhi. She conceived a liking for her deliverer, and induced her mother to propose to the Emperor her marriage with Sivaji. But to this the Emperor would not consent, and as Sivaji was not willing to change his religion for her sake, she had to give up the idea, as one not likely to be fulfilled in this life. She visits Sivaji during his stay at Delhi, exchanges her finger-ring with his, and helps him in effecting his escape from the city.

No. 3590, 1st quarter, *Anguriya-Vinimaya*.

*Hariráj* (A name), by Babu Nagendra Náth Chaudhuri, is an historical drama in imitation of Shakespear's Hamlet. The scene is laid in Kashmir, and the plot is as follows :—

No. 3848, 2nd quarter, *Hariráj*.

Jayákar, Commander-in-Chief of Kashmir, falls in love with the Queen Srílekhá, and murders King Anantadeva by administering poison while he was a guest in his house. The king's spirit rises from the burning pyre, informs his son Hariráj of Jayékar's treachery, and adjures him to take vengeance on the murderer, but to spare the queen. In due course, Hariráj ascends the throne, but, absorbed in the contemplation of his mother's shame and the vow of vengeance on his father's murderer, he loses all interest in the affairs of existence. His apathy turns his affianced bride, Aruná, mad. The queen-mother, whom in a secret interview Hariráj severely reprimanded for her faithlessness, now plots with Jayákar against her son's life. Under a forged letter, purported to have been written by his intimate friend, Ajit, the king was invited to a garden and there stabbed in the dark by Jayákar. The murderer however, falls by the sword of the king, and Anantadeva's death is avenged. The queen-mother, in a momentary fit of affection for her son, stabs her prostrate paramour and then plunges into the river. Hariráj's death follows, and the sight kills his affianced bride, Aruná. Her death brings the drama to a close. The book is written in blank verse, and not wanting in merit. The writer has freely drawn on Shakespeare for expression and imagery.

17. *Fiction.*—The number of works of fiction received last year was 83, against 76 in the year before. Of these, 5 are translations and the rest original writing. The latter may be classified as follows :—Two historical novels, 16 treating of upper and middle-class life,

including stories of love and adventure, 52 detective and other stories, nursery and other tales, 3 moral and religious, and 5 social.

18. Of the translations, 4 are from English and 1 from Urdu, which latter, entitled *Belati*, by Abdul Phattaha, deserves notice as being the work of a Muhammadan. Belati was the daughter of one Sheikh Asrafali Khán, of Patna, and the book narrates the story of her life as told by herself. The rest of the translations do not call for any notice.

No. 3615, 1st quarter, *Belati*.

19. To treat the original works in the order of their classification—

Historical.—The two historical novels, *viz.*, *Rájput Jívan Sandhyá* and *Mádhaví-Kankan*, are from the pen of the well-known writer and novelist, Babu Rames Chandra Datta, C.S. The first is based on Tod's account of Ráná Pratáp Singh's fight with Akbar, and the second on the incidents which led to Aurungzeb's accession to the throne of Delhi. They are works of superior merit, and are written in a chaste and nervous style. The first editions of the works were published several years ago.

No. 4031, 3rd quarter, *Rájput Jívan Sandhyá*.
No. 4196, 4th quarter, *Mádhavi Kankan*.

20. Novels treating of upper and middle-class life, including stories of love and adventure, are 16 in number. Of these, the following deserve notice.

*Vanger Baithaki Rahasya* (Drawing-room humour in Bengal), by Babu Yogendra Náth Chakravartí, is a story giving humorous sketches of the different phases of modern Bengali life, including all sorts of imposture and hypocrisy, which are practised in the name of religion, politics and social reform. The plot follows the fortunes of a wealthy family, and shows how rich men's sons are spoilt in early life by the parasites who hang about their fathers. There is a good deal of powerful writing in the book. The plot is ill-constructed, and resembles a collection of sketches rather than a connected whole.

No. 3605, 1st quarter, *Vanger Baithaki Rahasya*.

*Pathik Vá Yato-dharma Stato Jaya* is the story of the persecution of a boy by a near relative of his father. The boy's name was Vírendra, and he was engaged to the daughter of Prithvi Náth, king of Nandannagar in the North-Western Provinces. His father, Adityanáth, was minister to the king. Bhairav Chandra was Adityanáth's nephew, and the prospect of his cousin's marriage in the royal family made him jealous, and he tried to get him out of the way. One day he sends Vírendra away on a pretext, and circulates the story of his having been devoured by a tiger. The news induces the sorrowing father to renounce the world for a time. The king also does the same thing, and in their absence Bhairav Chandra remains in charge of the administration, and uses his position and influence in hatching plans against his cousin. The latter, however, finds in a 'traveller,' whom he accidentally meets on the way, a staunch friend, and, with his aid and advice, escapes the snares of his relative and eventually meets his father, mother and the king. The traveller turns out to be a trusted friend and agent of his father, and the story ends with Vírendra's marriage with the king's daughter. The scene of the story is laid in the district of Midnapur, and the story abounds with thrilling incidents and hairbreadth escapes.

No. 3856, 2nd quarter, *Pathik Vá Yato-dharma Stato Jaya*.

*Kritajnatá* (Gratitude), by Babu Srís Chandra Majumdár, is a story of upper-class Bengali life illustrating the exemplary devotion of an up-country durwan, named Ákáli Singh, to Suraválá, daughter of his deceased master, Pramathanáth, zamindar of Kuntalá, a village on the bank of the Padmá. Surávála, who was left motherless in infancy, lost her father at twelve. Her paternal estate was encumbered with debts, and her father's *amla* left her in a body. It is only a maid-servant and the jemadar, Ákáli Singh, who, out of gratitude to their late master and love for his daughter, remained faithful to the family; and the story shows how Ákáli saved his master's estate from ruin and took to the last day of his life a paternal interest in the girl. Amongst other characters, Mr. Donald, Magistrate, upon whom devolved the duty of bringing the estate of Pramathanáth under the Court of Wards and providing for the education of his daughter, and his amiable and kind-hearted wife, appear in a very favourable light. The book is well got up, and written in fairly good Bengali.

No. 3867, 2nd quarter, *Kritajnatá*.

*Sachitra Kalikátá rahasya* (The Illustrated Mysteries of Calcutta), by Babu Jahar Lál Dhar, is a series of realistic sketches, depicting some of the characteristic scenes of every-day life in modern Calcutta, given in the form of a story. The plot is as follows:—M. N. Mitter, an

No. 4035, 3rd quarter, *Sachitra Kalikátá rahasya*.

England-returned gentleman, marries a young lady, named Sohágini, an M. D. of the University of London. After the marriage the husband proves false to the wife, who renounces the world in disgust and passes her days in religious contemplation on the heights of the Himalayas. The book contains some very powerful writing.

*Samsár Chakra* (The Wheel of Life), by Babu Profulla Chandra Mukherji, is a romantic tale abounding in thrilling situations and hair-breadth escapes. It is a story of villany perpetrated on an innocent youth with a view to cheat him of his patrimony.

No. 4033, 3rd quarter, *Samsár Chakra.*

*Hema Chandra*, by Babu Haridás Banerji, is by far the best book of the group. It is a domestic fiction describing the fortunes of a young man named Hem Chandra and his patron Syámasundar, zamindar of Lochanpur, a village in Bengal. Left fatherless in early life, Hem Chandra was brought up by Syámasundar, towards whom he cherished the sincerest feelings of gratitude and respect all his life. Syámasundar was unhappy in his domestic relations. His wife Mahámáyá was a selfish, masterful woman, and his brother-in-law Sasi Bhúshan was a characterless youth, whose frequent escapades were a constant source of trouble and inconvenience to him. One of these escapades threatened pecuniary ruin to Syámasundar, and he went to Calcutta to get back from one Mr. Palmer the money he had deposited in his firm. But the firm had failed, and after a very unpleasant interview with Mr. Palmer, Syámasundar had to come back disappointed. About this time, Hem Chandra went to Lochanpur, where his mother lay dying. After her death, as he was performing her *srádh* on the bank of the Ganges, he was suddenly set upon by a gang of *badmashes*, carried away by force, and detained in confinement in a secluded spot by order of Sasi. Sasi then personated Hem Chandra, and by that means entered into the possession of the property bequeathed to the latter by his uncle. Syámasundar, who had lost everything by the insolvency of the firm, was also induced by the will of his wife and the family priest to aid in the fraud by identifying Sasi. Hem was accidentally rescued from his confinement by one Mr. Hill, an indigo planter, and took service under him as a clerk. Mr. Hill was no other than Mr. Palmer under a *nom de plume*. In the course of time, Sasi's fraud was discovered, but Hem refused to proceed against him for fear of involving his benefactor, Syámsundar, in trouble. He ultimately forgave him at the request of Basumati, a girl whom he was to have married, but who was seduced by Sasi and forced to become his wife. Syámasundar died of sorrow and remorse, Mahámáyá turned mad, while Sasi met with a violent death at her hands, and Hem renounced the world in disgust. Mr. Palmer made amends for his past conduct towards Syámasundar by leaving a legacy of a lakh of rupees on behalf of his children. The plot is well constructed, and most of the characters, especially those of Hem Chandra, Basumati, Mahámáyá, and her sister Virajá, are well drawn. The book is written in good Bengali.

No. 4193, 4th quarter, *Hema Chandra.*

21. Detective and other stories, nursery and other tales, etc., are 52 in number. Of the detective stories, whose number is increasing every year, those by Babu Priyanáth Mukherji, an Officer of the Calcutta Detective Police, alone deserve notice. They purport to be based on the incidents of real life, and are very interesting and instructive reading. As regards the rest, an exception must be made in favour of, *Bánká-ullár Duftar* by Babu Kálíprasanna Chatterji, which is a collection of very interesting detective stories, twelve in number, narrating incidents of real life which happened in the days of the Thuggee Commission. The incidents related were investigated by an able police officer of the day, named Bánká-ulla and hence the name of the book. The book may be read with profit by the detective officers of the present day. Of the stories other than detective, the following deserve mention :—

No. 4930, 3rd quarter, *Bánká-ullár Duftar.*

*Bhút O Mánush* (Ghost and Man), by Babu Trailokya Náth Mukherji, is a collection of four short stories, of which one is an allegory representing India's inactivity and powerlessness under the influence of religious bigotry. The stories are written in a simple, but nervous style.

No. 3617, 1st quarter, *Bhut O Mánush.*

*Páriját Málá* (a garland of Páriját flowers), by Babu Hárán Chandra Rakshit, is a collection of short stories intended to inculcate moral and religious principles, written in an easy simple style.

No. 3869, 2nd quarter, *Páriját Málá.*

22. Moral and religious fictions are three in number, *viz.*, *Madhumálatí*, *Tápasaválá* and *Punyaprabhá.*

*Madhumálatí*, by Babu Kálipada Mukherji, is a story of ordinary Bengali middle-class life. Madhumálatí is a Brahman's daughter, and her marriage forms the subject-matter of the story. But the interest of the plot centres round the doings of a gang of *budmashes* and their reformation by a beggar woman, assisted by a *Sannyási*. Lílá was Madhumálati's elder sister, and was cast away by her husband at the instance of his mistress. The *budmashes* wanted to abduct Lílá for immoral purposes, but were baffled in their efforts through the interference of a beggar woman, who saved Madhumálatí also from the same fate. The beggar woman was the mistress of Lílá's husband, whom remorse had caused to give up her sinful life and to devote herself to the succour of the wronged and the afflicted. She worked out the reformation of the gang of *budmashes*, and materially assisted in getting Madhumálatí married and Lílá restored to her husband, a changed and reformed man.

No. 3600, 1st quarter, *Madhumálatí.*

*Tápasaválá* (The Hermit Girl), by Babu Chandikisor Kusári, is a work of religious fiction, in the course of which a girl of the Vaidya caste, named Haridási, who is brought up in the *asram* (hermitage) of a *Svámí* situated on the bank of the Megná, is married to a Brahman youth from Burdwan. The *Srámí* was a saintly personage, who won over Haridási's father from drink and saved her life from the consequences of a snake-bite, and thereby obtained her parents' consent to train her to a purely religious life.

No. 3613, 1st quarter, *Tápasaválá.*

*Punyaprabhá* (a name), by Babu Devíprasanna Ráya Chaudhuri, is by far the best book of the group. It is a moral fiction teaching the lesson that the highest duty of man consists in devoting himself, heart and soul, to the service of his fellow-creatures. The story begins with a description of famine in the Madaripur sub-division of the Faridpur district, and of the attempt of the local officers of Government to understate the extent of the visitation. Tárá Náth, a Brahman of Bidhi-Krishnapur, with his family, consisting of his wife, Prasannamayí, and daughter, Punyaprabhá, devotes himself to the work of relieving the distressed, and his house becomes an asylum of the hungry poor. But his charity and philanthropy makes him unpopular with the local Deputy Magistrate and the zamindar of the village, Harigopál. The latter plots with Rájá Kálí Kánta of Choranagár for his ruin, and one night his house is sacked and his daughter, Punyaprabhá, forcibly carried away to Choranagár to become Kálí Kánta's wife. This outrage on Tárá Náth's family is followed by acts of inhuman oppression, perpetrated by order of the guilty zamindars, on people who decline to give evidence on their behalf; the police, liberally bribed, refuse to stir in the matter, until the Magistrate of the district himself appears on the scene. The offenders were at last brought to justice and died in jail after a short imprisonment. Punyaprabhá, who never really became Kálí Kánta's wife, returns to her family and marries, after strange vicissitudes of fortune, an ideally philanthropic gentleman, named *Premánkura*, and consecrates her life to the service of humanity. The couple left Bidhi-Krishnapur, where Hari Gopál's widowed wife and daughters-in-law continue Tárá Náth's charity. The characters of Tárá Náth, Punyaprabhá, Prasannamayí, Dípty, a friend of Punyaprabhá, who laid down her life for the sake of her friend, and of Premánkura are very well drawn. Zamindars in East Bengal are represented in the story as an utterly despicable lot and the police extremely venal and ready to aid the former in the perpetration of the blackest crimes.

No. 4195, 4th quarter, *Punyaprabhá.*

23. Social fictions are five in number. *Prabhá*, by Babu Syámalál Mazumdár, is a story of Kulinism as practised in Bengal. Suraválá is the daughter of a Kulin Brahman and married to an old man. Forsaken by her husband, neglected by her father, and ill-treated by her step-mother, she commits suicide in sheer despair. Her death serves as a wholesome lesson to her friend Prabhá, and makes her dutiful towards her husband, whom she formerly treated with neglect.

No. 3614, 1st quarter, *Prabhá.*

*Kulin Kumárí Nirmalá* (Nirmalá, the Kulin's daughter), by Babu Surendra Mohan Bhattácháryya, is a social novel depicting the evils of *Kulinism*. Nirmalá is a Kulin Brahman's daughter, who secretly falls in love with Sris Chandra, a Brahman youth of her native village, Haridrápur. Their love discovered, the youth's elder brother tries in vain to get the consent of the girl's father to the union of the lovers. In the meantime, the girl becomes *enciente*, and has to fly from her father's and take refuge in her maternal uncle's house in a different village. Driven thence, she gives birth to a son in the jungle, and goes to Benares in company of an old lady, who looks upon her as her own daughter. After the death of the lady, she comes down to Calcutta in company of another lady, and stays at her house as a cook. There she meets her old lover, goes with him to her native village, where her past conduct is condoned and she leads a happy life.

No. 4012, 3rd quarter, *Kulin Kumárí Nirmalá.*

*Galpa Gujab, Kála Bau* (Gup and Gossip, the Black Wife), by Babu Durgádás De, is a protest against bringing up Hindu girls in the modern fashion and thereby incapacitating them, as the writer thinks, for performing the part which they are destined to play in the Hindu social economy. The *black* wife of the story is an ideal Hindu wife, who appears in her best colours when compared with her friend of childhood, a typical modern girl of taste and fashion, who, however, lives to see in time the error of her ways and mends them accordingly.

No. 4015, 3rd quarter, *Gulpa Gujab, Kála Bau.*

*Mániní*, by Babu Priyanáth Mukherji, is a story of ordinary Hindu domestic life, written with the object of illustrating the evils of marrying ladies who have received a Western education and imbibed Western habits and manners. Rajani Kánta and Vipin are two brothers, of whom the former is married and lives in the orthodox fashion. Vipin, while at college, secretly marries a young lady and brings her home after a time. For a time the brothers live jointly in the same house. Rajani's wife does all household work, while his brother's wife passes her time in dressing, novel-reading, seeing friends, etc. In course of time, the brothers disagree, and Vipin goes to live in a separate house with his wife, Mániní. There Vipin's financial difficulties increase, and unable to meet his dues, he has to go to jail. Regaining liberty, he finds to his chagrin that his wife has deserted him and taken to a life of ill-fame. The discovery proves fatal to him, and he dies a penitent man after declaring the unwisdom of marrying women, who have been denationalised by Western education and have imbibed a taste for Western ideals.

No. 4029, 3rd quarter, *Mániní*.

*Anáth Bandhu* (a name), by Babu Mukundadev Mukherji of the Subordinate Executive Service, is perhaps the best book of the lot. It is written with the sole object of showing what a joint Hindu family should be like, and how the different members of such a family, especially the one at its head, should conduct themselves. Old Rámjay Chatterji had three sons, of whom Anáth Bandhu was the eldest, Rajani the second, and Samsár the youngest. The brothers lived jointly with their parents; and although Rajani's income was the largest and Samsár's the smallest, the utmost good feeling prevailed among the brothers. Rajani's wife was for living separately; but she dared not broach the subject openly to her husband whom she knew to be devotedly attached to his brothers. His early death, however, prevented a possible breach in the family while the disinterested zeal and devotion displayed by Anáth Bandhu and his wife towards Rajani's widow and infant son made her a changed woman, who came to look upon the couple with unfeigned love and admiration. Old Rámjay and his wife died at Benares, where Samsár set up as a Brahman pandit and devoted himself to study and religious contemplation. Upon Anath Bandhu, who was a pleader with a moderate income, devolved the duty of looking after the affairs of the family, and he discharged that duty with a disinterestedness and self-denial which few people in real life are capable of. The book is written from the standpoint of enlightened orthodoxy and full of examples and precepts, which might be availed of by the Hindu public in regulating the concerns of their domestic life. The author's father, the late Babu Bhúdeb Mukherji, has apprently sat for the portrait of his hero, Anáth Bandhu. Hindu social life has been very well represented in the book, which may be regarded as a defence of the Hindu joint-family system. The book is written in a simple, unostentatious style.

No. 4194, 4th quarter, *Anáth Bandhu.*

24. None of the books reviewed above are of any high degree of merit, remarkable either for creative fancy or artistic form. With the exception of a few, they are mere tales in the garb of fiction, and written with some purpose, moral, social or religious. They abound in improbable situations, and rarely rise above the concerns of every-day life. There is a romance even in the humblest walks of life, but the writers of Bengali fiction, while treating of life, seem to miss the romance and fill their pages with mere details, which often repel by reason of the vice and vulgarity inseparable from them.

Character of the Bengali fiction literature.

25. *History, including Geography.*—Thirty-seven books under this class were received last year against 26 in the year before. Of these, 28 are educational and 9 non-educational. The educational publications do not call for any notice. Of the non-educational, the following deserve mention :—

*Bakharganjer Itihás* (History of Bakerganj), by Babu Khosál Chandra Ráy, is mainly based on Mr. Beveridge's book on the same subject, and contains, among other things, a chapter giving an account of the important villages in the district, collected with the help of local people.

No. 3622, 1st quarter, *Bakharganjer Itihás.*

*Suriá Vijáy* (Conquest, of Syria) by Maulavi Reazuddin Ahmed, gives an account of the conquest of Ajnadin and Damascus by Musalmans under the Khalifa Abubekr Siddik, who succeeded to their leadership on Muhammad's death. The book is written in spirited Sanskritic Bengali.

No. 3623, 1st quarter, *Suriá Vijáy.*

*Rádhíya Brahmaner Adi Vansa* (The Ancestry of Rádhi Brahmans), by Babu Srínáth Banerji, contains an account of the settlement of the ancestors of Rádhíya Brahmans in Bengal, based on various native authorities. King Adisur in Bengal wanted to celebrate a sacrifice, and invited five Brahmans from Kanauj for the purpose. These Brahmans are the ancestors of the Bengali Rádhi Brahmans of the present day. The book contains much interesting information, and has some historical value.

No. 3624, 1st quarter, *Rádhíya Brahmaner Adi Vansa.*

*Khrishtíya Sabhár Sádháran Itihás*, Volumes I and II (The General History of the Christian Church), by Monsignor A. Marietti, gives the history of the Christian Church from the first to the sixteenth century.

No. 4036, 3rd quarter, and No. 3625, 1st quarter, *Khrishtíya Sabhár Sádháran Itihás, Vols. I and II.*

*Medinipur Itihás* (History of Midnapur), Volumes II and III, by Babu Trailokya Náth Pál, gives, among other things, the history of the Karnagarh and Nárájol dynasties of Midnapur, based principally on H. V. Bayley's Memorandum, Sir W. Hunter's Statistical Account of Bengal, and R. C. Datta's Ancient India. The book will prove a valuable contribution to the ancient history of Bengal. It is written in a simple interesting style.

No. 4037, 3rd quarter, *Medinipur Itihás.*

26. *Language*.—One hundred and forty-nine books under this head were received last year, against 267 in the year before. With the exception of two, they are all educational books. Of these, only one, *viz.*, *Sáiraser Yuddhayátrá* (Expedition by Cyrus), by Babu Gopál Chandra Ráy, deserves notice. It is a translation in fairly good Bengali of Miss France's Younghusband's English book describing the retreat of the Greeks under Xenophon after the defeat of Cyrus. The rest of the books under this head consist of readers, primers, keys and school books generally. The two non-educational books are as follows :—

4th quarter, *Sáiraser Yuddha yátrá.*

(1) *Pratibhá (Genius), by Babu Rajani Kánta Gupta*, is a literary discourse on the lives and writings of five of the foremost Bengali writers of the 19th century, *viz.*, Isvar Chandra Vidyásagar, Akshay Kumar Dutta, Bhúdev Mukherji, Michael Madhusudan Datta, and Bankim Chandra Chatterji. In this book, the writer has made an attempt to trace, from the writings of these authors, the successive stages of development of Bengali language and literature during the present century.

No. 4215, 4th quarter, *Pratibhá.*

(2) *Vangabhashá O Sáhityá* (Bengali Language and Literature), by Babu Dínes Chandra Sen, B.A., is perhaps the most noteworthy book of the year. It is the outcome, as the author says, of six years of patient labour and research. In it the history of the Bengali language and literature has been traced from the earliest times down to 1858 A. D. The writer has for the first time brought to light a number of minor Bengali poems, the discovery whereof will greatly help the cause of linguistic research in Bengal. He has remarkably succeeded in utilising the materials at his command, and the book is perhaps the first systematic and accurate treatise on the subject, showing a great improvement in this respect over its predecessor, the late Pandit Rámagati Nyáyaratna's book. The chapters of the book on the origin of case suffixes and verbal inflections in Bengali may be regarded as the first systematic and, perhaps, the most successful attempt at the solution of a very knotty problem. The book under notice is devoted to the poetical, with a brief account of the prose, literature in Bengali, which latter topic will be dealt with, as the writer says, in a separate treatise.

No. 4214, 4th quarter, *Vangabhashá O Sáhityá.*

27. *Law*.—Seven books under this head were received last year, against 19 in the year before. They are for the most part translations of Acts of the Legislature, and a few of them are text books on Hindu and Muhammadan law.

28. *Medicine*.—Thirty-nine books under this head were received last year, against 29 in the year before. Of these, 18 belong to the Allopathic, 12 to the Homœopathic, 1 to the Electro-Homœopathic, and 5 to the Kavirájí system of medicine. Of the remaining three,

one treats of *Mushtíyog* remedies, and the other two, of remedies prescribed by each of the three recognised systems.

29. *Miscellaneous.*—One hundred and thirteen works under this head were received in the Library last year, against 112 in the year before. Of these 25 are collections of songs, and the rest, books discussing literary, social, agricultural, moral and general topics. With the exception of a few, the songs are generally on the subjects of love and religion. The exceptions are those found in *Apúrva Sangit Vilás* (a Choice Selection of Songs), *Sangita Kohinur* (The Kohinur of Songs), and *Sangít Bhándár* (A Repository of Songs). The first of these collections contains a political song deploring the decadence of mortality, sale of justice, and the increase of drunkenness in India under English Rule. The second and the third also contain songs in which the political servitude of Indians and their poverty and degeneracy under English rule are referred to.

No. 3924, 2nd quarter.
No. 4091, 3rd quarter.
No. 4095, 3rd quarter.

30. Books discussing literary topics are seven in number. Of these, *Bhárat Varshíya Kavidiger Samay Nirúpan* (Determining the Chronology of Indian Poets), by the late Babu Hari Mohan Prámánik, is a short account of the Sanskrit poets of India, beginning with Gunádhya, the writer of the *Vrihatkathá*, and ending with the author himself, who wrote in Sanskrit a poem called the *Kokiladúta*. Though the chronological portion of the book is open to criticism, there can be no doubt that it shows a good deal of patient research, and contains a mass of interesting information regarding the earlier poets. It is written in good, correct Bengali. The author is dead, and the work under notice has been published by his son, a well-known High Court pleader.

No. 3729, 1st quarter, *Bhárat Varshíya Kavidiger Samay Nirúpan.*

*Aitihásik Prabandha Málá* (Historical Essays), by Babu Trailokya Náth Bhattácháryya contains eight critical essays, dealing with the following historical personages:—The poets Bhavabhúti, Sankarácháryya, Rájasekhar, Bhartrihari, Chandesvar Thákur, King Bhoja, Jagaddhar Thákur, and Mitra Misra, the writer of the well-known Smriti compilation named the *Víra Mitródaya.* The book contains a mass of accurate and interesting information, sifted and arranged with great care and considerable critical acumen. It is written in good Bengali.

No. 4076, 3rd quarter, *Aitihásik Prabandha Málá.*

*Sakuntalá rahasya* (The true import of the Sakuntalá) is a critique on Kálidása's *Abhijnána Sakuntalá*, in the course of which the writer quotes extracts from the *Padma Purána* to show that Kálidás was indebted for his plot to that authority, and not, as is generally supposed, to the *Mahábhárata.* But, as the writer says, though the plot does not differ in its main features from the account in the *Padma Purána*, the poet has developed it in a way which is worthy of his high genius. The book is well written.

No. 4078, 3rd quarter, *Sakuntalá rahasya.*

*Sáradíya Sáhitya* (Autumn Literature), by Babu Thákurdás Mukherji, contains a number of well-written and interesting papers on the Durgápuja festival, and the scenes and ceremonies which precede and follow it. Some of these papers contain very powerful writing and are remarkable for their grim humour and caustic satire. In many of these, the poverty as well as the moral and physical degeneracy of the people are referred to and deplored.

No. 4255, 4th quarter, *Sáradíya Sáhitya.*

*Prabandha Laharí* (A Collection of Essays), by Babu Jnánendra Lál Ráy, contains a number of thoughtful and well-written essays on literary, scientific, and social subjects. Those on the Hindu caste system and the duties and responsibilities of zamindars may be read with interest.

No. 4256, 4th quarter, *Prabandha Laharí.*

*Nisítha Chintá* (Midnight Thoughts), by Babu Káli Prasanna Ghosh, contains a number of thoughtful essays on literary and miscellaneous topics. The essay on stars and flowers is very interesting reading.

No. 4257, 4th quarter, *Nisítha Chintá.*

*Sáhitya O Samáj* (Literature and Society), by Babu Mahendra Chandra Majumdár, is a critique on the late Babu Bankim Chandra's well-known novel entitled *Visha-Vriksha*, or Poison-tree. In the opinion of the critic, the book has fulfilled its mission by disseminating seeds of poison broadcast all over Bengal. By setting up for imitation by his countrymen, false, un-Hindu ideals of female character, like Súryyamukhí and Kundanandiní, etc., formed

No. 4259, 4th quarter, *Sáhitya O Samáj.*

more or less on the model of English writers of Reynolds' type, Babu Bankim Chandra has done a permanent harm to his country—a harm which is being perpetuated by a host of imitators, and notably by Babu Navín Chandra Sen. In his poem *Kuru Kshetra*, Babu Navín Chandra has left his model far behind, and created characters, all cast in the latest European mould, and behaving in the most un-Hindu way imaginable. The peculiarities of Bankim Chandra's style have also come in for some hard hits.

31. Books discussing social topics are 13 in number. Of these, 10 are books on castes, one, *viz.*, *Sámájik Prabandha*, by late Babu Bhúdev Mukherji, is merely a new edition of a well-known work published some years ago; one relates to the caste quarrels at a place called Nizampur in Chittagong; and one discusses the question of the eligibility or otherwise of England-returned gentlemen for admission to caste.

Among the caste books, four are on the Vaidya, one on the Káyastha, one on the Acháryya, and one the Rájvansi caste. They are, as remarked in the last year's report, the outcome of a desire on the part of many of the Hindu castes to revise their positions in the caste hierarchy, and do not call for any notice. Of the remaining three books on caste, one treats of the principal Hindu castes generally and does not call for any notice. Of the remaining two, one, *viz.*, *Pasusástram*, by Babu Mahendra Náth Adhya, treats of the peculiarities of the different Hindu castes, designated by the names of different animals. The writer is apparently a man of the Suvarnavanik caste, and very hard on Káyasthas and Vaidyas. The other book, *viz.*, *Sambandhanirnaya*, by Pandit Lál Mohan Vidyánidhi, deals with the history of the principal Hindu castes in Bengal, from the invitation by King Adisur of five Brahmans from Kanoj to officiate at a sacrifice which he was anxious to celebrate. It contains a mass of valuable and interesting information regarding the different castes in Bengal, based on ancient records and local traditions. A large amount of new matter has been added in the present edition, which is nearly double the size of the first, published twenty-one years ago.

No. 4252, 4th quarter, *Pasusástra*.

No. 4077, 3rd quarter, *Sambandhanirnaya*.

The last book in the group, *viz.*, *Práyaschittánte Vyavahárvyatá Vichár* (Discussion as to the eligibility for admission to caste after the performance of expiatory rites), by Babu Prasanna Kummar Sármá, is directed against Babu Kánáilál Mukherji's pamphlet (noted in this Library Catalogue as Bengali book No. 3481 for quarter ending 31st December 1895). In the opinion of the writer Mr. Mukherji's conclusion, though supported by the *Mitákshará*, is opposed to tradition and the explicit text of *Hárita*, which declares people, who have been to *Mlechchha* countries, ineligible for admission to caste.

No. 4098, 3rd quarter, *Práyaschittánte Vyavahárvyatá Vichár*.

32. Books discussing agricultural topics are two in number, *viz.*, *Krishi Sopán* (Stepping-stone to Agriculture), by Babu Girish Chandra Bose, and *Phalakar* (Fruit Culture), By Babu Prabodha Chander De. Of these, the first is an agricultural primer, and the second a treatise of fruit culture, and has a chapter specially devoted to the cultivation of mangoes.

No. 3755, 1st quarter, *Krishi Sopán*.

No. 3913, 2nd quarter, *Phalakar*.

33. Books discussing moral and general Topics.—Books under this head are 68 in number, and of these the following deserve notice:—

*Hindu Dharma Rahasya O Devalílá*?—(Mysteries of Hinduism and the conduct of Gods), by Muhammad Meherulla, reproduces the stories of Hindu gods, goddesses, and *rishis* as given in the Puránas and other popular books, with a view to bring Hinduism into disrepute. The writer, though a Muhammadan, shows an intimate acquaintance with the Hindu mythology, and writes fairly good Bengali.

No. 3730, 1st quarter, *Hindu Dharma Rahasya O Devalílá*.

*Kangres vá Játiya Mahá Samiti O Ámáder Kartavya* (The Congress and Our Duty), by Babu Akshay Kumár Mitra, gives the history of the Congress movement and the programme of reform which it has in view. In conclusion, the writer appeals to his countrymen to aid the movement according to their power and means.

No. 3732, 1st quarter, *Kangres vá Játiya Mahá Samiti O Ámáder Kartavya*.

*Dampati Suhrit* (Friend of the Married Couple), by Babu Satish Chandra Chakravartí, treats of the duties and responsibilities of married couples, including matters relating to the management of the household, rearing of children, formation of character, and such like things. It is

No. 3734, 1st quarter, *Dampáti Suhrit*.

written in good Bengali and contains a good deal of wholesome advice, which young people may profit by.

No. 3736, 1st quarter, *Galpa Gujab.*

*Galpa Gujab* (Gup and Gossip), by Babu Durgadás De, gives sketches of Bengali female life, drawn with considerable wit and humour. The book is written from the standpoint of Hindu orthodoxy, and the affectation of Anglicism by Bengalis has come in for some hard hits.

No. 3916, 2nd quarter, *Bhárat Varsher Pradhán Pradhán Játi.*

*Bhárat Varsher Pradhán Pradhán Játi* (The Principal Nations of India), by Babu Hárán Chandra Ráhá, is a Bengali translation of Dr. J. Murdoch's work entitled "The Principal Nations of India."

No. 3917, 2nd quarter, *Go-jívan.*

*Go-jívan*, Part II (Life of Cows), by Babu Prabhas Chandra Banerji, treats, among other things, of cattle diseases and their treatment, the unsuitability of beef as an article of diet in a warm country like India, and of the economic loss to the country due to cow-slaughter.

No. 3919, 2nd quarter, *Sugrihiní.*

*Sugrihiní* (The Good Housewife), by Babu Adi Náth Chakravarti, treats of the duties and responsibilities of Hindu women, and condemns the ways of such of them, as have received a Western education and do not conform to old Hindu ideals in their conduct and behaviour.

No. 3929, 2nd quarter, *Janmántar-rahasya.*

*Janmántar-rahasya* (Mysteries of Metempsychosis), by Babu Bhabendra Náth De, is an attempt to examine and refute the arguments against the doctrine of metempsychosis, and to state those in its favour. The book is written in the interest of theosophy and full of quotations from the Vedas, the Upanishads, and other sástras.

No. 3932, 2nd quarter, *Svabhávaníti.*

*Svabhavaníti* (Morality from Nature), by Rájá Krishnendra Ray of Balihár in Rájsháhi, contains discourses on a number of plants, animals, and natural and artificial objects, written with the object of deducing moral lessons therefrom. Many of these discourses contain hard hits on 'Babus' and on the educated women, who have fallen from old Hindu ideals and contracted modern habits of luxury and selfishness.

No. 4075, 3rd quarter, *Achár.*

*Achár* (Sauce), by Babu Isan Chandra Mukerji, is an excellent exposition of the *Achára*s or the daily (*nitya*), occasional (*naimittic*) and optional (*kámya*) rites and ceremonies enjoined in the Hindu sástras. In the opinion of the writer, the observance of these rites is essential to the physical and spiritual well-being of the Hindus. Reference is made in the course of the book to the increase of drunkenness in the country under English rule, and Government is held morally responsible for the same. The writer calls his book Achár or Sauce, which is to cure the Bengali reading public of the literary surfeit caused by a constant perusal of dramas and novels. The book is well-written and contains much useful and interesting information.

No. 4079, 3rd quarter, *Aryya Súrpa.*

*Aryya Súrpa* (The Aryan Winnow), by Babu Hari Charan Dev Sarmá, is a plea for Hindu orthodoxy and a protest against Western education and the affectation of anglicism in food, dress, manners, etc. In the opinion of the writer the present moral and physical downfall of the Hindu race is due to their having neglected the injunctions of the sástras. The book is called a '*súrpa*' or winnow, which is to separate the chaff in the shape of un-Hindu elements from the wheat, which represents the orthodox manners and customs of the Hindus.

No. 4084, 3rd quarter, *Áryya Sástra Pradíp.* Part II.

*Áryya Sástra Pradíp* (The Lamp of the Aryan Sástras), by Rámesvaránanda Brambachárí. In this volume the writer professes to discuss the nature and relation of *dharma* and religion, the two words being, in this opinion, not synonymous with one another. It is not easy to see the purpose running through the volume, which bristles with quotations from standard works, both English and Sanskrit. The book contains an undigested and ill-arranged mass of information on a variety of topics. There can be no doubt that its bulk might be cut down with advantage.

No. 4099, 3rd quarter, *Anupama Kumárír Prati Upadesha.*

*Anupama Kumárír Prati Upadesha* (Instruction to Anupama Kumárí), gives detailed advice and instruction to a Hindu girl as to how she should prepare herself for the various duties, which she is destined to perform in the Hindu domestic economy.

more or less on the model of English writers of Reynolds' type, Babu Bankim Chandra has done a permanent harm to his country—a harm which is being perpetuated by a host of imitators, and notably by Babu Navín Chandra Sen. In his poem *Kuru Kshetra*, Babu Navín Chandra has left his model far behind, and created characters, all cast in the latest European mould, and behaving in the most un-Hindu way imaginable. The peculiarities of Bankim Chandra's style have also come in for some hard hits.

31. Books discussing social topics are 13 in number. Of these, 10 are books on castes, one, *viz.*, *Sámájik Prabandha*, by late Babu Bhúdev Mukherji, is merely a new edition of a well-known work published some years ago; one relates to the caste quarrels at a place called Nizampur in Chittagong; and one discusses the question of the eligibility or otherwise of England-returned gentlemen for admission to caste.

Among the caste books, four are on the Vaidya, one on the Káyastha, one on the Acháryya, and one the Rájvansi caste. They are, as remarked in the last year's report, the outcome of a desire on the part of many of the Hindu castes to revise their positions in the caste hierarchy, and do not call for any notice. Of the remaining three books on caste, one treats of the principal Hindu castes generally and does not call for any notice. Of the remaining two, one, *viz.*, *Pasusástram*, by Babu Mahendra Náth Adhya, treats of the peculiarities of the different Hindu castes, designated by the names of different animals. The writer is apparently a man of the Suvarnavanik caste, and very hard on Káyasthas and Vaidyas. The other book, *viz.*, *Sambandhanirnaya*, by Pandit Lál Mohan Vidyánidhi, deals with the history of the principal Hindu castes in Bengal, from the invitation by King Adisur of five Brahmans from Kanoj to officiate at a sacrifice which he was anxious to celebrate. It contains a mass of valuable and interesting information regarding the different castes in Bengal, based on ancient records and local traditions. A large amount of new matter has been added in the present edition, which is nearly double the size of the first, published twenty-one years ago.

No. 4252, 4th quarter, *Pasusástra.*

No. 4077, 3rd quarter, *Sambandhanirnaya.*

The last book in the group, *viz.*, *Práyaschittánte Vyavahárvyyatá Vichár* (Discussion as to the eligibility for admission to caste after the performance of expiatory rites), by Babu Prasanna Kumar Sármá, is directed against Babu Kánáilál Mukherji's pamphlet (noted in this Library Catalogue as Bengali book No. 3481 for quarter ending 31st December 1895). In the opinion of the writer Mr. Mukherji's conclusion, though supported by the *Mitákshará*, is opposed to tradition and the explicit text of *Hárita*, which declares people, who have been to *Mlechchha* countries, ineligible for admission to caste.

No. 4098, 3rd quarter, *Práyaschittánte Vyavahárvyyatá Vichár.*

32. Books discussing agricultural topics are two in number, *viz.*, *Krishi Sopán* (Stepping-stone to Agriculture), by Babu Girish Chandra Bose, and *Phalakar* (Fruit Culture), By Babu Prabodha Chander De. Of these, the first is an agricultural primer, and the second a treatise of fruit culture, and has a chapter specially devoted to the cultivation of mangoes.

No. 3755, 1st quarter, *Krishi Sopán.*

No. 3913, 2nd quarter, *Phalakar.*

33. Books discussing moral and general Topics.—Books under this head are 68 in number, and of these the following deserve notice:—

*Hindu Dharma Rahasya Ó Devalílá*?—(Mysteries of Hinduism and the conduct of Gods), by Muhammad Meherulla, reproduces the stories of Hindu gods, goddesses, and *rishis* as given in the Puránas and other popular books, with a view to bring Hinduism into disrepute. The writer, though a Muhammadan, shows an intimate acquaintance with the Hindu mythology, and writes fairly good Bengali.

No. 3730, 1st quarter, *Hindu Dharma Rahasya O Devalílá.*

*Kangres vá Játiya Mahá Samiti O Ámáder Kartavya* (The Congress and Our Duty), by Babu Akshay Kumár Mitra, gives the history of the Congress movement and the programme of reform which it has in view. In conclusion, the writer appeals to his countrymen to aid the movement according to their power and means.

No. 3732, 1st quarter, *Kangres vá Játiya Mahá Samiti O Ámáder Kartavya.*

*Dampati Suhrit* (Friend of the Married Couple), by Babu Satish Chandra Chakravartí, treats of the duties and responsibilities of married couples, including matters relating to the management of the household, rearing of children, formation of character, and such like things. It is

No. 3734, 1st quarter, *Dampáti Suhrit.*

written in good Bengali and contains a good deal of wholesome advice, which young people may profit by.

No. 3736, 1st quarter, *Galpa Gujab.*

*Galpa Gujab* (Gup and Gossip), by Babu Durgadás De, gives sketches of Bengali female life, drawn with considerable wit and humour. The book is written from the standpoint of Hindu orthodoxy, and the affectation of Anglicism by Bengalis has come in for some hard hits.

No. 3916, 2nd quarter, *Bhárat Varsher Pradhán Pradhán Játi.*

*Bhárat Varsher Pradhán Pradhán Játi* (The Principal Nations of India), by Babu Hárán Chandra Ráhá, is a Bengali translation of Dr. J. Murdoch's work entitled "The Principal Nations of India."

No. 3917, 2nd quarter, *Go-jívan.*

*Go-jívan*, Part II (Life of Cows), by Babu Prabhas Chandra Banerji, treats, among other things, of cattle diseases and their treatment, the unsuitability of beef as an article of diet in a warm country like India, and of the economic loss to the country due to cow-slaughter.

No. 3919, 2nd quarter, *Sugrihiní.*

*Sugrihiní* (The Good Housewife), by Babu Adi Náth Chakravarti, treats of the duties and responsibilities of Hindu women, and condemns the ways of such of them, as have received a Western education and do not conform to old Hindu ideals in their conduct and behaviour.

No. 3929, 2nd quarter, *Janmántar-rahasya.*

*Janmántar-rahasya* (Mysteries of Metempsychosis), by Babu Bhabendra Náth De, is an attempt to examine and refute the arguments against the doctrine of metempsychosis, and to state those in its favour. The book is written in the interest of theosophy and full of quotations from the Vedas, the Upanishads, and other sástras.

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*Anupama Kumárír Prati Upadesha* (Instruction to Anupama Kumárí), gives detailed advice and instruction to a Hindu girl as to how she should prepare herself for the various duties, which she is destined to perform in the Hindu domestic economy.

*Visvakosha* (The Universal Dictionary), by Babu Nagendra Náth Basu, deserves special mention, as being the only work of the nature of an encyclopædia in Bengali. It is being got up with great care, and contains a mass of valuable and interesting information on a variety of topics. It is a serial publication, and the last number received in the library in the course of the year under review, goes on with the letter 'ঙ' of the Bengali alphabet.

*Visvakosha.*

34. *Poetry.*—Ninety-nine publications under this head were received last year, against 108 in the year preceding. Of these, 35 are educational and the rest non-educational. None of the educational poems deserve notice. Of the non-educational poems, 6 are written by Hindu ladies and 4 by Muhammadans. The following works under this group deserve special notice: —

*Avasar* (Recreation), by Babu Varadá Charan Mitra, M.A., of the Statutory Civil Service, is a collection of lyrical and emotional pieces, remarkable for richness of imagery and vigour and flow of diction. Some of the pieces, specially those entitled *Khokár Már Prati, Ekakháni Phato, Mahánadi, etc.*, are exquisitely beautiful. The concluding piece, *viz.*, the Meeting of the Witenagemot, is written in English and commemorates the passing by Parliament of a resolution in favour of holding the Civil Service Examination simultaneously in England and India. The English of the piece is remarkable for its vigour and flow of diction.

No. 3758, 1st quarter, *Avasar.*

*Asrumálá* (A Garland of Tears), by Kaikobád, is a collection of pieces on a variety of subjects. In one of these pieces occur lines which possibly contain an allusion to the conquest of India by 'foreign ruffians.' The writer is a Muhammadan, and speaks regretfully of the relics of Muhammadan rule in India. As a writer, he is not without power.

No. 3763, 1st quarter, *Asrumálá.*

*Jnánadás* (a Name), edited by Babu Ramaní Mohan Mallik, is a collection of songs by the old Bengali poet Jnánadás, describing Srí Krishna's love-making with the milkmaids of Vrindában. Jnánadás belonged to the second generation of Chaitanya's disciples, and his songs, remarkable for flow of diction and richness of imagery, are highly prized by the Vaishnavas. The volume under notice contains short footnotes and a life of the poet.

No. 3768, 1st quarter, *Jnánadás.*

*Kálá Chánd Gíta* (Lays in honour of Kálá Chánd or Srí Krishna), by Babu Sisir Kumár Ghosh, is a religious poem, in course of which the writer develops his own notions of Vaishnavism. The plot is as follows:—A man renounces the world, goes into the wood, and sets his heart on the contemplation of God. His wife follows him thither, and her touching devotion to him puts into his head, for the first time, the idea of worshipping God through love. He then goes to sleep and sees in a dream five girls seated in a wood and narrating, one after another, the adventures which befel them in their search after God. They represent five types of worshippers according to Vaishnavism and teach the doctrine of worshipping God in the following five ways, *viz.*, 1st, by quietly meditating on Him; 2nd, by regarding Him as a master; 3rd, as a friend; 4th, as an object of affection; and 5th, as an object of love. Their story ended, they invoked the aid of Rádhá (*Prakriti* or the feminine principle in God) to help them in obtaining the favour of God or Srí Krishna. Rádhá comes, the girls get what they wanted, and the man, who has hitherto been a silent spectator of the scene, fully realises the necessity and efficacy, from a spiritual point of view, of regarding God as an object of love and affection and of worshipping Him accordingly. [illegible] piety and spirituality runs [illegible] the poem, which is, as the [illegible] develop- [illegible] of the ar[illegible] the lines of [illegible] forth [illegible]

No. 3944, 2nd quarter, *Kálá Chánd Gíta.*

*Chitrá* (Chequered), by Babu Ravíndra Náth Thákur, is a collection of short pieces on a variety of topics, remarkable for freshness of imagery and richness of fancy. Descriptive pieces generally, and those describing village life in Bengal specially, are exquisitely beautiful. The book fully sustains the high reputation which the author enjoys as a poet.

No. 3943, 2nd quarter, *Chitrá.*

*Premásru* (Tears of Love), by Babu Surendra Náth Gosvámí, is a philosophic poem containing a number of short pieces expressing, (1) the questionings of a heart at the sight of the misery it sees in the world around it; (2) its natural attraction towards something unknown; (3) its finding out, and communion with, that unknown and its offer of love towards it. The one idea running through the poem is that of a reflecting nature ultimately finding solace in the love of God, being driven thereto by the sights of misery it sees around it, and for which it can give no satisfactory explanation.

No. 3955, 2nd quarter, *Premásru.*

*Manasá Mangal vá Padmá Purán* (The Auspicious Story of the Goddess Manasá, or the Purána about the Goddess Padmá), by Vijay Gupta, is an ancient Bengali poem, which has been published from the manuscript in its entirety for the first time. The author was a native of Gailá-Phullasri, once a place of note in the district of Barisál, and a near relative (nephew) of the well-known East Bengal grammarian Trilochana Dás. According to the statement contained in the book, Vijay commenced the poem in Saka 1406 in the reign of the Sultan Hoshein Sháh. The poem under notice is therefore older than all other Bengali poems, except, perhaps, those written by Chandidás and Vidyápati. The popular story of the merchant Chánd, his son Lakshmindar and daughter-in-law Behulá forms the subject-matter of the poem. It is written in a simple, popular style.

No. 4104, 3rd quarter, *Manasá Mangal vá Padmá Purán.*

*Vijanakusuma* (The Solitary Flower) is a book of poems by a Hindu lady. There is a piece in the book headed "Litigation," which is described as only another form of the terrific goddess Kálí, who has incarnated herself in that form in this Kali era to do her work of destruction.

No. 4112, 3rd quarter, *Vijanakusuma.*

*Dolá* (A swing), by Babu Sudhindra Náth Thákur, is a short poem on a variety of topics. There is a piece in the book headed "Punkha Cooly," describing the murder of a punkha cooly by a European, and his acquittal on trial on the strength of the medical opinion that the man had come by his death from rupture of the spleen. The writing is not without power.

No. 4113, 3rd quarter, *Dolá.*

*Kavitámálá* (A Garland of Poems), by late Babu Gopal Chandra Chatterji, is a collection of emotional and lyrical pieces, the latter deploring the poverty, degeneracy and political servitude of the people of India, and calling upon them to gird up their loins to better their condition.

No. 4277, 4th quarter, *Kavitámálá.*

*Chandan* (Sandalwood), by Babu Govinda Chandra Das, contains short pieces on a variety of topics. Many of these pieces betray the anguish of a patriotic spirit brooding over the discomfiture it has met with in its encounter with wrongdoing and oppression. The author is a native of Jayadevpur, which he had to leave for good, apparently for raising his hand against the *regimé* of oppression, which is supposed to prevail there. And in his piece on Bhowal, he incites the people of that place to rise against their oppressors. In the piece on Vásantipujá, the author asks his countrymen whether they are really powerless to rescue their native land from the clutches of the "demons." Elsewhere he regrets that he was not born a century later, and will not see the sight of an independent empire of India. There is a good deal of powerful writing in the book.

No. 4289, 4th quarter, *Chandan.*

*Kárya Granthávali* (A Collection of Poems), by the well-known Bengali poet Babu Ravindranáth Thákur, does not call for any special notice, as most of them, when published for the first time, were noticed separately in this Library Catalogues. In the edition under notice, they are chronologically arranged and consequently presented in a form, which is eminently suited for their comprehension as a whole. The author probably heads the list of the Bengali poets of the present day, and there can be no doubt that, notwithstanding a

No. 4276, 4th quarter, *Kávya Granthávali.*

dreamy vagueness characterising many of his minor pieces, and his poetry generally, he has presented his countrymen with a rich harvest of enjoyable and melodious verse.

35. *Politics.*—Only one book on this head was received in the Library last year, against none in the year before. The book in question is entitled *Nyasanal Kangres* (The National Congress), by the Congress Committee, setting forth in popular language the views and objects and the constitution of the Congress movement. It is addressed to the masses, and exhorts them to contribute their quota towards the expenses of the then coming Congress.

No. 4128, 3rd quarter, *Nyasanal Kangres.*

36. *Religion.*—One hundred and seventeen religious publications were received last year, against 170 in the year before. Of these, 42 belong to Hinduism, 4 to Muhammadanism, 60 to Christianity, 9 to Brahmoism and two to Eclecticism. Among the books on Hinduism, 11 are collections of religious and devotional songs, while the Christian publications include as many as 41 leaflets. The following books on this head deserved notice :—

Hindu publications :—

37. *Upadesa-Sangraha* (A Collection of Precepts) contains the precepts and principles of Hinduism, explained and illustrated with quotations from the sastras.

No. 3819, 1st quarter, *Upadesa-Sangraha.*

*Jivana Chintá* (Thoughts on Life), by Babu Narasundar Chákládár, contains a number of essays on religion, in which an attempt has been made to reconcile the cardinal principles of Hinduism with the doctrines of modern science. Some of these essays, *viz.*, those on evolution, worship (sádhaná), the diversity of nature (vichitratá) and the story of Hafiz are very interesting.

No. 3825, 1st quarter, *Jivana Chintá.*

*Chakra Chintámani* (The Jewel of Mystic Circles), by Babu Durgá Charan Bhattácháryya, is a treatise on Yoga explaining in popular verse the nature and position of the six mystical circles supposed to exist within the human frame, and the details of the process known technically as *shatchakrabheda.*

No. 4130, 3rd quarter, *Chakra Chintámani.*

*Sri Sri Bhagaván Sri Krishner Liládir Aprákritatva Sthápana* (The Establishment of the non-material Character of the Sports of the Lord Sri Krishna), by Babu Kanai Lal Chandra, gives esoteric explanations of Sri Krishna's sports with the milk-maids of Vrindaban. According to the writer, the accounts of these sports should not be taken in a material sense.

No. 4298, 4th quarter, *Sri Sri Bhagaván Sri Krishner Laládir Aprákritatva Sthápana.*

*Prem-o-Paramártha* (Love and the Highest good), by Babu Govinlal Banerji, is a collection of moral and religious precepts breathing spirit of the utmost piety and spirituality, and inculcating purity of heart and love of God.

No. 4300, 4th quarter, *Prem-o-Paramártha.*

Muhammadan publications :—

38. *Pavitra Koráner Satyatá* (The Divine origin of the holy Koran), by Abdul Gafur is an attempt to prove the revealed character of the Koran by means of testimony, logical and historical. The book is interesting reading.

No. 3826, 1st quarter, *Pavitra Koráner Satyatá.*

*Dharma Tattva* (Truths about Religion), by Abdul Latif Ahmed, is directed against Christianity and contains a detailed criticism on the Bible.

No. 4141, 3rd quarter, *Dharma Tattva.*

*Námáz Tattva* (Truths about Namaz), by Sheikh Abdur Rahim, is a treatise on the proper performance of the different kinds of namáz, ájan and the various purificatory rites enjoined by Islam.

No. 4308, 9th quarter, *Námáj Tattva.*

Christian publications :—

*Práchin Dharma Sikshá* (Instruction in the Apostolic faith), by Babu Nritya Gopal Mukherji, is a Bengali translation, with notes, of the following three Christain tracts of the early years of the Christian era, *viz.*, Didache, Clement's Second Epistle to the Corinthians and to Diognitus. The preface to the translation contains some interesting information about the chronology and contents of the tracts.

No. 3794, 1st quarter, *Práchin Dharma Sikshá.*

40. *Dharmapál Klement* (Bishop Clement), by Babu Nritya Gopal Mukherji, is a Bengali translation of St. Clement's Epistle to the Corinthians with an appendix containing explanatory notes.

No. 3989, 2nd quarter, *Dharmapál Klement.*

*Piyarsan-pranita Pratíti Vákyer Vyakhya Námak Granther Samkshipta Samskaran* (An Abridgement of Pearson on the Creed), by the Reverend W. H. Ball, is an abridged form of Bishop Pearson's book published in 1657 A. D.

No. 4311, 4th quarter, *Piyarsan-pranita Pratíti Vákyer Vyakhya Námak Granther Samkshipta Samskaran.*

Brahmo publications :—

41. *Brahmo Samájo-Táhár Káryya* (The Brahmo Samáj and its Services), by Babu Kshitindra Náth Thákur, narrates the services rendered to the Hindu community by the Adi Brahmo Samáj, and says that, as the religion preached by the Samáj does not differ essentially from Hinduism, orthodox Hindus should look upon the members of the Samáj as their friends and aid them in continuing their useful work. The tone of work is excellent.

No. 3783, 1st quarter, *Brahmo Samájo-Táhár Káryya.*

*Vartámán Yuga Dharma* (The Religion of the Present Era), by Babu Gaura Govinda Ray Upádhyaya is a Navavidhán publication, embodying the substance of a lecture delivered on the occasion of the 57th anniversary of Kesav Chandra's birthday. It shows the successive developments attained by Brahmoism at the hands of Rájá Rama Mohan Ray, Babu Devendra Náth Thákur and Babu Kesav Chandra Sen.

No. 3784, 1st quarter, *Vártamán Yuga Dharma.*

*Sádhana Prasanga* (A Discourse on Worship), by Babu Gurudás Chakravarti, is a very thoughtful book, dealing with the essentials of worship of God, as they are understood in the Barhmo Church. These essentials consist, in the opinion of the writer, in realising the nature and existence of God, in regarding Him as the source and author of all good, and in shaping one's conduct according to His holy wish as revealed in one's self consciousness. As Brahmoism is based on Hinduism and Christianity, its ideal of worship is, as the writer thinks, necessarily more perfect than that of the other two. The book is written in good Bengali.

No. 3824, 1st quarter, *Sádhana Prasanga.*

*Hindu Dharmer Punaruthán* (Revival of Hinduism), by Babu Gaura Govind Ray Upâdhyaya, is an interesting pamphlet, in the course of which the writer, apparently a good Sanskrit scholar, holds that Hinduism has always been a progressive creed, and that the present Hindu revival, due to the establishment of the Brahmo Somáj and the influences now at work in Hindu society, are favourable to the highest development of that creed.

No. 4131, 3rd quarter, *Hindu Dharmer Punaruthán.*

42. Eclectic publications are two in number, *viz.*, *Nigudha Dharma Tattva* (Profound Truths of Religion), by Babu Sarat Chandra Deb, and *Srináth Dharma* (The Religion of Srináth), by Babu Gadádhar Dás. Of these, the former gives in verse what the author considers to be the substance of Hinduism, Buddhism, Christianity, Muhammadanism, Sikhism and of the religion of Chaitanya; and the latter preaches a form of eclecticism based on the Bible, the Koran, the Gurugitá and the Chaitanya Charitámrita. It therefore professes to unite the essentials of Christianity, Muhammadanism, Hinduism and Vaishnavism. The followers of this religion adore God under the name Srináth. This name was revealed to one Radhakrishna, who lived at Naopárá in the Vikrampur pargana.

No. 3817, 1st quarter, *Nigudha Dharma Tattva.*
No. 4129, 3rd quarter, *Srináth Dharma.*

43. *Science (Mathematical).*—The number of books on this subject received last year is 36, against 62 in the year preceding. They are all school books and do not call for any notice.

44. *Science (Natural and other).*—Ten books on this subject were received last year, against 14 in the year before. Of these, 9 are educational and do not call for any notice. The only non-educational book received in the year is *Svásthya Vijnán* (Knowledge of Hygiene), by Babu Sundari Mohan Das, M.B. It is a complete and concise treatise on hygiene, both domestic and public. The chapters on food-analysis and epidemic, endemic and epizootic diseases may be read with advantage by laymen as well as those entrusted with public sanitation.

No. 4327, 4th quarter, *Svásthya Vijnán.*

45. *Travels and Voyages.*—One book on this subject was received last year against two in the year preceding. It is entitled *Bhraman Vrittanta*, Part I (An account of Travels), by Babu Devi Prasanna Ray Chaudhuri, and gives an account of the writer's travels in Orissa. It contains much interesting information about the ancient architecture of the country and the social and moral condition of the people. In the opinion of the writer, Uriyás are morally a better people than Bengalis. In the course of the book, the abolition by Government of the salt manufacture in Bhadrak is strongly condemned, and the official recognition of Uriya as a distinct language from Bengali is ascribed to political motives.

No. 3844, 1st quarter, *Bhraman Vrittanta*, Part I.

46. ENGLISH.—The number of publications in this language received last year is 263, against 345 of the year preceding.

47. *Art.*—Two books on this subject were received last year, against two in the year preceding. One of these, *viz.*, *Drawing, a Means of Education*, by E. C. Dozey, is an interesting treatise on Freehand drawing, designed to meet the requirements of students and is profusely illustrated. The other work is a short treatise on Photography.

No. 3695, 1st quarter, *Drawing, a Means of Education.*

48. *Biography.*—Three books on this subject were received in the Library last year, against five in the year preceding. Of these one only, *viz.*, *Life of Pandit Isvar Chandra Vidyaságar*, by Babu Sricharan Chakravarti, is deserving of notice, as being the only biography of the great man, that has been published in English. It deals, in an appreciative spirit, with the different phases of the late Pandit's remarkable career.

No. 3696, 1st quarter, *Life of Pandit Isvar Chandra Vidyaságar.*

49. *Drama.*—Only four books on this head were received last year, against three in the year preceding. Being merely annotated editions of well-known English classical dramas, they do not call for any notice.

50. *Fiction.*—Only two works of fiction in English were received last year, against four in the year preceding. None of these, however, are of any great merit. One of them, *viz.*, the *Shadow of the Past*, by T. H. Cripps, is a short story of English life, intended to convey the moral that, sin, however secretly committed, is sure to be found out in the end. The hero of the story is a Baronet, named Sir Robert Heatherleigh, who succeeds to the family estates by poisoning his elder brother and forging a will in his own favour. He drives away from home his niece, the rightful heiress, who shortly afterwards dies in utter destitution. In this way, the Baronet proceeds in his career of villany, committing crime after crime in rapid succession, until it is suddenly brought to a close by a violent death. On his death-bed he confesses his crimes and makes reparation to those he had injured.

No. 3830, 3rd quarter, *The Shadow of the Past.*

The other work is the *Bantam Family, or Life in Calcutta*, by Tabby Winkum. It is a plain story of middle class Anglo-Indian life in Calcutta.

No. 3897, 4th quarter, *The Bantam Family.*

51. *History (including Geography).*—Thirty-six books under this head were received last year, against 31 in the year before. Of these, the following deserve notice :—

*History of the Armenians in India*, by Mesrovb J. Seth, is a very interesting account of the Armenians in India, from the earliest times to the present day.

No. 3699, 1st quarter, *History of the Armenians in India.*

*The Natives States of India*, by Babu Jadav Chandra Chakravarti, is an important compilation, containing a list of the Native States in India, with short historical and statistical notes relating to each. The work is valuable as a handy book of reference.

No. 3700, 1st quarter, *The Native States of India.*

*A History of Hindu Civilization during British rule*, Volume III, by Babu Pramatha Náth Basu, deals with the intellectual condition of the Hindus, and attempts "to give some idea of the nature and operation of the influences which have affected the Hindu intellect under British rule." In a very thoughtful introduction the writer seeks to trace the causes that have contributed to the gradual decay of the Hindu intellect during the last seven centuries, and the conclusion he arrives at is that the result has been mainly brought about by the caste-system. Although there may be a diversity of opinion as to the soundness of many of his conclusions, there can be no question whatever that his work, as a whole, is deserving of praise as an earnest effort in the direction of independent research.

No. 3701, 1st quarter, *A History of Hindu Civilization*, Volume III.

Two fasciculi of the English translation of the *Muntakhabu-t-tawarikh*, by Surgeon Lieutenant-Colonel G. Ranking, were received during the year. It is a translation of the well-known Persian work by the Muhammadan historian Al Badaoni.

No. 3698, 1st quarter, and No. 3831, 3rd quarter, *Bibliotheca Indica, new series, the Muntakhabu-t-tuwarikh.*

52. *Language.*—Fifty-seven books on this subject were received last year, against 74 in the year preceding. They consist solely of school books and as such do not call for any notice.

53. *Law.*—Nineteen books under this head were received last year, against 31 in the year preceding. They consist only of annotated editions of important Acts of the Legislature.

54. *Medicine.*—Nine books under this head were received last year, against 15 in the year preceding. Of these, the following deserve notice:—

*European's Guide and Medical Companion in India*, by Dr. Gangadin, is a Manual of Medcine intended for European resident in India.

No. 3735, 1st quarter, *European's Guide and Medical Companion in India.*

*The Dieting of the Native Sick and the Invalid*, by Surgeon-Lieutenant-Colonel R. L. Dutt, M. D., is an interesting paper discussing the merits of the different kinds of diets suitable for the native sick and the invalid. It is worthy of note that the dietetics recommended by the writer are in perfect accord with the views held by the Ayurvedic physicians on the subject.

No. 3783, 2nd quarter, *The Dieting of the Native Sick and the Invalid.*

The most interesting work under this head received during the year under review was *the Indigenous Drugs of India*, by Rai Kanai Lal De Bahadur, C.I.E., F.C.S. It contains short descriptive notices of the medicinal products of India, about 500 in number, alphabetically arranged, with their names in several Indian vernaculars given for facility of reference and identification. The book is intended as a text book for medical students and will serve the useful purpose of directing the attention of the public to the vast botanical resources of India. It is admirably got up, and represents about thirty years' labour and patient research on the part of the author, who has made the subject of the indigenous drugs of India his special study.

No. 3852, 3rd quarter, *The Indigenous Durgs of India.*

*Suprapathy*, Part I, by Dr. Purna Chandra Sen, is a treatise on a new system of medicine discovered by the author. It is described as the progressive mode of treatment. The author condemns all the existing systems of treatment as erroneous in principle, and absurd and arbitrary in practice, although he does not say wherein the excellence of his own system lies. The composition of the medicines used in this system is a secret known only to the author.

No. 3854, 3rd quarter, *Suprapathy, Part I.*

Of works on Hindu Medicine, three fasciculi of the English translation of the well-known *Charak Samhitá*, by Kaviraj Avinás Chandra Kaviratna, were received during the year. The translation of the *Sutrasthán* is finished and the last number received proceeds with the translation of the *Vimánasthána.*

No. 3734, 1st quarter, and Nos. 3926 and 3927, 4th quarter, *Charak Samhitá.*

55. *Miscellaneous.*—The number of publications under this head received last year is 66, against 92 in the year preceding. Books under this head deal with a large variety of topics, and include literary essays, controversial papers, books on sport, social and political tracts, etc.

56. Among the books discussing literary topics the following deserve notice:—

*The Annual Address delivered to the Asiatic Society of Bengal*, by A. Pedler, F.R.S., is an interesting paper read by the President of the Society, reviewing the work done by that learned body during the year 1895, and giving a brief account of the progress made within the year in the various branches of science and literature throughout the Indian Empire.

No. 3784, 2nd quarter, *Annual Address delivered to the Asiati Society of Bengal.*

*Indian Sketches and Rambles*, by J. Bowles Daly, is a collection in book form of a number of bright little sketches, originally contributed by the writer to the columns of well-known Indian newspapers.

No. 3937, 4th quarter, *Indian Sketches and Rambles.*

*The Selections from the Calcutta Review* contain reprints of valuable articles of literary scientific, and historical interest, from the old numbers of the *Review*. Twelve parts of these selections were received in the Library last year.

*Selections from the Calcutta Review.*

57. Books written with a religious purpose :—

Several reports of Mission work, showing the activity of missionaries and the progress of Christianity in the interior of the country, especially, among the aborigines, were received during the year. The reports of the Medical Mission, established by the Free Church of Scotland in the jungle of the Manbhum district, show results highly gratifying to those who are interested in the moral and material welfare of Santals and other aboriginal races.

58. Books discussing general topics :—

*A short account of Martyn's Pagoda and Al-Deen House at Serampore,* by Moulvi Bazlul Karim, is a short note on an ancient Hindu temple of some archæological interest and on an old building of the last century, formerly known as the Al-Deen House. The building and the ruins of the temple may be still seen on the bank of the river at Serampore, and are situate within the premises of the Howrah Water-works. The temple came to be known among Europeans as Martyn's Pagoda, from its having been used in the beginning of this century as a place of Christian worship by well-known missionary, the Reverend Henry Martyn, after its desertion by the Hindu priests.

No. 3785, 2nd quarter, *A short account of Martyn's Pagoda and Al-Deen House at Serampore.*

*The Scientific and Commercial Secret Revealer,* compiled by the *Áryya Sáhitya Samiti,* is an interesting compilation, containing a large amount of scientific information bearing on the manufacture of various articles, useful and ornamental. The publication of this work appears to have been undertaken in response to a widespread conviction among educated natives, of the value of technical education and the necessity that has arisen of seeking out other sources of livelihood than service in Government and mercantile offices.

No. 3862, 3rd quarter, *The Scientific and Commercial Secret Revealer.*

*The Consumption of Opium in India,* by James R. Wallace, M.D., is a series of articles reprinted from the *Indian Medical Record,* containing a severe attack on the Memorandum written by Sir William Roberts, as Medical Member of the late Royal Commission on Opium. The writer is of opinion that the necessary qualifications for a membership of the Commission were entirely wanting in the case of Sir William, whose peculiar views on the subject of intoxicants were perfectly well-known in medical circles. He also attempts to find out the fallacy of many of the pro-opium statements made by highly-placed official witnesses, and roundly charges the Provincial Governments with disregarding the orders of the Supreme Government on the subject of the suppression of opium dens.

No. 3869, 3rd quarter, *The Consumption of Opium in India.*

A new edition of *The Record of Criminal cases as between Europeans and Natives for the last hundred years,* by Babu Rám Gopal Sanyal, was received during the year. The special feature of this edition is a table giving cases between Europeans and Natives in a chronological order. The number of such cases noticed in the first edition was 47, while the number under notice in the present edition is 120, thus showing that they are on the increase. The compiler says—that "the object of this publication is not in any way to embarrass the Government or to accentuate racial differences, but to call prominent attention to a class of cases in regard to which there is a widespread impression that they are unsatisfactorily dealt with by our courts of law."

No. 3870, 3rd quarter, *The Record of Criminal cases as between Europeans and Natives for the last hundred years.*

*Old Times in Assam,* by T. Kinney, is a collection of humorous sketches and stories reprinted from the columns of the *Englishman* and the *Indian Planters' Gazette* depicting life in the Tea Gardens of Assam.

No. 3871, 3rd quarter, *Old Times in Assam.*

*Hindu Castes and Sects,* by Babu Yogendra Nath Bhattácháryya, D.L., is an interesting treatise on the caste system of the Hindus and the different religious sects into which they are divided. It contains short accounts of the different castes, gives the present numerical strength and social position of each, and describes the trades or handicrafts by which they subsist. The author combats the view that the caste system was the outcome of a policy of self-aggrandisement on the part of its founders, and meant to be a practical application of the maxim—Divide and Rule. In his opinion all religions, without exception, are but forms of imposture on the credulity of the public, and their founders a set of knaves, who profit by the ignorance and foolishness of their followers. The writer seems to be morally and constitutionally unfit for the task he has undertaken and the spirit in which the work is written is cynical and offensive in the extreme.

No. 3874, 3rd quarter, *Hindu Castes and Sects.*

*The Military Art of the ancient Hindus*, edited by Babu P. C Sen, contains short notes on the formation of troops, the modes of warfare, the armour and equipment of soldiers, the different kinds of bows and arrows, and the qualifications of an expert warrior in India in ancient times. The book is apparently the outcome of a careful study of the descriptions of war, given in the Mahabharata and similar epics.

No. 3935, 4th quarter, *The Military Art of the ancient Hindus.*

*Observations on Epidemics of Cholera in India*, by Charles Banks, M.D., D.P.H., is a very interesting reprint from the *Glasgow Medical Journal*. The writer discusses cholera epidemics with special reference to their connection with pilgrimages; and the main conclusions arrived at by him are—(1) that pilgrimages and human inter-communication generally are the most powerful factors in the dissemination of cholera; (2) that pilgrimages and cholera are almost inseparably connected, and that the disease confines itself for the most part to pilgrim routes; (3) that water is undoubtedly the chief vehicle through which the germs of the disease are introduced into the human system; and (4) that the disease, in its incipient stage, is amenable to treatment in most instances.

No. 3936, 4th quarter, *Observations on Epidemics of Cholera in India.*

*Hours with Nature*, by Babu Ram Brahma Sanyal, Superintendent of the Calcutta Zoological Gardens, is an interesting little book, giving in simple and elegant language, object lessons in Botany, Natural History and allied sciences.

No. 3943, 4th quarter, *Hours with Nature.*

*The Polar Theory of Hapiness*, by Babu S. P. Sarkar, contains a philosophical disquisition on happiness. According to the author, "happiness is only the opposite polar state of sorrow. The very existence of happiness anywhere is a sure guarantee that an equal quantity of sorrow exists somewhere else, either in an actual or a potential form, exactly as the existence of a certain quantity of positive electricity necessarily presupposes the existence somewhere of an equal quantity of negative electricity."

No. 3944, 4th quarter, *the Polar Theory of Happiness.*

The number of publications on sport appear to be increasing year by year, and last year seven works dealing with such subjects as polo, golf, racing, hunting, etc., were received in the Library. These are of interest to a certain class of readers. The descriptions of jackal hunting and other incidents of sport given in Captain Julian Young's work, *A Bobbery Pack in India* (No. 3792, 2nd quarter) are graphic and full of humour.

59. *Philosophy.*—The number of works received under this head during the year under review was 7, against 6 in the year preceding. Of these, the following are worthy of notice:—

*The Hindu System of Moral Science*, by Babu Kisori Lal Sarkár, is a philosophical dissertation on the three *gunas*, known in Hindu philosophy by the names of *Satva Rajas* and *Tamas*. The *gunas* and their influence on the characters of men have been explained at length in the *Bhagavadgitá*, and the author has freely drawn on that book for definitions and illustrations.

No. 3803, 2nd quarter, *The Hindu System of Moral Science.*

*The Nyáya Philosophy*, edited by Babu P. C. Sen, is a reprint of a short work giving an abstract of the principles of Nyáya Philosophy. The other works under this head are merely abstracts of text-books prescribed for the University students.

No. 3945, 4th quarter, *The Nyáya Philosophy.*

60. *Poetry.*—Nine books were received under this head during the year, against 14 in the year preceding. They are mostly annotated editions of well-known English poems, selected as text-books for the different University examinations.

61. *Politics.*—Only three books on this subject were received last year, and the most interesting and original among them was *The Political side of Brahmanism*, by Babu Yogendra Chandra Ghosh, a gentleman well known as an exponent of Positivism among his educated countrymen. The work contains an academic discourse on the political side of Brahmanism. The author thinks that this aspect of Brahmanism is very little understood and appreciated by his countrymen. They have been so deeply imbued with Western teaching that, in their opinion, the hope of their country's regeneration lies in the bodily adoption of parliamentary and democratic institutions of the West. But, says the author, the constitution of this country is essentially theocratic, and the adoption of democratic methods of government

No. 3877, 3rd quarter, *The Political side of Brahmanism.*

among a people, constituted as the Indians are, is sure to end in failure. Although fully alive to the defects of English rule, the writer reminds such of his countrymen as long for a change of government, that French or Russian rule will prove distinctly worse for them. The attempts of some of the Congressmen to obtain the rights of British citizenship and the extension of the British constitution to India, are simply absurd and impracticable. He advises this party, whom he calls the Westernizers, to co-operate with the Hindu Revivalists. The latter should moderate, to some degree, their traditional exclusiveness, and pass from the region of speculative theology and philosophy into practical politics. Brahmanism should be somewhat remodelled, in order to bring it into touch with the progressive spirit of modern times. The "proletary classes" in this country have had a distinct theocratic culture, and are positively religious in their nature. And although much mischief has been done among them by the preaching of the modern doctrines of liberty and equality, the majority of them, happily, are still amenable to the control of the sacerdotal and patrician castes. Great things can only be expected from Brahmanism, and its political system is the only system available to us, as parliamentary or democratic methods of government are utterly unsuited to this country. The author then constructs a scheme of Church-Government with successive grades of priests, whose succession to office should be, as among the Mohunts and other monastic orders, testamentary, and whose functions should embrace many things more than what now forms part of their duty. This change should be gradually worked out by the Hindu patricians. All this may not be productive of immediate political independence, but then people should understand that political privileges cannot be secured all on a sudden and by violent methods.

The work contains many hard hits on the members of the Indian bureaucracy.

Two pamphlets dealing with the question of the *Union of Executive* and *Judicial Functions*, by the late Manomohan Ghosh, Barrister-at Law, were received during the year. One of these is a compilation of cases intended to illustrate the evils of the union of judicial and executive functions. It contains short accounts of altogether twenty cases, which have occurred in Bengal during the last twenty years, and with which the author was personally connected in the exercise of his profession as an Advocate of the High Court. The other is a collection of opinions of eminent Executive and Judicial authorities, covering the period 1793—1883, on the subject of the separation of judicial from executive functions. The opinions are both for and against the continuance of the present system.

Nos. 3878 and 3879, 3rd quarter, *The Union of Executive* and *Judicial Functions*.

62. *Religion.*—The number of books received under this head last year was 18, against 29 in the year preceding. These consist mostly of Christian tracts and sermons. English translations of the *Mahábhárata*, the *Srímadbhágavata*, the *Márkandeya Purána*, etc., in serial issues, also fall under this head. Babu Pratáp Chandra Ráy's translation of the *Mahábhárata* was finished, and a new and cheap edition by Babu Manmatha Náth Datta commenced during the year. Several parts of the series entitled *The Wealth of India*, also by the latter author, giving English translations of the *Srímadbhágavata*, the *Márkandeya Purána*, and the *Kámandaki Nítisára* and an English translation of the *Márkandeya Purána*, by F. E. Pargiter, C.S., with interesting footnotes published in the *Bibliotheca Indica*, were received in the course of the year.

63. *Science* (*Mathematical*).—Eighteen works under this head were received during the year, against 27 in the year preceding. These consist merely of mathematical class-books, and none of them call for any notice.

64. *Science* (*Natural and other*).—Only ten books were received on this subject during the year, against 11 in the year preceding, and only one of them calls for notice. It is *G. V. Juggarow Observatory*, by J. Eliot, M.A., F.R.S., giving the results of meteorological observations taken at the Juggarow Observatory in Vizagapatam during the year 1894.

No. 3954, 4th quarter, *G. V. Juggarow Observatory*.

65. Garo.—Only three books in this language were received in the Library last year, against *nil* in the year before. Of these, two are on Religion and one on Science (Natural), and none of them call for any notice.

66. Hindi.—The number of publications in this language received last year is 106, against 88 in the year before. The following among them deserve notice:—

67. *Biography.*—Six books on this subject were received last year, against one in the year before. Of these, three are translations of Bengali books and three original works The atter give an account of the lives of the Empress Victoria, Sivaji, and Durgádás Datta Vyása, a modern Hindustáni poet, respectively.

68. *Drama.*—Three books on this subject were received last year, against two in the year before. Of these two are translations of Bengali works and one original writing. None of them call for notice.

69. *Fiction.*—Seven books on this subject were received last year, against one in the year before. Of these, three are translations from other languages, and the rest original writing. None of them call for notice.

70. *History, including Geography.*—Only one book on this subject was received last year, against three in the year before.

71. *Language.*—Fifteen books on this subject were received last year, against 17 in the year before. All of them are educational and do not call for notice.

72. *Medicine.*—Two books on this subject were received last year, against *nil* in the year before. None of them call for any notice.

73. *Miscellaneous.*—Twenty-two books on this subject were received last year, against 19 in the year before. Of these, six are educational and 16 non-educational. Of the educational books, only one, *viz.*, *Vidyá Vinod*, Part II, by Babu Chandiprasád Sinha, deserves notice. It is a high class reader treating, among other things, of Hygiene, Natural Science, and various other matters possessing more or less educational value.

No. 1600, 4th quarter, *Vidyá Vinod*, Part II.

74. *Poetry.*—Only four books on this subject were received last year, against six in the year before. All of them are non-educational, and only the following two deserve notice :—

*Padmávat* (A name), by Mallik Muhammad Jaisi, is a poem based on the story of Padminí and the sack of Chitor by Alla-uddin. It is written in *thet* (pure) Hindi without any mixture of Persian and Arabic words. The writer, Mallik Muhammad Jaisi, flourished in the time of the Emperor Sher Shah and wrote his book in 927 Hijira; and, though a Muhammadan, admires the heroism and nobility of the Rajputs.

No. 1565, 2nd quarter, *Padmávat.*

*Lálityalatá* (The Creeper of Grace) is a treatise on rhetorical figures by the Hindi poet Durgádás Datta Vyása known as Dattakavi.

No. 1601, 4th quarter, *Lálityalatá.*

75. *Religion.*—Thirty-three books on this subject were received last year, against 42 in the year before. Of these 7 are on Christianity, 24 on Hinduism, one on Sikhism, and one on Jainism. Christian publications do not call for any notice. Hindu publications are for the most part editions of portions of Tulsi Dás's Rámáyan with commentaries.

The Sikh publication, *viz.*:—*Pothi Japuji Sáheb* (The Book for Mental Recitation) is no other than the portion of the *Adi-granth* of Nának, intended for mental recitation. The Jain publication, entitled *Navapadártha Tattva Bodha* (The True Significance of Nine Categories) is a metrical discourse on the principles of Jainism.

No. 1601, 4th quarter, *Pothi Japuji Sáheb.*

76. *Science* (*Mathematical*).—Seven books on this subject were received last year, against 4 in the year before. They are all educational works, and do not call for notice.

77. *Science* (*Natural and other*).—Six books on this subject were received last year against 2 in the year before. Of these, 5 are educational and 1 non-educational. Educational books do not call for any notice. The one non-educational work, entitled *Rasáyana Samgraha* (A Collection of *recipes* for different Chemical preparations), by Babu Visvambhar Barmá, gives directions for the preparation of a great variety of useful and ornamental articles and the performance of a number of useful chemical processes, such as electro-plating, enamelling, etc.

No. 1617, 4th quarter, *Rasáyana samgraha.*

78. KHASI.—Only one book in this language was received in the Library last year, against three in the year before. The book in question is a tract on Brahmoism.

79. MUNDARI.—Only two books in this language were received last year, against one in the year preceding. Of these, one is on Language and the other on Religion. None of them deserve notice.

80. MUSALMANI-BENGALI.—Thirty books in this language were received last year, against 46 in the year before. The books fall under the following heads :—Fiction 4, Medicine 2, Miscellaneous 5, Poetry 1, and Religion 18; the corresponding figures for the year before last being :—Biography 2, Fiction 20, Medicine 1, Miscellaneous 8, Poetry 17, and Religion 14.

They are very interesting publications in a sense, and furnish amusement and edification to a large class of readers belonging to the lowest classes of Bengali Muhammadans. Time is, however, not very distant when, with the spread of education among the masses, this interesting class of literary composition will have died a natural death.

81. PALI.—Only one book in this language was received last year, against *nil* in the year before. The book in question is a Buddhist Text Society publication containing portions of *Visuddhi Maggo* and *Dhammapada*, edited by the Rev. Seelakkhanda Thera.

No. 1, 4th quarter, *Visuddhi Maggo* and *Dhammapada.*

82. PERSIAN.—Only two books in this language were received last year, against nine in the year before. Of these, one is a Miscellaneous and two Religious publications. None of them call for any notice.

83. SANSKRIT.—Only 54 books in this language were received last year, against 64 in the year before. The books fall under the following heads:—Drama 2, History 1, Language 6, Medicine 2, Miscellaneous 2, Philosophy 6, Poetry 6, Religion 28, and Science (Mathematical) 1; the corresponding figures for the year before last being:—Drama 1, Language 11, Medicine 1, Miscellaneous 21, Philosophy 2, Poetry 1, Religion 27. Of these, following deserve notice:—

84. *Drama.*—Of the two dramas, one is an edition of the *Prabodha Chandrodaya*, with the commentary of Mahesa Nyáyálankár, by Pandit Hrishikesa Sástri of the Calcutta Sanskrit College, and the other, the concluding part of a treatise on Sanskrit grammar in the form a drama, entitled *Antarryákarana Nátya Parisishtam* (a drama embodying grammar). In this latter book the verses throughout bear a double meaning and read as rules of grammar, or as moral and philosophical precepts, according as they are construed one way or the other.

No. 1455, 1st quarter, *Prabodha Chandrodaya.*

No. 1477, 3rd quarter, *Antarvyákarana Nátya Parisishtam.*

85. *History.*—Only one book, *viz.*, *Hádapáká Madan Senasya Vamsa Panjiká* (Genealogy of Madán Sen surnamed Hádapáká), was received under this head last year. It gives an account of the origin of the Vaidya caste and a genealogy of the descendants of Madan Sen, who is known among the Vaidyas by the surname of Hádapáká (the ripe-boned).

No. 1468, 2nd quarter, *Hádapáká Madan Senasya Vamsa Panjiká.*

86. *Language.*—Of the books on this subject, only one, *viz.*, *Kátantra Chhandah Prakriyá* (The Derivation of Vedic Words according to the Rules of Kalápa Grammar), by Mahámahopádhyáya Chandra Kánta Tarkálankár, Professor of Hindu Law in the Calcutta Sanskrit College, deserves notice. It is a complete treatise on Vedic Grammar, compiled from Pánini and other ancient authorities. It is intended as an appendix to Kaláp Grammar, and may very well take rank as a standard work on the subject. The Mahámahopádhyáya is a most erudite Sanskrit scholar, and the book is a monument of his well-digested and many-sided learning.

No. 1496, 4th quarter, *Kátantra Chhandah Prakriyá.*

87. *Medicine.*—Of the two books on this subject, one, *viz.*, *Sárngadhara Samhitá* (A Treatise by Sárngadhar), is an edition, with commentary, by the learned Kaviráj Nisikánta Sen, of the well-known work on Hindu medicine of the same name, and the other is a valuable edition of Charaka's work, with the commentary of Chakrapáni Datta, by Kaviráj Harináth Visárad. When complete, the edition of Charak will prove a valuable addition to the Hindu medical literature of India.

No. 1488, 3rd quarter, *Sárngadhara Samhitá.*

No. 1481, 3rd quarter, *Charak Samhitá.*

88. *Philosophy.*—Publications on this subject include two works on Nyáya Philosophy, *viz.*, the *Tattva Chintámani* and the *Nyáya Vártika*, one on Vaiseshika Philosophy, *viz.*, the *Bhásháparichchheda*, and one on Buddhist Philosophy of the Mádhyamika School, *viz.*, the *Mádhyamiká Vritti.* The first two works on the list are being published by the Asiatic Society under the editorship of Professor Kámákhyánáth Tarkavágís of the Sanskrit College and Pandit Vindhyesvarí Prasád Dvivedi of Benares respectively. The first work is drawing to a close, and of the second work, only three fasciculi have been published. The former is a very difficult work on Modern Nyáya, and Professor Tarkavágís deserves great credit for bringing it out for the first time in a neat and correct form. The latter is a very rare and valuable work, and its publication is being watched with great interest by the Sanskrit-knowing public. Professor Vindhyesvarí's editorial labours in connection with the work will therefore readily be acknowledged and appreciated by the learned public. The *Mádhyamiká Vritti*, by the well-known Buddhist writer Chandra Kírtti, is being edited for the first time by the Buddhist Text Society, and the editors deserve great credit for the way in which they are

doing their work. It is the standard work of the Mádhyamika School. The *Bhásha-parichchheda* is a handbook of Vaiseshika Philosophy, and the edition of the work with a commentary of his own by the late learned Pandit Ánanda Chandra Sárvabhauma will no doubt be appreciated by the public.

89. *Poetry.*—Two books on this subject deserve notice, and both of them are origina compositions in Sanskrit verse. The one, *viz.*, *Dinájpur Rája Vamsam*, by Pandit Mahesa Chandra Tarka Chudamani, is an account of the ancient Raj family of Dinájpur, and contains much interesting historical information ; and the other, *viz.*, *Srí Rámábhyudayam* (The Rise of Ráma), is an epic poem giving an account of Ráma Chandra from birth to marriage. Both the books are of considerable merit. The first one is written by the Court Pandit of Dinájpur, while the author of the second poem is a native of the district of Noakháli.

No. 1460, 1st quarter, *Dinájpur Rája Vamsam.*

No. 1501, 4th quarter, *Srí Rámábhyudaya.*

90. *Religion.*—The editions of the *Aitareya Bráhmana*, the *Taittiríya Krishna Yajuh Samhitá*, and the *Ápastamba Srauta Sútra*, prepared by the learned Vedic scholar Pandit Satyavrata Sámasrami under the auspices of the Asiatic Society, are the most important publications under this head.

*Aitareya Bráhmana, the Taittiríya Krishna Yajuh Samhitá and the Ápastamba Srauta Sútra.*

91. *Science (Mathematical).*—The only work published under this head last year is *Kshetra Miti* (Geometry), by Durgá Prasád Dvivedi, based on a number of English text-books on the subject.

No. 4167, 1st quarter, *Kshetra Miti.*

92. SANTALI.—Only two books in this language were received last year, against four in the year before. Of these, one is a Religious and the other a Miscellaneous publication, and none of them call for notice.

93. URDU.—Only 13 books in this language were received last year, against 22 in the year before. They fall under the following heads, *viz.* :—

Biography 2, Drama 1, History 1, Law 1, Medicine 1, Miscellaneous 6, and Religion 1, the corresponding figures for the year before last being :—Language 3, Miscellaneous 7, Poetry 4, and Religion 8. Of these, only one book, *viz.*, *Essays on the Reform of Mahammadan Society*, by Mr. Delawar Hosaen Ahmed, B.A., Inspector General of Registration, deserves notice.

No. 382, 1st quarter, *Essays on the Reform of Muhammadan Society.*

In this book the writer makes a distinction between the cardinal principles of Islam and the social and religious practices known as the *maslás*. These *maslás* are intended for the temporal good of mankind, and there is nothing in their nature to prevent them from being modified according to the changed circumstances of humanity. Unless, therefore, the Musalmans see their way to change these *maslás*, so as to suit their changed condition, the downfall of the Muhammadan community will not be arrested, and its members will, in the course of time, be reduced to the rank of "hewers of wood and drawers of water." The Muhammadan Law of Inheritance, by encouraging the division of property into too many petty shares, tends also to impoverish the race. The Musalmans should also have a landed aristocracy like the Hindus, and they cannot have one, unless they are declared competent to constitute filial *wakfs* or make testamentary dispositions of property.

94. URIYA.—One hundred and fifty-six books in this language were received last year, against 110 in the year before. The books fall under the following heads :—Biography 3, Drama 11, Fiction 2, History 6, Language 27, Medicine 1, Miscellaneous 22, Poetry 43, Religion 31, Science (Mathematical) 6, Science (Natural) 3, and Travels and Voyages 1 ; the corresponding figures for the year before last being :—Drama 4, Fiction 5, History 4, Language 17, Miscellaneous 17, Poetry 29, Religion 24, Science (Mathematical) 7, and Science (Natural) 3.

The following books in this language deserve notice :—

95. *Drama.*—*Veni Samhár Nátak*, by Babu Harihara Náth, is a translation into Uriya of the well-known Sanskrit drama by Bhatta Náráyan.

No. 1199, 3rd quarter, *Veni Samhár Nátak.*

96. *Miscellaneous.*—*Vividha Prabandha* (Miscellaneous Essays), by Babu Visvanáth Kar, is a collection of essays on a variety of subjects.

No. 1273, 4th quarter, *Vividha Prabandha.*

97. *Poetry.—Bhávaná* (Reflections), by Babu Sádhu Charan Kar, is a collection of short pieces, mostly lyrical and emotional. Some of them are of considerable merit.

No. 1284, 4th quarter, *Bhávaná.*

98. *Travels and Voyages.—Dákshinátya Bhraman* (Travels in Southern India), by Babu Sasi Bhúshan Ráy, is a collection of notes in the form of a diary, embodying the writer's observations on men and things in the course of his travels in Southern India.

No. 1297, 4th quarter, *Dákshinátya Bhraman.*

99. Uriya literature is still in its infancy, and the few readable books, other than old poems, it contains are for the most part translations from Bengali, which by reason of its superior development has in a marked degree influenced all the Indian vernaculars with which it has come into contact. Speaking generally, Uriya language and literature are but a reflex of Bengali language and literature. Uriya writers have a strange fascination for acrostics, and their works on poetry consist mainly of *chautisás* (a form of acrostics) and mythological poems and dramas.

*Character of Uriya Literature.*

100. Bi-lingual publications.—Two hundred and seventy publications under this head were received last year, against 285 in the year before. They consist of works written, generally, in any two of the following languages :—Bengali, English, Sanskrit, Hindi, Uriya, Urdu, Arabic, Persian, Latin, Malay, Musalmani-Bengali, Pali, and Manipuri. But among them, those written in Bengali and Sanskrit are the most important. They consist mostly of editions of ancient Sanskrit works on law, medicine, philosophy, religion, etc. The following works under this head deserve mention :—

101. Bengali and Sanskrit—

*Law.—Dattaka Chandriká* (The Moonlight of the Law of Adoption), by Pandit Umá Charan Tarkaratna, is a well-known text-book on the law of adoption, with a Bengali translation, notes, and precedents.

No. 2305, 2nd quarter, *Dattaka Chandriká.*

*Dattaka Sarrasva* (The Substance of the Law of Adoption), by Pandit Sivachandra Visárad Bhattácháryya, contains authoritative texts dealing with the law of adoption and the rituals connected with it.

No. 2342, 3rd quarter, *Dattaka Sarvasva.*

*Medicine.—Ayurveda Samgraha* (an Ayurvedic compilation), by Babus Devendra Náth Sen Gupta and Upendra Náth Sen Gupta, is a revised edition containing much new matter incorporated for the first time. It is exceedingly well got up and admirably suited to be a handbook of Ayurvedic medicine.

No. 2272, 1st quarter, *Ayurveda Samgraha.*

*Philosophy.—Hindu Sástra,* Part V (The Hindu Sástras), edited by Babu Ramesa Chandra Datta, C.S., contains a synopsis of the six principal systems of Hindu Philosophy. The synopsis has been very carefully prepared, and is remarkable for the accuracy and lucidity of its exposition. It is a serial publication, and serves the useful purpose of popularising Hindu Sástras.

No. 2282, 1st quarter, *Hindu Sástra,* Part V.

*Nyáya Darsan,* Part III (Nyáya Philosophy), edited by Pandit Survesvar Sárvabhauma, contains the *sútras* of Gautama, with an easy commentary in Sanskrit and a popular exposition in Bengali by the editor. The edition under notice certainly supplies a long-felt want, and will be greatly appreciated by the Sanskrit-learning public, specially those among them who have not the advantage of reading Hindu Philosophy with a teacher.

No. 2346, 3rd quarter, *Nyáya Darsan,* Part III.

*Religion.—Upanishadah,* Parts I and II (A Number of Upanishads), by Babu Sítánáth Datta, contain the *Taittiríya, Aitarcya,* and *Svetás-vatara Upanishads,* with an easy commentary in Sanskrit and a Bengali translation.

Nos. 2280-81, 1st quarter, *Upanishadah,* Parts I and II.

*Upanishadávalí* (A Number of Upanishads), by Babu Prasanna Kumár Sástrí, contains the *Muktikopanishad,* the *Garbhopanishad, Brahmo-panishad, Sarvopanishadsár, Kaivalyopanishad, Brahmopanishad,* and a number of other Upanishads, with the commentaries of Sankar Náráyan, and Sankaránanda, and a Bengali translation by the editor.

No. 2310, 2nd quarter, *Upanishadávalí.*

*Krishna Yajurvediya Upanishadah* (Upanishads of the Black Yajurveda), edited by Achâryya Sándrânanda, contains *Bhrigúpanishad*, *Sikshopanishad*, *Brahmavidyopanishad*, and the *Nárâyanopanishad*, with a Bengali translation.

No. 3845, 3rd quarter, *Krishna Yajurvediya Upanishadah.*

*Srí Srí Chaitanya Charitámrita* (The Nectar of the Life of Chaitanya), edited by Madan Gopál Gosvámí and others, contains the text with interesting notes by the editor, a most learned Vaishnava scholar.

No. 2332, 2nd quarter, *Srí Srí Chaitanya Charitámrita.*

102. BENGALI AND ENGLISH PUBLICATIONS—

*Miscellaneous.*—Among the works under this head only one, *viz.*, *Samarthakosha*, by Babus Anupkrishna Mitra and Lalit Krishna Basu, which contains a Bengali-English Dictionary, with a Puranic Biographical Dictionary, deserves notice.

*Samarthakosha.*

103. ENGLISH AND HINDI PUBLICATIONS—

*Poetry.*—Only one publication under this head deserves notice, *viz.*, *Padumávati*, or the story of Pudminí and the sack of Chitor by Allaudin, by Málik Muhammad Jaisi, who flourished in the time of Sher Shah. Two editions of this well-known Hindi classic were received in the Library in the course of the year, of which one has already been noticed in the course of this report. The present is a Bibliotheca Indica publication prepared by the distinguished Sanskritists, Dr. G. A. Grierson and Mahámahopádhyáya Sudhákar Dvivedí. The edition under notice is not complete: it is furnished with a commentary in Hindi and an English translation with critical notes.

No. 79, 4th quarter, *the Padumávati.*

104. PALI AND SANSKRIT—

*Religion.*—Only one publication under this head deserves notice, and that is a Buddhist Text Society publication, entitled *Samádhirájasútram*, published from the manuscript for the first time by Rai Sarat Chandra Dás Báhádur, C.I.E., and Pandit Hari Mohan Vidyábhúshan.

No. 2, 4th quarter, *Samádhirájasútram.*

105. TRI-LINGUAL PUBLICATIONS.—Twenty-six works under this head were received last year, against 45 in the year before. They fall under several groups, and consist mostly of notes, meaning books, etc. The following among them deserve notice:—

*Philosophy.*—*Vedantáryya Bháshyam* (A Bháshya Commentary on the Vedanta Philosophy by Aryya), by Aryya Muni and Bálakrishna Sahây, contains a dualistic exposition of a chapter of the Brahmasútras of Vyása, with English and Hindi translations.

No. 5, 1st quarter, *Vedantáryya Bháshyam.*

106. PERIODICALS.—Periodicals received in the Bengal Library are generally classed under the heads of Law, Medicine, Miscellaneous, and Religion. Of these, those written in Bengali and English are the most important. The number of periodicals received last year was 647, against 718 in the year before. They represent 100 distinct issues, against 107 in the year before, and are written—53 in Bengali, 34 in English, 2 in Garo, one in Hindi, one in Sanskrit, one in Bengali-English, 5 in Bengali-Sanskrit, 2 in English-Sanskrit, and one in Bengali-English and Sanskrit. Twenty-seven new journals were started, and 20 old ones, including the well-known and important journal *Sádhaná*, disappeared in the course of the last year.

107. BENGALI JOURNALS.—Among the Bengali journals the following are the most important:—

*Chikitsá Sammilaní* (The Bringing Together of Different Systems of Medicine), edited by Kaviráj Avinás Chandra Kaviratna, is, as its name implies, a medical journal, started with the laudable object of bringing together, and if possible, reconciling, the different systems of medicine, *viz.*, the *kaviráji*, the allopathy, and the homœopathy.

*Vámábodhiní patrika* (A Journal for the Instruction of Females), *Mahilá* (The Lady) and *Parichárikâ* (The Maid Servant) deserve notice as being the only Bengali journals intended for female readers. Of these, the first, edited by Babu Umes Chandra Datta, B.A., is a journal of long standing and devoted to the discussion of a variety of useful and important topics. The second and the third, edited by Reverend Giris Chandra Sen and Miss Sucháru Sen, respectively, were started only last year.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

*Bhárati* (The Goddess of Speech), edited by two Hindu ladies, *viz.*, Hiranmayí Devi and Saralá Devi heads the list of Bengali journals. It is conducted with conspicuous ability, and discusses literary, scientific, political, and miscellaneous topics. Its political views are tinged with radicalism, and more or less unfavourable to British rule. The following will serve as a specimen of its political views :—

No. 3949, 1st quarter, *Bhárati*, Vol. 19, No. 9.

"The English administration in India is becoming more and more illiberal and oppressive. The introduction of local self-government has rather increased than mitigated the rigours of that administration. The tendency of the administration is made clear by the provisions of the Jury Bill, which, when passed, will reduce the jury into a 'consultative body.' As to local self-government, it is a sham and a misnomer. Though Bengalis were the first to invite Englishmen into Bengal, though they have since loyally followed them through prosperity and adversity, and have completely thrown in their lot with that of their new rulers, they are now looked upon with jealousy and hatred by the latter. Eurasians share in the prosperity of Englishmen because they have identified their lot with theirs, and yet Bengalis, who have done the same thing, and much more than that, fare very differently at their hands. Even petty acts of administration show the attitude of the rulers towards the Bengalis."

*Navyabhárat* (New India), edited by Babu Devíprasanna Ráy Chaudhuri, is an important journal, discussing literary, historical, philosophical, and miscellaneous topics. Social and religious elements often predominate in its writings.

*Sáhitya* (Literature), edited by Babu Sures Chandra Samájpati, is a high class literary journal, standing next to *Bhárati*. Notes on contemporary literature form an interesting feature of this journal. Its articles relating to Vedic hymns are very interesting reading.

*Sáhitya-Parishat Patriká* (The Journal of the Academy of Literature), edited by Babu Rajaní Kánta Gupta, is the organ of the newly-established Literary Society named the Vangiya Sáhitya Parishad. Its articles are of literary and scientific interest, and those on scientific terminology published in its columns in the course of the last year are the most important.

*Tattvabodhiní Patriká* (The Expositor of Truth), edited by Babu Dvijendra Náth Tagore, has lost its former character and importance. It is the organ of the Adi Brahmo Samáj.

*Sujjanatoshaní* (The Delighter of Good Men), edited by Babu Kedár Náth Bhakti Vinod, is an organ of the Vaishnava community and devoted to the publication of important Vaishnava religious works. One of its articles published in the course of last year, contains an account of the teachings of the well-known Vaishnava philosopher, Nimváditya.

108. English Periodicals.—Among the English periodicals, the following are the most important :—

The *Calcutta Journal of Medicine*, edited by Dr. Mahendra Lál Sarkár, is devoted to the cause of Homœopathy.

The *Medical Reporter and the Indian Lancet*, edited by Lawrence Fernandez, the *Indian Medical Gazette*, edited by W. J. Simpson, M.D., Health Officer of the Calcutta Municipality, and the *Indian Medical Record*, edited by James R. Wallace, M.D., are journals devoted to the cause of Allopathy. All of them are conducted with ability and discuss, among other things, topics more or less bearing on sanitation and public hygiene.

The *Journal of the Asiatic Society* is devoted to literature, science, and antiquities.

The *Calcutta Review*, edited by James W. Furrell, is a first class literary magazine devoted to literature, science, and politics. Among the articles published in its columns last year, that on the Italian Penal Code, by the late H. A. D. Phillips, C.S., is one of the most interesting.

The *National Magazine*, edited by Babu Kálí Prasanna De, is an important organ of educated Bengalis, and contains interesting articles bearing on literature and politics.

The *Journal of the Buddhist Text Society*, edited by Babu Sarat Chandra Dás, is a very important literary journal devoted to the publication of Buddhist texts. It published some important Buddhist philosophical works in the course of the last year.

109. Bengali and Sanskrit Periodicals—

*Hindu Patriká* (The *Hindu Magazine*), edited by Babu Jadu Náth Majumdár, M.A., B.L., is a high class Hindu religious monthly, devoted to the publication and exposition of important religious and philosophical texts. It published a number of such texts in the course of the last year.

### Character of Native Bengali Journalistic Literature.

110. Speaking generally, pessimism and conservatism seem to be the characteristic traits of native Bengali journalistic Literature. The recrudescence of Vaishnavism with its innate antipathy to what may be styled the temporal and material aspect of life, has tended to accentuate these traits. As a consequence, healthy liberalism, which sets its face against morbid pessimism and delights to dwell upon the bright side of life, rarely finds expression in native journals. An exception must, however, be made in favour of the *Bhárátí* and some of the Brahmo journals of the Sádháran Church, which are always trying to place before their readers, ideals of life more or less in accord with the modern ideas of progress and civilization. Although a high standard of excellence has been reached by a few of these journals, the majority of them can but make a very poor show in this respect, and rely on the stories of love and adventure, published in their columns, for their success as pecuniary ventures. No wonder, therefore, that many die early, and few, not excepting even the best ones, are above the chance of a financial collapse. The system of payments for literary contributions is unknown in native journalism, and few periodicals succeed in securing a really able staff or manage to keep it long. Signs of a change for the better are, however, already visible, and native journalism has possibly a bright future before it.

CALCUTTA;
*The 1st March 1897.*

RAJENDRA CHANDRA SÁSTRI, M.A.,
*Librarian, Bengal Library.*

*Tabular Analysis of the Arabic books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 4.

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-Educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language | ... | ... | 2 | ... | 2 | 2 | ... | 2 |
| Religion | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| TOTAL | 1 | ... | 3 | ... | 4 | 2 | 2 | 4 |

*Tabular Analysis of the Assamese books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 14.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Language | 1 | 2 | ... | ... | 3 | 3 | ... | 3 |
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | 2 | 1 | ... | ... | 3 | 2 | 1 | 3 |
| Religion | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Science (Mathematical and Mechanical). | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |
| TOTAL | 9 | 4 | ... | 1 | 14 | 11 | 3 | 14 |

*Tabular Analysis of the Bengali books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 1,076.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Biography | 22 | 1 | ... | ... | 23 | ... | 23 | 23 |
| Drama | 31 | 1 | ... | ... | 32 | ... | 32 | 32 |
| Fiction | 75 | 3 | ... | 5 | 83 | ... | 83 | 83 |
| History | 27 | 9 | ... | 1 | 37 | 28 | 9 | 37 |
| Language | 104 | 45 | ... | ... | 149 | 147 | 2 | 149 |
| Law | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| Medicine | 32 | 9 | ... | 1 | 42 | ... | 42 | 42 |
| Miscellaneous | 297 | 11 | ... | 1 | 309 | 7 | 302 | 309 |
| Poetry | 78 | 18 | 2 | 1 | 99 | 35 | 64 | 99 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 233 | 4 | ... | 5 | 242 | ... | 242 | 242 |
| Science (Mathematical and Mechanical). | 19 | 17 | ... | ... | 36 | 36 | ... | 36 |
| Science (Natural and other) | 8 | 2 | ... | ... | 10 | 9 | 1 | 10 |
| Travels and Voyages | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 940 | 120 | 2 | 14 | 1,076 | 262 | 814 | 1,076 |

*Tabular Analysis of the English books, including periodicals, received in the Bengal Library, during the year 1896.* – TOTAL 513.

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Biography | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Drama | ... | ... | 4 | ... | 4 | 4 | ... | 4 |
| Fiction | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| History | 24 | 10 | ... | 2 | 36 | 30 | 6 | 36 |
| Language | 45 | 9 | 3 | ... | 57 | 53 | 4 | 57 |
| Law | 22 | 4 | ... | ... | 26 | ... | 26 | 26 |
| Medicine | 60 | 2 | ... | 3 | 65 | ... | 65 | 65 |
| Miscellaneous | 131 | 7 | ... | 1 | 139 | 2 | 137 | 139 |
| Philosophy (including Mental and Moral Science). | 7 | ... | ... | ... | 7 | 5 | 2 | 7 |
| Poetry | 2 | ... | 7 | ... | 9 | 7 | 2 | 9 |
| Politics | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Religion | 120 | 2 | ... | 10 | 132 | ... | 132 | 132 |
| Science (Mathematical and Mechanical). | 9 | 9 | ... | ... | 18 | 16 | 2 | 18 |
| Science (Natural and other) | 8 | 2 | ... | ... | 10 | 9 | 1 | 10 |
| TOTAL | 437 | 46 | 14 | 16 | 513 | 127 | 386 | 513 |

*Tabular Analysis of the Garo books, including periodicals, received in the Bengal Library during the year 1896.*—TOTAL 17.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 15 | ... | ... | 1 | 16 | ... | 16 | 16 |
| Science (Mathematical and Mechanical). | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| TOTAL | 15 | ... | ... | 2 | 17 | 1 | 16 | 17 |

*Tabular Analysis of the Hindi books, including periodicals, received in the Bengal Library during the year 1896.*—TOTAL 118.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 3 | ... | ... | 3 | 6 | ... | 6 | 6 |
| Drama | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |
| Fiction | 5 | ... | ... | 2 | 7 | ... | 7 | 7 |
| History | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Language | 11 | 1 | ... | 3 | 15 | 15 | ... | 15 |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 20 | ... | ... | 2 | 22 | 6 | 16 | 22 |
| Poetry | 3 | ... | 1 | ... | 4 | ... | 4 | 4 |
| Religion | 44 | 1 | ... | ... | 45 | ... | 45 | 45 |
| Science (Mathematical and Mechanical). | 5 | 1 | ... | 1 | 7 | 7 | ... | 7 |
| Science (Natural and other) | 2 | 1 | ... | 3 | 6 | 5 | 1 | 6 |
| TOTAL | 97 | 4 | 1 | 16 | 118 | 34 | 84 | 118 |

*Tabular Analysis of the Khási books, including periodicals, received in the Bengal Library during the year 1896.*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Tabular Analysis of the Mundári books, including periodicals, received in the Bengal Library during the year 1896.*—TOTAL 2.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*Tabular Analysis of the Musalmani-Bengali books, including periodicals, received in the Bengal Library during the year 1896.*—TOTAL 30.

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Fiction | 2 | 2 | ... | ... | 4 | ... | 4 | 4 |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 4 | 1 | ... | ... | 5 | ... | 5 | 5 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 16 | 2 | ... | ... | 18 | ... | 18 | 18 |
| TOTAL | 25 | 5 | ... | ... | 30 | ... | 30 | 30 |

*Tabular Analysis of the Pali books, including periodicals, received in the Bengal Library during the year 1896.*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Persian books, including periodicals, received in the Bengal Library during the year 1896.*—TOTAL 2.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Tabular Analysis of the Sanskrit books, including periodicals, received in the Bengal Library during the year 1896.*—TOTAL 62.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 1 | 2 | 3 | ... | 6 | 3 | 3 | 6 |
| Medicine | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 10 | ... | ... | ... | 10 | ... | 10 | 10 |
| Philosophy (including Mental and Moral Science). | ... | ... | 6 | ... | 6 | ... | 6 | 6 |
| Poetry | 4 | ... | 2 | ... | 6 | ... | 6 | 6 |
| Religion | 4 | 2 | 22 | ... | 28 | ... | 28 | 28 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 22 | 4 | 36 | ... | 62 | 3 | 59 | 62 |

*Tabular Analysis of the Santali books, including periodicals, received in the Bengal Library during the year 1896.*—TOTAL 2.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |

*Tabular Analysis of the Urdu books, including periodicals, received in the Bengal Library during the year 1896.*—TOTAL 13.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| History | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 12 | 1 | ... | ... | 13 | 1 | 12 | 13 |

*Tabular Analysis of Uriya books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 156.

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Biography | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Drama | 6 | 4 | ... | 1 | 11 | ... | 11 | 11 |
| Fiction | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| History | 1 | 5 | ... | ... | 6 | 6 | ... | 6 |
| Language | 8 | 16 | ... | 3 | 27 | 27 | ... | 27 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 15 | 7 | ... | ... | 22 | 7 | 15 | 22 |
| Poetry | 31 | 12 | ... | ... | 43 | 3 | 40 | 43 |
| Religion | 24 | 3 | ... | 4 | 31 | ... | 31 | 31 |
| Science (Mathematical and Mechanical). | 1 | 5 | ... | ... | 6 | 6 | ... | 6 |
| Science (Natural and other) | 1 | 2 | ... | ... | 3 | 3 | ... | 3 |
| Travels and Voyages | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 92 | 55 | ... | 9 | 156 | 52 | 104 | 156 |

*Tabular Analysis of the Arabic and Bengali books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Arabic and Musalmani-Bengali books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 10.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 5 | 2 | ... | 1 | 8 | ... | 8 | 8 |
| TOTAL | 7 | 2 | ... | 1 | 10 | ... | 10 | 10 |

*Tabular Analysis of the Arabic and Persian books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 2.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Tabular Analysis of the Arabic and Urdu books received in the Bengal Library, during the year 1896.*—TOTAL 2.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Tabular Analysis of the Bengali and English books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 92.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 38 | 23 | ... | ... | 61 | 58 | 3 | 61 |
| Medicine | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Miscellaneous | 21 | ... | ... | ... | 21 | 1 | 20 | 21 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| TOTAL | 69 | 23 | ... | ... | 92 | 60 | 32 | 92 |

*Tabular Analysis of the Bengali and Hindi books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Bengali and Manipuri books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 1.

| SUBJECTS. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Tabular Analysis of the Bengali and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 143.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography . . . . | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Language . . . . | 3 | ... | ... | 1 | 4 | 3 | 1 | 4 |
| Law . . . . . | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Medicine . . . . | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |
| Miscellaneous . . . . | 3 | ... | ... | 11 | 14 | 2 | 12 | 14 |
| Philosophy (including Mental and Moral Science) . . | ... | ... | ... | 8 | 8 | ... | 8 | 8 |
| Poetry . . . . . | 1 | ... | ... | 9 | 10 | ... | 10 | 10 |
| Religion . . . . . | 26 | 1 | 5 | 68 | 100 | ... | 100 | 100 |
| TOTAL . | 34 | 2 | 5 | 102 | 143 | 5 | 138 | 143 |

*Tabular Analysis of the Bengali and Uriya books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 6.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 6 | ... | ... | ... | 6 | ... | 6 | 6 |

*Tabular Analysis of the English and Hindi books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 3.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Poetry . . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| TOTAL . | 2 | ... | ... | 1 | 3 | 2 | 1 | 3 |

*Tabular Analysis of the English and Latin books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 4.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL . | 3 | 1 | ... | ... | 4 | 3 | 1 | 4 |

*Tabular Analysis of the English and Malay books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the English and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 14.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language . . . . | 3 | 1 | ... | ... | 4 | 4 | ... | 4 |
| Miscellaneous . . . . | 5 | ... | ... | ... | 5 | 1 | 4 | 5 |
| Poetry . . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion . . . . . | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| TOTAL . | 11 | 1 | ... | 2 | 14 | 5 | 9 | 14 |

*Tabular Analysis of the English and Urdu books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 3.

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language . . . . | 3 | ... | ... | ... | 3 | 2 | 1 | 3 |

*Tabular Analysis of the English and Uriya books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 2.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |

*Tabular Analysis of the Hindi and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 4.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . . | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Religion . . . . | ... | ... | 1 | 1 | 2 | ... | 2 | 2 |
| TOTAL . | 1 | ... | 1 | 2 | 4 | ... | 4 | 4 |

*Tabular Analysis of the Pali and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Persian and Urdu books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 3.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL . | 3 | ... | ... | ... | 3 | 2 | 1 | 3 |

*Tabular Analysis of the Sanskrit and Urdu books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science) . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Tabular Analysis of the Sanskrit and Uriya books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 12.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous . . . . | 1 | 1 | ... | 1 | 3 | ... | 3 | 3 |
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . | 2 | 1 | ... | 4 | 7 | ... | 7 | 7 |
| TOTAL . | 5 | 2 | ... | 5 | 12 | ... | 12 | 12 |

*Tabular Analysis of the Arabic, Musalmani-Bengali and Persian books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 2.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | ... | 2 | ... | ... | 2 | ... | 2 | 2 |

*Tabular Analysis of the Bengali, English and Manipuri books, including periodicals, received in the Bengal Library during the year 1896.*—TOTAL 1.

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language . . . . | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Bengali, English and Persian books, including periodicals, received in the Bengal Library, during the year 1896,*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Bengali, English and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 19.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 12 | 1 | ... | ... | 13 | 13 | ... | 13 |
| Miscellaneous . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry . . . . | ... | ... | 4 | ... | 4 | 4 | ... | 4 |
| Religion . . . . | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| TOTAL . | 13 | 1 | 5 | ... | 19 | 17 | 2 | 19 |

*Tabular Analysis of the Bengali, Hindi and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science) . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the Bengali, Sanskrit and Uriya books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Tabular Analysis of the English, Hindi and Sanskrit books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science) . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tabular Analysis of the English, Hindi and Urdu books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 2.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 2 | ... | ... | ... | 2 | 2 | ... | 2 |

*Tabular Analysis of the English, Persian and Urdu books, including periodicals, received in the Bengal Library, during the year 1896.*—TOTAL 1.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Table of books received in the Bengal Library during the year 1896—2,346.*

| Number. | Subject. | Books published in English and other European languages. | Books published in the vernacular languages spoken in the Province. | Books published in the Indian classical languages. | Books published in more than one language. | Remarks. |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1 | Art | 2 | 5 | ... | 1 | |
| 2 | Biography | 3 | 34 | ... | 1 | |
| 3 | Drama | 4 | 47 | 2 | ... | |
| 4 | Fiction | 2 | 96 | ... | ... | |
| 5 | History (including Geography) | 36 | 47 | 1 | ... | |
| 6 | Language | 57 | 195 | 8 | 101 | |
| 7 | Law | 26 | 8 | ... | 3 | |
| 8 | Medicine | 65 | 48 | 2 | 12 | |
| 9 | Miscellaneous | 139 | 366 | 12 | 48 | |
| 10 | Philosophy | 7 | ... | 6 | 11 | |
| 11 | Poetry | 9 | 150 | 6 | 18 | |
| 12 | Politics | 3 | 1 | ... | ... | |
| 13 | Religion | 132 | 358 | 30 | 139 | |
| 14 | Science (Mathematical) | 18 | 54 | 1 | 1 | |
| 15 | Science (Natural and other) | 10 | 19 | ... | ... | |
| 16 | Travels and Voyages | ... | 2 | ... | ... | |
| | Total | 513 | 1,430 | 68 | 335 | |
| 1 | Originals | 483 | 1,383 | 29 | 207 | |
| 2 | Republications { Originals | 14 | 4 | 39 | 13 | |
| | Republications { Translations | ... | ... | ... | ... | |
| 3 | Translations | 16 | 43 | ... | 115 | |
| | Total | 513 | 1,430 | 68 | 335 | |
| 1 | Educational | 127 | 362 | 5 | 102 | |
| 2 | Non-Educational | 386 | 1,068 | 63 | 233 | |
| | Total | 513 | 1,430 | 68 | 335 | |

| | |
|---|---|
| Uni-linguals | 1,403 |
| Bi-linguals | 296 |
| Periodicals (in number) | 647 |
| Total | 2,346 |

Form I.—*Total books of all kinds received from the different Divisions in Bengal—2,346.*

| Number. | Divisions. | English. | | Other Languages. | |
|---|---|---|---|---|---|
| | | Number of books. | Number of copies. | Number of books. | Number of copies. |
| 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | Bhagalpur | ... | ... | 5 | 5,000 |
| 2 | Burdwan | 14 | 1,700 | 56 | 44,050 |
| 3 | Chittagong | 2 | 1,500 | 21 | 27,284 |
| 4 | Chota Nagpur | 7 | 6,350 | 3 | 2,150 |
| 5 | Dacca | 6 | 4,100 | 183 | 209,375 |
| 6 | Orissa | 1 | 200 | 185 | 203,200 |
| 7 | Patna | 7 | 5,600 | 101 | 81,800 |
| 8 | Presidency | 30 | 36,380 | 138 | 223,200 |
| 9 | Rajshahi | ... | ... | 24 | 19,975 |
| 10 | Town of Calcutta | 446 | 599,078 | 1,117 | 1,817,816 |
| | Total | 513 | 654,908 | 1,833 | 2,633,850 |

FORM II.—*Total number of books and copies in English and other languages.*

| ENGLISH. | | OTHER LANGUAGES. | |
|---|---|---|---|
| Number of books. | Number of copies. | Number of books. | Number of copies. |
| 1 | 2 | 3 | 4 |
| 513 | 654,908 | 1,833 | 2,633,850 |

FORM III.—*Comprising uni-linguals only for 1896, being 1,403 in number.*

| Number. | Language. | Originals. | Republications and translations. | Number. | Subject. | Originals. | Republications and translations. |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 | Arabic . . . | 1 | 3 | 1 | Art . . . . | 7 | ... |
| 2 | Assamese . . . | 13 | 1 | 2 | Biography . . . | 33 | 4 |
| 3 | Bengali . . . | 736 | 16 | 3 | Drama . . . . | 45 | 8 |
| 4 | English . . . | 233 | 30 | 4 | Fiction . . . | 91 | 7 |
| 5 | Garo . . . | 1 | 2 | 5 | History (including Geography.) | 81 | 3 |
| 6 | Hindi . . . | 89 | 17 | | | | |
| 7 | Khasi . . . | ... | 1 | 6 | Language . . . | 246 | 14 |
| 8 | Mundari . . . | 2 | ... | 7 | Law . . . . | 27 | ... |
| 9 | Musalmani-Bengali . | 30 | ... | 8 | Medicine . . . | 50 | 6 |
| 10 | Pali . . . . | ... | 1 | 9 | Miscellaneous . . | 236 | 4 |
| 11 | Persian . . . | 2 | ... | 10 | Philosophy . . . | 7 | 6 |
| 12 | Sanskrit . . . | 18 | 36 | 11 | Poetry . . . . | 152 | 13 |
| 13 | Santali . . . | 2 | ... | 12 | Politics . . . | 4 | ... |
| 14 | Urdu . . . | 13 | ... | 13 | Religion . . . | 210 | 46 |
| 15 | Uriya . . . | 147 | 9 | 14 | Science (Mathematical) . | 70 | 1 |
| | | | | 15 | Science (Natural and other) | 26 | 4 |
| | | | | 16 | Travels and Voyages . | 2 | ... |
| | TOTAL . | 1,287 | 116 | | TOTAL . | 1,287 | 116 |

FORM IV.—*Exhibiting the number of periodicals published during 1896, amounting in all to 100 magazines and periodicals for 1896.*

| MONTHLY. | | BI-MONTHLY. | | ANNUAL. | | HALF-YEARLY. | | QUARTERLY. | | FORTNIGHTLY. | | TRI-MONTHLY. | | WEEKLY. | | BI-WEEKLY. | | UNCERTAIN. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 1 | 15 | 16 | 17 | 18 | 19 | 20 |
| 24 | 66 | ... | ... | ... | ... | ... | ... | 3 | 1 | 3 | ... | ... | ... | ... | 1 | 1 | ... | 1 | ... |

## NORTH-WESTERN PROVINCES AND OUDH.

From J. O. MILLER, Esq., Secretary to the Government of the North-Western Provinces and Oudh, Miscellaneous Department, to the Secretary to the Government of India, Home Department,—No. 555, dated the 14th April 1897.

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report of the Director of Public Instruction, North-Western Provinces and Oudh, on the publications registered in these Provinces during the year 1896, under Act XXV of 1867.

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From T. C. LEWIS, Esq., M.A., Director of Public Instruction, North-Western Provinces and Oudh, to the Secretary to the Government of the North-Western Provinces and Oudh,—No. $\frac{G}{3515}$, dated the 9th February 1897.

I have the honour to submit my annual report on publications, together with the usual statements of works, registered under Act XXV of 1867, during the year 1896.

2. As required by G. O. No. 3480, dated the 3rd October 1882, General Department, each language or combination of two or more languages forms the subject of a separate statement.

3. The first statement relates to works in the English language. It shows 105 publications against 95 of the last year and 102 of the year before last. Of these the following works are noticeable:—

### ARTS.

*The Moghal Architecture of Fatehpur Sikri*, Part I (No. 1—41 of the first quarter), by Edmund W. Smith, of the Archæological Survey Department, North-Western Provinces and Oudh. This is a survey of the monumental buildings in the well known city of Fatehpur Sikri, founded by the Emperor Akbar. The work contains 550 pages, exclusive of 126 illustrations, and is in progress.

*A Monograph of the Brass and Copper Wares of the North-Western Provinces and Oudh*: *A Monograph on the Pottery and Glass Industries of the North-Western Provinces and Oudh*: and *A Monograph on Dyes and Dyeing in the North-Western Provinces and Oudh* (Nos. 1 and 2—260 and 261 of the second quarter, and No. 1—1108 of the fourth quarter), by G. R. Dampier, C. S., H. R. C. Dobbs, C.S. and Saiyid Muhammad Hadi, M.R.A.C., M.R.A.S., respectively. These are of value to all those who are interested in the industries of the country.

### FICTION.

*The Phantoms of the Dome* and *The Sign of the Snake* (Nos. 4 and 5—285 and 286 of the second quarter), by Brownlow Fforde. These are a telepathic tale and a study of the passion of revenge respectively.

*The Four Darwesh* (No. 1—661 of the third quarter). This is a translation of *Chahár Darwesh* by Lewis Ferdinand Smith.

### HISTORY AND GEOGRAPHY.

*Handbook on Sikhs for the use of Regimental Officers* (No. 9—416 of the second quarter). This is a description of the Sikhs' mode of living.

### MEDICINE.

*Chromopathy; or, The Science of Healing Diseases by Colours* (No. 5—1046 of the fourth quarter), compiled by Jwala Prasad Jha.

### MISCELLANEOUS.

*Cows in India and Poultry; their Care and Management* (No. 6—966 of the fourth quarter), by Mrs. E. B. James of Simla.

### RELIGION.

*The Hymns of the Atharva Veda*, Volume II, and *The Hymns of the Rig Veda*, Volume I (Nos. 12 and 13—1130 and 1129 of the fourth quarter). These are metrical translations of the *Atharva* and *Rig Vedas* respectively, of which the latter is still in progress.

SCIENCE (MATHEMATICAL AND MECHANICAL).

*Elementary Manuals of Surveying and Mensuration* (No. 23—633 of the third quarter), by John Hill Twigg, late of the Bengal Civil Service. This work is in two parts, the first dealing with mensuration and the second with mapping. These are chiefly intended for Indian village accountants, who have a very limited knowledge of arithmetic and scarcely any of geometry.

SCIENCE (NATURAAL AND OTHERS).

*The Cause and Prevention of Cholera* (No. 19—18 of the first quarter or No. 14—1000 of the fourth quarter), compiled by E. H. Hankin, M.A., Chemical Examiner and Bacteriologist to the Government, North-Western Provinces and Oudh. This is written with a view to reconcile the natives of India to the disinfection of their wells during cholera outbreaks.

*The Bacteriological Test of the Purity of Water* (No. 20—464 of the second quarter), compiled by E. H. Hankin, M.A. This work was reported on in the annual report of the last year, and the present one is but a third edition of the same.

VOYAGES AND TRAVELS.

*A Pilgrimage to Mecca* (No. 24—667 of the third quarter), by Irfan Ali Beg, Deputy Collector of Mainpuri. This is a daily account of the author's pilgrimage to Mecca, performed in 1894, and is published with a view, as the author says, first to warn the Muhammadan community of the difficulties they are likely to meet on their way to *haj*, and secondly, to inform both the governing powers and the governing nation of the real circumstances, and thus to seek their help in removing the difficulties which the pilgrims meet annually without any complaint.

There has been an increase in the number of publications on Arts, Fiction, History and Geography, Medicine, Miscellaneous, Philosophy, and Voyages and Travels; while those on Drama, Language, Law, Politics, Religion, Science (Mathematical and Mechanical), and Science (Natural and others) show a decrease.

4. The second statement deals with eight works published during the year in Roman Hindustani, which, in reference to the concluding part of paragraph 13 of the report for last year, are now given in a separate list.

5. The third statement relates to works in the Urdu language. It shows 514 publications against 560 of the last year and 623 of the year before last. Of these the following works deserve mention:—

DRAMA.

*Satya Vádí Harish Chandra* (No. 3—430 of the second quarter), being a drama on the truthfulness of Rájá Harish Chandra.

*Ma'shúq-i-Farang* (No. 1—620 of the third quarter), being a translation of Shakespeare's *Romeo and Juliet*.

FICTION.

*Fareb-i-Husn* (No. 5—154 of the first quarter), being a translation of *Faust* by Reynolds.

*Tilism-i-Fitna-i-Núrafshán* (No. 9—313 of the second quarter), being a long fictitious tale, covering 730 pages of foolscap size.

*Sandlí Námá and Turaj Námá* (Nos. 8 and 9—637 and 638 of the third quarter), being translations of two of the eight Persian works said to be compiled by Abdul Faiz Faizi for the diversion of the Emperor Akbar.

*Nairang and Náwak-i-Ulfat* (Nos. 13 and 18—908 and 1089 of the fourth quarter), being translations of the *Young Fisherman* by Reynolds.

*Salí* (No. 7—973 of the same quarter), being a translation of a Bengali novel of the same name.

HISTORY AND GEOGRAPHY.

*Shrí Rám Krit Mahábhárat* (Nos. 26 to 33—422, 424—428, 432 and 483 of the second quarter), being translations of the Udyoga, Drona, Karna, Shal, Saubtak, Stri, Bana, and Virát chapters of the *Mahábhárat*.

LANGUAGE.

*Tahzíb-i-Maghrabí* (No. 34—992 of the fourth quarter), containing extracts from the writings of Bacon, etc.

*Tafríh-ul-Hayát* (No. 35—1002 of the same quarter), by Mának Ráo.

*Tálib I'lm kí zindagí ká kyá maqsad honá cháhiye* (No. 37—1138 of the same quarter) by Ghulam-us-Saqlain.

LAW.

*Theory of Relevancy* (No. 35—825 of the third quarter), being a translation of an English work of that name.

MEDICINE.

*Urdú Tarjumá Mualiját-i'-Sadídí* (Nos. 58 and 59—309 and 310 of the second quarter and 44—815 of the third quarter), being an Urdu translation of the work known as *M'uáliját-i-Sadídí* (Sadíd's remedies).

*Pláj bar Mahal* (No. 39—636 of the third quarter), being a translation of Osborne's *First Help to the Injured.*

MISCELLANEOUS.

*Faiz-i-Párásarí* (No. 37—53 of the first quarter), being a translation of Párásar's treatise on Astrology.

*Makhzan-i-Qiyáfá* (No. 43—217 of the same quarter), dealing with recent researches on Phrenology by Gall, Spurzheim, and Combe, European scientists, as also with ancient Hindu palmistry.

*Irshád-ul-Mulúk* (No. 71—346 of the second quarter), containing speeches delivered in India by His Excellency the Most Honourable Henry Charles Keith Petty Fitzmaurice, Marquis of Lansdowne, G.M.S.I., G.C.M.G., and G.M.I.E., late Viceroy and Governor General of India.

*Zindá Jáwaid* (No. 56—971 of the fourth quarter), being on spiritualism.

*Bahr-dar Qatrá and Zindá Naved-wa-Sair-i-do-'álam* (Nos. 57 and 58—972 and 1148 of the same quarter), being on mesmerism.

PHILOSOPHY (INCLUDING MENTAL AND MORAL SCIENCE).

*Bhagwat Gitá* (No. 80—429 of the second quarter), being a translation of the famous Sanskrit work of that name.*

*Bostán-i-M'árifat* (Nos. 82 to 84—314—316 of the same quarter), being a work by a Maulavi of European Turkey.

RELIGION.

*Islám* (No. 86 or 87—254 or 409 of the second quarter), being a translation of *Islám in America*, by Mr. Muhammad Alexander, S.D.B.C., of America.

*Bhakta Mál* (No. 77—616 of the third quarter), containing religious stories of Hindu devotees.

*Ajáib-ul-Qisas* (No. 109—1068 of the fourth quarter), containing religious stories about the Muhammadan prophets.

SCIENCE (MATHEMATICAL AND MECHANICAL).

*Al Maqádír* (No. 99—802 of the third quarter), giving the history of *bíghás* and *biswás*.

VOYAGES AND TRAVELS.

*Másír-i-Hámidí*, part I (No. 105—812 of the third quarter), being a description of a tour round the world made by His Highness Muhammad Hamid Ali Khan, Sáhib Bahádur, Nawáb of Rámpur State.

*Safar Náma-i-Rúm, Misr wa Shám* (No. 146—1042 of the fourth quarter), being an account of a trip to Turkey, Egypt, and Syria by Muhammad Shibli Nomani of Aligarh.

There has been an increase in the works on Arts, Drama, History and Geography, Law, Medicine, Politics, Philosophy, Religion and Science (Mathematical and Mechanical); while

* For full particulars regarding *Bhagwat Gitá* please see the original Sanskrit text of the book mentioned in paragraph 7.

those on Biography, Fiction, Language, Miscellaneous, Poetry, and Science (Natural and others) show a decrease.

6. The fourth statement relates to works in the Hindi language. It shows 230 publications against 354 of the last year and the same number of the year before last. Of these the following works are worth noticing :—

DRAMA.

*Víryá Kalank* (No. 3—742 of the third quarter). This is a drama borrowed from *Mahábhárat.*

FICTION.

*Vírendra Víra* (No. 4—215 of the first quarter or 9—795 of the third quarter).
*Durgesh Nandiní* (Nos. 2 and 3—102 and 403 of the second quarter).
*Chittáar Châtakí* (No. 4—451 of the same quarter).
*Adbhut Lásh* (No. 5—629 of the third quarter).
*Praphulla* (No. 7—741 of the same quarter).
*Pramílá* (No. 10—872 of the same quarter).
*Chandra Kántá Santati* (No. 11—806 of the same quarter).
All of these are novels, the last of which is in progress.

MEDICINE.

*Mádhava Nidán* (No. 25—743 of the third quarter). This is a treatise on Pathology by Mádhava.

MISCELLANEOUS.

*Bhartri Hari Sár* (No. 9—367 of the second quarter). This contains moral and erotic poems of Bhartri Hari.

PHILOSOPHY (INCLUDING MENTAL AND MORAL SCIENCE).

*Shrí Mad Ghat Rámáyan Tulsí Dás, Rámáyan Tulsí Krit* (Nos. 26 and 27—296 and 297 of the second quarter). These are not popular Rámáyans describing the exploits of Rám, but works treating of ego and the like subjects.

*Hindí Bhagwat Gítá* (No. 41—665 of the third quarter).*

RELIGION.

*Prem Báni Rádhá Swámí,* Volume III (No. 61—668 of the third quarter). This is a work on Rádhá Swámí sect founded by Rái Sálig Rám's spiritual instructor, whose preaching it contains.

SCIENCE (MATHEMATICAL AND MECHANICAL).

*Grahana Darpan* (No. 48—910 of the fourth quarter). This points out the methods of finding out the occurrence of solar and lunar eclipses.

SCIENCE (NATURAL AND OTHERS).

*Haize-ke-sabab aur uske rok thám ká varnan* (No. 54—1006 of the fourth quarter). This is a Hindi edition of *The Cause and Prevention of Cholera,* mentioned under English works.

The decrease is due to a fall in the number of publications on each subject, excepting those on Law and Science (Natural and others), which show an increase, and those on Politics and Voyages and Travels, on which, as last year, there are no publications.

7. The fifth statement deals with works in the Sanskrit language. It shows 43 publications against 41 of the last year and 42 of the year before last. Of these the following works are noticeable :—

LANGUAGE.

*Bhairava Kárakántá* (No. 1—754 of the third quarter) is a commentary by the well known grammarian, Pandit Bhairava Misra, on Laghu Shabda Ratna of Mahámahopádhyáya Shrí Hari Díkshit.

* For full particulars regarding this book please see the original Sanskrit text thereof mentioned in paragraph 7.

MISCELLANEOUS.

*The Brihat Samhitá by Váráhamihira,* with a commentary of Bhattotpal, Volume X, part I (No. 3—123 of the first quarter), is an ancient work on Astrology, which has been long studied as a complete system of Natural Astrology and is still considered as most elaborate and scientific in its treatment.

*Bhút Dámar Tantra* and *Sháradá Tilak* (Nos. 4 and 5—852 and 821 of the third quarter) are works containing mystical formularies for the attainment of superhuman powers.

PHILOSOPHY (INCLUDING MENTAL AND MORAL SCIENCE).

*The Nyáya Manjarí of Jayanta Bhatta,* Volume VIII, parts I and II (Nos. 5 and 6—122 and 121 of the first quarter), are an explanation of the philosophical aphorisms of Gautam.

*Kárikávalí Nyáya Siddhánt Muktávalí* (No. 6—820 of the third quarter) contains *Kárikávalí* with its commentary *Muktávalí* and the glosses known as *Rám Rudrí* and *Dinkarí*, as also footnotes by Govind Shástrí.

*The Nyáya Sútrás with Vátsyáyan's Bháshya* and extracts from the *Nyáyavárlik* and *Tátparyatik* (No. 7—652 of the same quarter) contains the philosophical aphorisms of Gautam and their explanation.

*Bhagwat Gítá* (No. 9—849 of the same quarter) is a dialogue between Krishna and Arjun in which the pantheism of the Vedant, with a tinge of the Sánkhya, is combined with devotion to Krishna as the Supreme Being, Arjun being therein admonished that the renunciation ought not to involve the avoidance of action or the neglect of professional duties.

*Swárájya Siddhih Kaivalya Kalpadrum Vyákhyá Sahit* (No. 10—871 of the same quarter) is a work on Vedant philosophy by Sureshwaráchárya, and contains a commentary known as *Kaivalya Kalpadrum* by Swámí Bháskaránanda, an ascetic of Benares.

RELIGION.

*Gít Govindákhyam Kávyam* (No. 11—634 of the third quarter) describes the loves of Krishna and Rádhá and Gopís, and contains a commentary known as *Banmálí Sajíwaní Tíká.*

*Páraskar Grihya Sútram* (No. 12—669 of the same quarter) is a treatise by Páraskar on the religious rites of the Hindus and contains commentaries by Karkopádhyáya, Jay Rámáchárya, Hari Haráchárya, and Gadádhar Díkshit, as also a supplement and a commentary by Rám Deva Díkshit.

The works on Biography, Miscellaneous, Poetry, Philosophy, and Religion show an increase; while those on Language and Law show a decrease.

8. The sixth statement furnishes particulars regarding works published in the Arabic language. It shows 22 publications against 32 of the last year and 45 of the year before last. Of these the following are worth noticing :—

LAW.

*Al Fatáwí-ul-Á'lámgíriá* (No. 1—183 of the first quarter) contains decisions of the Emperor Auraugzeb in legal matters.

MISCELLANEOUS.

*Sullam-ul-Aflák* (No. 2—172 of the first quarter) deals with Astrology.

*Al Muqaddamat* (No. 3—115 of the same quarter) deals with Philology and explains the phonetic origin of the primary Arabic roots.

PHILOSOPHY (INCLUDING MENTAL AND MORAL SCIENCE).

*Háshiat-us-Sayed Alal Qutbí mae' Háshiat-ul-Muhaqqiq-ud-Dawwání* (No. 1 or 2—594 or 659 of the third quarter) contains the logical work known as *Qutbis* together with explanatory marginal notes.

*Maibizí* (No. 2—960 of the fourth quarter) is also a logical work by a Maulavi of Maibiz

RELIGION.

*Sharh-ul-Wiqáyá mae' Háshia-i-Umdat-ur Riyáyá* (No. 3—593 of the third quarter) contains the religious work known as *Wiqáyá*, with a commentary and marginal notes of Umdat-ur-Riyáyá.

*Al Khayálí-ala-Sharh-il-Aqáidín Nasfiá mae' Háshiat-ul-Mullá Abdul Hakím-ul-Siálkoti* (No. 4 or 5—595 or 658 of the same quarter) deals with the principles of Sunnís and contains *Aqáid-un-Nasfiá* with its commentary by Khayálí and marginal notes by Mullá Abdul Hakím of Siálkot.

*Sharh-i-Aqáid-i-Jalálí, Hall-ul-Mu'áqid, Mullá Báqar Jáisí Hashia-i-Kamáliá, Háshia-i-Karamullá, Háshia-i-Nizámí* (No. 6—1123 of the fourth quarter) contains religious tenets of Jalálí and a commentary and marginal notes by Mullá Báqar Jáisí and Kamál Karam-ullá and Nizámí.

The decrease is due to a fall in the number of publications on Biography, Language, Law, and Religion. Publications on Miscellaneous and Philosophy, however, show an increase.

9. The seventh statement relates to works in the Persian language. It shows 71 publications against the same number of publications of the last year and 48 of the year before last. Of these the following deserve notice :—

FICTION.

*Zulaikhá-i-Jámí* (No. 1—1183 of the fourth quarter) is the story of Zulaikhá, by the celebrated Persian poet Jámí.

LANGUAGE.

*Jáma'-ul-Ghamúz wa Mamba'-ul-Fuyúz almá'rúf ba Sharh-i-Káfiá Fársí* (No. 12—1182 of the fourth quarter) contains the grammatical work Káfiá with its commentary. It treats of Arabic syntax.

MISCELLANEOUS.

*Majmúa-i-Kulliyát-i-Hazrat Sheikh Sá'dí* (No. 13—221 of the first quarter) contains the complete works of Sheikh Sá'dí Shírází.

POETRY.

*Gulzár-i-Siddíqí* (No. 14—1019 of the fourth quarter) contains poetical works by Ghulám Ahmad Turkí.

RELIGION.

*Maktúbát-i-Imám Rabbání* (No. 15—502 of the second quarter) contains religious epistles of Imám Rabbání and is in progress.

*Ma'-árij-un-Nabúwat-fi-Mádarij-il-Futúwat* (No. 16—617 of the third quarter) describes the character, civility, etc., of the prophet Muhammad.

*Tuhfa-i-Isná Ashriyá* (No. 17—639 of the same quarter) contains precepts of the Isná Ashriyá sect.

There has been an increase in the number of publications on Fiction, Language, Law, Medicine, and Religion; while those on History and Geography, Miscellaneous, Poetry and Philosophy show a decrease.

10. The eighth statement deals with polyglot works. A separate statement for each bilingual, trilingual, or polylingual combination has been made. They show 240 publications against 200 of the last year and 156 of the year before last. The main increase is in publications on Arts, History and Geography, Law, Medicine, Miscellaneous, Poetry, Philosophy, and Religion. Publications on Biography, Language, and Science (Mathematical and Mechanical), however, show a decrease. Of these the following works are noticeable :—

HISTORY AND GEOGRAPHY.

*Shrí Rám Krit Mahábhárat* in Hindi and Urdu (No. 3—423 of the second quarter) is a translation with text of the Bhíshma chapter of Mahábhárat.

*Sikandar Námá Mutarjam* in Persian and Urdu (No. 1—1064 of the fourth quarter), contains an account of the expeditions of Alexander the Great.

### Language.

*Mukhtasar-ul-Ma'ání ma'et Tajríd-lil-Banáni* in Persian and Arabic (No. 7—182 of the first quarter) is a treatise on rhetoric.

*The Ashtádhyáhyí of Pániní*, Volumes III and IV in Sanskrit and English (Nos. 8 and 9—67 and 1039 of the first and fourth quarters) are a commentary on the grammatical work of Pániní, which is admired both in the east and west for its elaborate and concise aphorisms. The commentary is, however, not yet complete.

*Hitopadesha* in Sanskrit and Hindi (No. 6—406 of the second quarter) contains short stories in Sanskrit with their translation in Hindi.

*A Grammar of Modern Hindi* in English and Hindi (No. 5—632 of the 3rd quarter) by E. Greeves, is a great help to those who desire to become familiar with the language of the Hindus of Northern India, and may be considered as a stepping stone to Dr. Kellogg's *Grammar of the Hindi Language.*

### Medicine.

*Sushrut* in Sanskrit and Hindi (No. 17—300 of the second quarter) is a commentary in Hindi on the medical work of that name.

### Miscellaneous.

*The Students' Hindi-English Dictionary* in Hindi and English (No. 14—125 of the first quarter) is a short dictionary giving English equivalents for Hindi words.

### Poetry.

*Sharh-i-Díwán-i-A'lí* in Persian and Urdu (No. 20—715 of the third quarter) is a commentary on the love poem of A'lí.

### Philosophy (including Mental and Moral Science).

*A Vedantic Conception of Brahma* in English and Sanskrit (No. 15—213 of the first quarter) is a small book on Vedant Philosophy.

*Brahma, Ishwar and Máyá* in English and Sanskrit (No. 21—753 of the third quarter) is a reply to Mr. Gough's remarks on Vedantic points.

*Sharh-i-Sullam Maulví Mubín* in Arabic and Persian (No. 30—1078 of the fourth quarter) is a commentary in Persian on the Arabic work on logic known as *Sullam.*

### Religion.

*Wasílat-un-Naját mae' Tarjumá Urdú* in Persian and Urdu (No. 16—184 of the first quarter) gives an account of the twelve Imáms.

*Akhbár-ul-Hudá* in Arabic and Urdu (No. 43—477 of the second quarter or No. 42—993 of the fourth quarter) is a controversial work directed against the religious principles of the Shiás.

*Qurrat-ul-Wáizín* in Urdu and Arabic (No. 38—733 of the third quarter) is a translation of the Arabic work known as *Durrat-un-Násihín.*

*Táríkh-i-Tabarí* in Arabic and Persian (No. 39—769 of the same quarter) is a history of the prophets and famous Sultáns.

*Taisír-ul-Wusúl* in Arabic and Persian (No. 45—1067 of the fourth quarter) contains sacred traditions of the Muhammadans.

*Mawáhib-i-A'lliyah má' rúf ba Tafsír-i-Husainí* in Arabic and Persian (No. 23—103 of the first quarter), *Tafsír-ul-Qurán* in Arabic and Urdu (No. 28—116 of the same quarter), *Hamáil Sharíf* in Arabic and Urdu (No. 42—460 of the second quarter), *Tafsír-i-Iksír-i-A'zam* in Arabic and Urdu (No. 44—764 of the 3rd quarter), *Quráni-i-Majíd zoo Tarjumatain mae' Shán-i-Nuzúl Sá'dí Shírazí* in Arabic, Persian, and Urdu (No. 43—994 of the fourth quarter), and *Hamáil Sharíf Mutarjam* in Arabic, Persian, and Urdu (No. 44—995 of the same quarter)—are commentaries on the *Qurán*, of which Nos. 42—460 and 44—995 of the second and fourth quarters are in the pocket book form, and Nos. 28—116 and 44—764 of the first and third quarters are in progress.

11. Of the periodicals the following new ones have been started during the year :—

URDU.

*Miscellaneous.*

*Armaghán* and *Shauq*, contain love poems, essays, etc.

*Poetry.*

*Firdaus-i-Khiyál*, *Zakhm-i-Jigar*, *Khiyál-i-Yár*, and *Gulshan-i-Sakhun*, contain love poems.

*Religion.*

*Muzhir-ul-Islám*, deals with religious subjects.

HINDI.

*Miscellaneous.*

*Kusumánjalí*, deals with different topics.

PERSIAN.

*Biography.*

*Mihr-i-Munír*, contains brief notes regarding the lives of poets.

POLYGLOT.

*Miscellaneous.*

*Ananda Kánan* in Bengali and English, treats of different subjects.

The following periodicals still continue to be published :—

ENGLISH.

*The Kayastha* and *The Allahabad Parish Magazine*.

URDU.

*Muraqqa'-i-Á'lam*, *Risála-i-Mufíd-ul-Muzara'ín*, *Nasím-i-Chaman*, *Naghma-i-Andalíb*, *Gulchín*, *Gulistán-i-Sakhun*, and *Akhtar-i-Sihat*.

HINDI.

*Allopathic Doctarí* and *Hindí Pradíp*.

POLYGLOT.

*Miscellaneous.*

*Mánava Dharma Shástram* (Sanskrit and Hindi), *The Pandit* (Sanskrit and English) *Árya Siddhánt* (Sanskrit and Hindi), *Makhzán-i-Masíhí* (English and Roman Hindustani) and *Áíná-i-Tandurustí* (Urdu and Hindi).

It will appear from the quarterly catalogues submitted herewith that the under-mentioned four more periodicals, besides those referred to above, are included therein. Of these the former two, although started before 1895, were not published at all during that year, and hence no mention thereof was made in the annual report of the last year. They have now been revived. The latter two were formerly published in other provinces, but are now published here.

HINDI.

*Árogya Darpan* treating of medicine.

POLYGLOT.

*Bráhman Samáchár* in Urdu and Hindi, treating of different subjects, but chiefly intended for Bráhmans, as the name implies.

ENGLISH.

*The Prasnottara*, being a monthly journal of the Theosophical Society, Indian Section.

MARÁTHÍ.

*Nyáya Darpan*, containing law reports of the Central Provinces.

Of the periodicals, *The Pandit*, *Mánava Dharma Shástram*, and *Risála-i-Mufíd-ul-Muzara'ín* are noticeable.

12. The number of publications issued by each press in the North-Western Provinces and Oudh during 1896 will appear from the ninth statement. The last statement shows the number of publications on each subject irrespective of language.

13. There are 1,233 publications on all the subjects during the year, as against 1,354 of last year and 1,373 of the year before last. Of these, seven publications are in Nepálí, five in Maráthí, five in Bengálí and two in Gujrátí. These have, as last year, been included in Hindi.

The fall in the number of publications is, however, casual and not due to any deterioration in the literary progress of the people.

14. The character and tendency of works published under each head are briefly given below, together with a few general remarks :—

*Religion.*—This head includes the largest number of works, and if works in English and in Roman Hindustani, the latter of which are all Christian publications, be omitted, there still remain 379 works under that head. High figure though this is, the majority of the works contain either eulogistic songs, controversial, didactic, or devotional subjects, daily prayers, lives of religious elders, traditions, or sectarian topics, and thus works of superior quality under the head are very meagre. The tendency to translate old Sanskrit and Arabic works into Hindi and Urdu is, however, increasing. From a study of the different commentaries it appears that in some of them the commentators have attempted to reconcile the orthodox religious notions with modern scientific ideas, and to explain the texts in a rational way. Such commentaries, although not liked by the orthodox communities, are appreciated by those who have received some English education, thereby showing that the progress of English education is gradually influencing the religious ideas of those who participate in it. The periodical *Mánava Dharma Shástram*, or a commentary on the Code of Manu, is the best example of the statement This commentary differs considerably from others previously issued by different commentators.

*Miscellaneous.*—This head also includes a large number of publications. This is due to the fact that it comprises publications on different subjects which do not find an appropriate place under one or other of the prescribed heads. Works on Astrology, Spiritualism, and Mesmerism are therefore included here. The people of India, especially the Hindus, have long been firm believers in Astrology. Some years ago the preaching of the late Pandit Dayananda Saraswati seemed likely to throw descredit on Astrology, and it was getting to be more or less ignored by the educated classes; but the subsequent efforts and success of the Theosophical Society tended to revive it, and it is now recovering its hold upon the people. Works on Spiritualism and Mesmerism were formerly unknown, but these are now rapidly increasing under the auspices of the same society.

*Language.*—Works published on Language are chiefly educational in their aim; and it may be noted here that the establishment of the Provincial Text Book Committee in these provinces has exerted an important influence on the development of vernacular literature. Since no book unless approved by the above committee is fixed as a text book for public schools, or purchased for school libraries or for prize distribution, the publishers take the greatest pains to turn out good productions.

*Fiction.*—This year has been fruitful like the last in the production of works on Fiction. Some original works of this class have been received, the authors having generally written them on the English model. Others are translations of English, Persian, or Bengali novels. Among the English works which translators have favoured, the prominence given to the novels of a low type, by a person of the name of Reynolds, is much to be regretted; but it shows those who have taken the trouble of turning over the pages of Reynolds' novels in what direction the minds of the native reading public of India are apt to run. These wretched productions are equally popular among the educated classes who read their fiction in English, and the idea is thus prevalent throughout India that Reynolds is the first or at least one of the first of the English novelists of the day. It is deplorable that one of the results of our carefully tended system of State education should be to scatter broadcast over India, in languages understood by the people everywhere, tales which can but taint the minds and morals of those who read them.

*Poetry.*—Under this head Urdu and Hindi works form the major part, but these are generally wanting in elegance of style, as well as in moral tone. Urdu works generally comprise love poems. Persian and Sanskrit works, although very few, form a better class; and at times the works received in Persian and Sanskrit are valuable.

*History and Geography.*—Works under this head have been mostly educational, but this year a few non-educational publications have also been received, which treat of such topics as the expeditions of Alexander the Great, the reign of the first Mudammadan Caliph, the history of Ceylon, the history of the Parsees, and the like.

*Philosophy (includnig Mental and Moral Science).*—Works received under this head during the year under report are made of better stuff than those of the last year. Of these, those on Vedant Philosophy deserve some mention. Vedant Philosophy is one of the most difficult systems of Hindu thought; and although it has been dealt with in several Sanskrit works and is much appreciated, yet the abtruse nature of the subject, and the technical terms peculiar to itself, are so perplexing as to make it beyond the comprehension of any but close students of it. Western nations have now commenced to make some interest in the subjects, and its study is extending in Europe. In India it is studied by the learned few only, and since publications thereon do not command a good sale, few efforts are made to produce them. The promoters of the works constituting the Vizianagram Sanskrit Series, published under the superintendence of A. Venis, Esq., M.A., Principal, Sanskrit College, Benares, deserve credit, inasmuch as they publish every year some work on Vedant Philosophy, together with commentaries thereon.

*Science (Mathematical and Mechanical) and Science (Natural and others).*—The works published under these heads are almost without exception educational. People have not yet sufficiently advanced to take any interest in Mechanical Science, and Sanitation is not much cared for. A periodical dealing with sanitary topics has been started at Allahabad, but its circulation is very limited.

*Medicine.*—Publications on Medicine generally consist of translations of old Arabic, Persian, or Sanskrit works. This year an original work in English, named "Chromopathy," has been received. This professes to give a scientific way of curing diseases by colours.

*Law.*—Publications under this head consist mostly of translations of English works, or of abridgments of decisions of the several High Courts, usually sought after for reference by lawyers and pleaders. Legal decisions of the Emperor Aurangzeb and commentaries on the Code of Manu are the only ones received during the year, which do not find a place in the above category.

*Drama.*—This head shows 16 publications during the year. Almost all of these are adaptations of old legends for stage purposes. One, however, in Urdu is a translation of Shakespeare's "Romeo and Juliet."

*Biography.*—Publications under this head are not numerous, the year registering only nine works. These give the lives of Mrs. Annie Besant, Her Majesty the Queen-Empress of India, Socrates, etc.

*Arts.*—This head includes eight works only. Of these four* are published in English under the authority of Government. The remaining four are in vernacular, three of them dealing with Photography and one with Ancient Hindu Architecture. This interest shown in Photography is worth noting. But, generally speaking, works on the arts are not in demand among the illiterate workmen of India.

*Voyages and Travels.*—There is a further paucity of publications under this head. Only three works on the subject have been registered during the year, but all of these are readable. The first is in English by Irfan Ali Beg, a Deputy Collector, and gives daily accounts of the author's pilgrimage to Mecca. The other two are in Urdu, giving respectively a description of a tour round the world made by His Highness the Nawáb of Rámpur, and of a trip to Turkey, Egypt, and Syria by Maulvi Muhammad Shibli Nomani of Aligarh. The former points out the difficulties that are generally felt by pilgrims to Mecca, and the latter two describe the manners, customs, etc., of the nations visited by the travellers.

*Politics.*—This head has always been the most barren in the production of works. Only one work has been registered during the year, and it is of hardly any importance.

15. It will appear from the above that religious publications, didactic, devotional, or controversial, are the most abundant; that attention is being paid to astrology, spiritualism and mesmerism; that fiction claims a large share of the year's record, but that the sources of

* For particulars regarding these please see page 1 of the Report.

its inspiration are not quite as pure as might be wished; that the Urdu poetry is generally erotic; that philosophical works dealing with the ancient and profound philosophies of India testify to their continued vitality in the minds of the people of this country; that a few works on biography, voyages and travels show a wholesome interest in things outside India; and that for the rest the publications, with the exception of 16 dramatic works, are generally educational or of some practical use to professional men or to special trade. In connection with the literary activity of the people, it should be stated here that there exists a society at Benares known as the *Nagri Pracharini Sabha*, which aims at the improvement of Hindi literature by issuing scholarly publications in that language. Another exists at Aligarh known as the Muhammadan Educational Conference. The object of this latter is to improve the educational status of the Muhammadan community. Mention may also be made of the Sanskrit College, Benares, and of the Vizianagram Sanskrit Series of publications. The former issues a periodical devoted to Sanskrit literature; and the latter published every year, comprises very valuable Sanskrit works on different subjects.

1.—*English Language.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Biography | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Fiction | 5 | ... | 1 | ... | 6 | ... | 6 | 6 |
| History and Geography | 21 | 2 | ... | ... | 23 | 21 | 2 | 23 |
| Language | 2 | 3 | ... | ... | 5 | 4 | 1 | 5 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 20 | 4 | ... | ... | 24 | 1 | 23 | 24 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 10 | ... | ... | 1 | 11 | 1 | 10 | 11 |
| Religion | 16 | 1 | 1 | 1 | 19 | ... | 19 | 19 |
| Science (Mathematical and Mechanical). | 4 | ... | ... | ... | 4 | 2 | 2 | 4 |
| Science (Natural and others) | 1 | 3 | ... | ... | 4 | 1 | 3 | 4 |
| Voyages and Travels | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 87 | 14 | 2 | 2 | 105 | 30 | 75 | 105 |

2.—*Roman Hindustani.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 4 | 1 | 1 | 2 | 8 | ... | 8 | 8 |

3.—*Urdu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | 8 | 1 | ... | 2 | 11 | ... | 11 | 11 |
| Fiction | 39 | 9 | ... | 14 | 62 | ... | 62 | 62 |
| History and Geography | 18 | 7 | ... | 9 | 34 | 20 | 14 | 34 |
| Language | 23 | 28 | ... | 2 | 53 | 35 | 18 | 53 |
| Law | 11 | 3 | ... | 1 | 15 | ... | 15 | 15 |
| Medicine | 8 | 3 | ... | 6 | 17 | ... | 17 | 17 |
| Miscellaneous | 81 | 7 | 1 | 3 | 92 | 14 | 78 | 92 |
| Poetry | 35 | 2 | ... | ... | 37 | ... | 37 | 37 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 7 | ... | ... | 1 | 8 | ... | 8 | 8 |
| Religion | 91 | 48 | ... | 8 | 147 | ... | 147 | 147 |
| Science (Mathematical and Mechanical). | 21 | 3 | 2 | 1 | 27 | 21 | 6 | 27 |
| Science (Natural and others) | 3 | 1 | ... | ... | 4 | 2 | 2 | 4 |
| Voyages and Travels | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Total | 351 | 113 | 3 | 47 | 514 | 92 | 422 | 514 |

### 4.—*Hindi Language.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Biography | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Drama | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Fiction | 9 | ... | 1 | 4 | 14 | ... | 14 | 14 |
| History and Geography | 7 | 8 | ... | ... | 15 | 12 | 3 | 15 |
| Language | 17 | 8 | ... | ... | 25 | 20 | 5 | 25 |
| Law | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Medicine | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Miscellaneous | 30 | 4 | ... | 2 | 36 | 3 | 33 | 36 |
| Poetry | 27 | 4 | ... | ... | 31 | ... | 31 | 31 |
| Philosophy (including Mental and Moral Science). | 4 | ... | ... | 2 | 6 | ... | 6 | 6 |
| Religion | 49 | 13 | ... | 2 | 64 | .. | 64 | 64 |
| Science (Mathematical and Mechanical). | 10 | 3 | 1 | ... | 14 | 12 | 2 | 14 |
| Science (Natural and others) | 4 | 1 | ... | ... | 5 | 2 | 3 | 5 |
| Total | 176 | 41 | 2 | 11 | 230 | 49 | 181 | 230 |

### 5.—*Sanskrit Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |
| Miscellaneous | 10 | ... | ... | ... | 10 | ... | 10 | 10 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Religion | 20 | 1 | ... | ... | 21 | ... | 21 | 21 |
| Total | 41 | 2 | ... | ... | 43 | 1 | 42 | 43 |

### 6.—*Arabic Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science). | ... | 3 | ... | ... | 3 | ... | 3 | 3 |
| Religion | 9 | 5 | ... | ... | 14 | ... | 14 | 14 |
| Total | 12 | 10 | ... | ... | 22 | ... | 22 | 22 |

### 7.—*Persian Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | ... | 2 | ... | ... | 2 | ... | 2 | 2 |
| Language | 12 | 24 | 1 | ... | 37 | 6 | 31 | 37 |
| Law | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 3 | 2 | ... | ... | 5 | ... | 5 | 5 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 5 | 1 | ... | | 6 | ... | 6 | 6 |
| Philosophy (including Mental and Moral Science). | ... | 2 | ... | ... | 2 | ... | 2 | 2 |
| Religion | 13 | 3 | ... | ... | 16 | ... | 16 | 16 |
| Total | 35 | 35 | 1 | ... | 71 | 6 | 65 | 71 |

## 8.—*Polyglot.*

### (1) *Sanskrit and Hindi Languages.*

| Subject. | Original works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | ... | 1 | 1 | 1 | 3 | 2 | 1 | 3 |
| Law | ... | ... | ... | 5 | 5 | ... | 5 | 5 |
| Medicine | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 10 | ... | ... | 2 | 12 | ... | 12 | 12 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |
| Religion | 22 | 1 | 2 | 4 | 29 | ... | 29 | 29 |
| Total | 37 | 2 | 3 | 14 | 56 | 2 | 54 | 56 |

### (2) *Arabic and Urdu Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 26 | 15 | 1 | 3 | 45 | ... | 45 | 45 |
| Total | 28 | 15 | 1 | 5 | 49 | ... | 49 | 49 |

### (3) *English and Roman Hindustani Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 8 | 2 | ... | ... | 10 | 10 | ... | 10 |
| Religion | 24 | ... | ... | ... | 24 | ... | 24 | 24 |
| Total | 32 | 2 | ... | ... | 34 | 10 | 24 | 34 |

### (4) *Urdu and Persian Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History and Geography | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Language | 6 | 6 | ... | 2 | 14 | 2 | 12 | 14 |
| Poetry | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Religion | 2 | ... | ... | 3 | 5 | ... | 5 | 5 |
| Total | 9 | 6 | ... | 7 | 22 | 2 | 20 | 22 |

### (5) *English and Sanskrit Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Miscellaneous | 14 | ... | ... | ... | 14 | ... | 14 | 14 |
| Philosophy (including Mental and Moral Science). | ... | 1 | 1 | 1 | 3 | ... | 3 | 3 |
| Total | 14 | 1 | 1 | 4 | 20 | ... | 20 | 20 |

### (6) *Urdu and Hindi Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Law | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 3 | 1 | ... | 1 | 5 | ... | 5 | 5 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Total | 6 | 3 | ... | 2 | 11 | 1 | 10 | 11 |

(7) *English and Hindi Languages.*

| Subject. | Original Work. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Miscellaneous | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Total | 10 | ... | ... | ... | 10 | ... | 10 | 10 |

(8) *Persian and Arabic Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | 1 | 2 | 1 | 1 | 2 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Total | 4 | ... | ... | 3 | 7 | 1 | 6 | 7 |

(9) *Urdu and Sanskrit Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History and Geography | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Medicine | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 5 | ... | ... | 1 | 6 | ... | 6 | 6 |

(10) *English and Urdu Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Languages | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 3 | 1 | ... | ... | 4 | 2 | 2 | 4 |

(11) *Urdu and Roman Hindustani Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

(12) *Hindi and Roman Hindustani Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

(13) *English and Persian Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 1 | 1 | 1 | ... | 1 |

(14) *Sanskrit and Urdu Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

(15) *Urdu, Arabic and Persian Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 4 | 1 | ... | ... | 5 | 1 | 4 | 5 |
| Miscellaneous | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Religion | 2 | 1 | ... | 2 | 5 | ... | 5 | 5 |
| Total | 8 | 3 | ... | 2 | 13 | 1 | 12 | 13 |

(16) *English, Urdu and Hindi Languages.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language . . . . | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Medicine . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |

(17) *English, Hindi and Sanskrit Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | ... | 1 | ... | ... | 1 | 1 | ... | 1 |

(18) *Urdu, Hindi and Roman Hindustani Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Statement showing the total number of works published in each Press and in each place during the year 1896.*

| Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. | Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. |
|---|---|---|---|---|---|---|---|
| Allahabad | Mission . . . | 66 | 246 | Cawnpore | Newal Kishore . . | 79 | 191 |
| | Anwar Ahmadi . . | 31 | | | Razzaqi . . . | 47 | |
| | Nazair Qanun Hind . | 24 | | | Law . . . . | 17 | |
| | Namwar . . . | 22 | | | Ahmadi . . . | 15 | |
| | Dharmik . . . | 20 | | | Quyyumi . . . | 10 | |
| | National . . . | 18 | | | Kayastha Sadar Sabha . | 6 | |
| | Liverpool . . . | 13 | | | Medical . . . | 5 | |
| | Indian Christian . . | 11 | | | Gazette . . . | 5 | |
| | Government . . | 5 | | | Muhammadi . . | 4 | |
| | Saraswati . . . | 5 | | | Intizami . . . | 2 | |
| | Nisar . . . . | 5 | | | Nami . . . | 1 | |
| | Barkat-i-Ahmadi . . | 5 | | | | | |
| | Pioneer . . . | 4 | | | | | |
| | Indian . . . | 4 | | Benares | Chandra Prabha . . | 31 | 157 |
| | Union . . . | 3 | | | Medical . . . | 27 | |
| | Exchange . . . | 2 | | | Tara Printing . . | 26 | |
| | Zinat-i-Hind . . | 2 | | | Raj Rajeshwari . . | 20 | |
| | Morning Post . . | 2 | | | Bharat Jiwan . . | 18 | |
| | Nur-ul-Absar . . | 1 | | | Dharmamrita . . | 8 | |
| | Quaisar-i-Hind . . | 1 | | | Hit Chintak . . | 8 | |
| | Albion . . . | 1 | | | Said-ul-Matabae . . | 5 | |
| | Queen's . . . | 1 | | | Amar . . . . | 5 | |
| Lucknow | Nami . . . | 50 | 204 | | Hidayat . . . | 2 | |
| | Newal Kishore . . | 28 | | | Makhzan-ul-Qawanin . | 1 | |
| | Printing . . . | 28 | | | Anwar Muhammadi . | 1 | |
| | Negaristan . . . | 23 | | | Hari Prakash . . | 1 | |
| | Isna Ashri . . . | 13 | | | Sudha Nivas . . | 1 | |
| | Anwar Muhammadi . | 13 | | | Nazair . . . | 1 | |
| | Gulshan-i-Faiz . . | 8 | | | Iksir-i-Azam . . | 1 | |
| | Mujtabai . . . | 6 | | | Nazir-ul-Matabae . . | 1 | |
| | Yusufi . . . | 6 | | | | | |
| | Mustafi . . . | 5 | | Moradabad | Shams-ul-Matabae . | 18 | 85 |
| | G. P. Varma and Bros. . | 4 | | | Matla-ul-Ulum . . | 17 | |
| | Islam Muhammadi . . | 3 | | | Gulzar-i-Ahmadi . | 16 | |
| | Gulab Singh . . | 3 | | | Vidya Bhushan . . | 9 | |
| | Asahul Matabae . . | 3 | | | Atma Prakash . . | 8 | |
| | Jafri . . . | 2 | | | Nayyar-i-Azam . . | 6 | |
| | Dab-Daba-i-Ahmadi . | 2 | | | Ihtshamiya . . . | 5 | |
| | Methodist Publishing . | 2 | | | Narain Bhaskar . . | 2 | |
| | N. N. Sivapuri . . | 1 | | | Gulzar-i-Ibrahim . . | 1 | |
| | Qadri . . . . | 1 | | | Sharf-ul-Matabae . . | 1 | |
| | Gulshan-i-Muhammadi . | 1 | | | Najm-ul-Hind . . | 1 | |
| | R. N. Varma and Bros. . | 1 | | | General . . . | 1 | |
| | Qaumi . . . | 1 | | | | | |

*Statement showing the total number of works published in each Press and in each place during the year 1896*—(contd).

| Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. | Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. |
|---|---|---|---|---|---|---|---|
| Agra | Mufid-i-Am | 21 | 28 | Muttra | Mathura Bhushan | 6 | 19 |
| | Moon | 12 | | | Gurjar | 5 | |
| | Elahi | 6 | | | Mamba-ul-Dium | 3 | |
| | Aijaz-i-Muhammadi | 6 | | | Bombay Mittra | 3 | |
| | Sitara-i-Hind | 6 | | | Syam Kashi | 2 | |
| | Mahmud | 6 | | Aligarh | Muhammadan Institute | 11 | 18 |
| | Star | 4 | | | | 3 | |
| | Vidya Vilas | 4 | | | Matba-ul-Ulum | 2 | |
| | Ornamental Job | 3 | | | Scientific Society | 1 | |
| | Muttra | 3 | | | Bharat Bandhu | 1 | |
| | Akbari | 3 | | Bulandhshar | Baran Prakash | 14 | 14 |
| | Bombay Prakash | 2 | | Etah | Kanhaiya Lal | 9 | 11 |
| | Dube Printing | 1 | | | Muzaffari | 2 | |
| | Madan Mohan | 1 | | Lakhimpur | Arya Bhaskar | 7 | 10 |
| | Bakeshwar Kanyakubja | 1 | | | Hindi Prabha | 3 | |
| | Mustafai | 1 | | Saharanpur | Chashma-i-Kausar | 6 | 9 |
| | Husaini | 1 | | | Bulbul-i-Hind | 2 | |
| | Nizami | 1 | | | Akhtar-i-Hind | 1 | |
| Meerut | Lightning | 25 | 66 | Amroha | Intizami | 6 | 6 |
| | Vidya Bhushan | 10 | | Sultanpur | Jubilee | 5 | 5 |
| | Aijaz | 8 | | Bareily | Nizami | 2 | 4 |
| | Faiz-i-Am | 7 | | | Ahl-i-Sunnat* | 2 | |
| | Sharf-ul-Matabae | 5 | | Jhansi | Vidya Sagar | 4 | 4 |
| | Mathura Bhushan | 3 | | Muzaffarnagar. | Faiz-i-Am | 3 | 4 |
| | Om | 2 | | | Whish | 1 | |
| | Fakhr-ul-Matabae | 2 | | Bahraich | Gulzar-i-Siddiqi | 2 | 4 |
| | Ziayi | 1 | | | Khurshed Nanpara | 2 | |
| | Muhammadan | 1 | | Bijnor | Mihr-i-Nimroz | 2 | 2 |
| | Hashmi | 1 | | Gorakhpur | Asadi | 2 | 2 |
| | Dayananda | 1 | | Amsterdam* | Motley | 2 | 2 |
| Farukhabad. | Chinta Man | 29 | 33 | Banda | Victoria | 1 | 1 |
| | Nazair Qanun Hind | 2 | | Calcutta† | Indian Patriot | 1 | 1 |
| | Godharama Prakash | 1 | | Ghazipur | Branch Ghausia | 1 | 1 |
| | Tuhfa-i-Hind | 1 | | Azamgarh | Bahar | 1 | 1 |
| Hardoi | Muraqqa-i-Alam | 22 | 29 | Pilibhit | Jain | 1 | 1 |
| | Satya Pracharak | 6 | | | | | |
| | Quin | 1 | | | | | |
| Etawah | Saraswati | 21 | 21 | | TOTAL | ... | 1,233 |

* Published at Allahabad by A. H. Wheeler & Co.

† Published at Allahabad by Ram Narain Lal.

*Statement showing the number of publications on each subject during the year 1896.*

| SUBJECT. | Number of publications. |
|---|---|
| Arts | 8 |
| Biography | 9 |
| Drama | 16 |
| Fiction | 84 |
| History and Geography | 74 |
| Language | 176 |
| Law | 29 |
| Medicine | 37 |
| Miscellaneous | 208 |
| Poetry | 79 |
| Politics | 1 |
| Philosophy (including Mental and Moral Science) | 45 |
| Religion | 406 |
| Science (Mathematical and Mechanical) | 45 |
| Science (Natural and others) | 13 |
| Voyages and Travels | 3 |
| TOTAL | 1,233 |

## PUNJAB.

From H. J. MAYNARD, Esq., Junior Secretray to the Government of the Punjab, to the Secretary to the Government of India, Home Department, No. 312, dated the 15th of March 1897.

I am directed to forward herewith, for the information of the Government of India, a copy of a letter No. 399, dated the 18th of February 1897, from the Director of Public Instruction, Punjab, enclosing a report by the Registrar, Education Department, on the publications registered in the Punjab under Act XXV of 1867, during the year 1896.

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From J. SIME, Esq., Director of Public Instruction, to the Junior Secretary to the Government of the Punjab, No. 399, dated Lahore, the 18th February 1897.

I have the honour to forward the annual report on the books registered in the Punjab during the year 1896, under Act XXV of 1867, as furnished by the Registrar, Education Department.

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From Lala RAM KISHAN, Registrar, Education Department, Punjab, to J. SIME, Esq., M. A., LL.D., Director of Public Instuction, Punjab, No. 61, dated the 15th February 1897.

I have the honour to submit, with the usual statistical tables, my report on the books registered during the year 1896, under Act XXV of 1867.

2. The total number of books catalogued in 1896 is 971, as compared with 1,304 in the previous year. The decrease is almost general, and may be found in almost every sub-division. The falling-off is most marked in the publications returned under the heads of Hindi, Punjabi and Urdu. The decline is to be regretted very much, but there is one comfort that it is not due to any intellectual deterioration of the book-making public but the severe scarcity that has prevailed throughout the latter half of the year.

3. There is, however, no diminution in the number of copy right books, which, on the contrary, shows a slight rise from 188 to 192.

4. A glance at the table below will show the classification of books with regard to their language as compared with that in the foregoing year:—

| | 1895. | 1896. |
|---|---|---|
| English | 57 | 80 |
| Arabic | 34 | 21 |
| Barohi | .. | 1 |
| Hindi | 94 | 71 |
| Márwári | ... | 6 |
| Punjábi | 298 | 208 |
| Páhari | ... | 1 |
| Pashto | 15 | 22 |
| Persian | 30 | 29 |
| Sanskrit | 13 | 7 |
| Sindhi | 41 | 26 |
| Urdú | 617 | 411 |
| Bi-lingual | 89 | 77 |
| Tri-lingual | 13 | 9 |
| Polyglot | 3 | 2 |
| TOTAL | 1,304 | 971 |

Urdu remains at the top as far as numbers go. It has 411 books, Punjábi and English with 208 and 80 publications respectively, come next.

5. The distribution of books according to the subjects they deal with, together with the figures for the year preceding, is as follows:—

| | 1895. | 1896. |
|---|---|---|
| Art | 1 | 7 |
| Biography | 36 | 26 |
| Drama | 19 | 12 |
| Fiction | 55 | 28 |
| History | 31 | 23 |
| Language | 144 | 107 |
| Law | 76 | 67 |
| Medicine | 60 | 32 |
| Miscellaneous | 204 | 171 |
| Poetry | 341 | 255 |
| Politics | ... | 3 |
| Philosophy (Moral and Mental) | 8 | 4 |
| Religion | 279 | 194 |
| Science (Mathematical and Mechanical) | 45 | 35 |
| Do. (Natural, etc) | 4 | 6 |
| Voyages and Travels | 1 | 1 |
| TOTAL | 1,304 | 971 |

Poetry continues to present the largest number of publications, namely, 256. Religion is the next numerically most important sub-division, no less than 194 being returned, under it. Miscellaneous with 172 comes third in order.

6. Of the total number of publications delivered during the year under review, 878 are books and 93 periodicals. Of the latter 49 are legal, 13 religious, 4 scientific, and 27 miscellaneous.

7. The year, though not favourable so far as numbers are concerned, is one of decided improvement in matter as well as style of publications. A review of some of the most noteworthy of them is given in the following paragraphs:—

*Arts.*—Works on Arts have been always few. Perhaps the term was formerly rather too strictly interpreted. And hence it was proposed last year to widen its signification, and include in it such writings also as treat of Cookery, Agriculture, and so forth. The extended definition of the term has enabled us to record 7 works under this branch of literature. A brief reference to a few of these will not be uninteresting—

(*a*) *Zakhirá-i-San'at wa Hirfat, Part I.*—The author proposes to finish the work in two more parts. The present volume deals with a thousand little things of every-day use, such as horticulture, varnishing, colouring, the preparation of inks and candles, the testing of precious stones, guilding, and so forth.

(*b*) *Aks-i-Jhán Numá.*—Is a little book purporting to teach photography. Its get-up is rather wretched. It explains its subject, however, with tolerable clearness, and may be of some use to those that are interested in the art.

*Biography.*—Lack of attention to this useful branch of literature is now a thing of the past. Some of the best writers of the day are directing their energies towards its cultivation. Of the 26 books registered against Biography 24 are original and 2 translations. Most of these give the accounts of the lives of great conquerors, rulers, patriots and authors of celebrity. A passing notice of some of them will suffice—

(*a*) *Life of Firdausi.*—Is a valuable addition to the vernacular literature. It comes from the pen of Mirza Hairat, a well-known Urdu writer of these days. The book appears to have been written on the lines of the "Englishmen of Letters Series." A concise, interesting chapter describing the childhood, young days and declining years of the great Persian poet is followed by a learned criticism of his works. The nature of poetry, the requisites of highest poetry, the European and Asiatic ideas of true poetry, are discussed in a lucid, clear and forcible style. A comparative estimate of the first class Persian poets closes the book. It would be a matter of congratulation had we more works of this type.

(*b*) *The Translation of Benjamin Franklin's Autobiography.*—Is an acquisition of Urdu literature. It is very desirable that the accounts of the lives of such honest self-made men be made accessible to Urdu readers.

(*c*) *Hayát-i-Akbar* (or Life of Akbar). Is an interesting little book busying itself more with the inner life of the great monarch than his conquests and other Imperial works. His literary and witty courtiers are mentioned in their proper places, and we are delighted to hear their learned and humorous sayings that beguiled the leisure hours of the Emperor.

(*d*) *The Shraddhá Prakásh, Part I.*—Is a Hindi biography of the late Pandit Shraddhá Rám by his disciple, who was for a number of years the Pandit's constant companion. The book seems to have been written with great care. It gives us a minute account of the life and traces the growth of the character of the deep-read scholar and eloquent speaker. Shraddhá Rám had vowed to bring about the spiritual regeneration of his co-religionists, and in order to do this he devoted a considerable part of his life to preaching on religious subjects throughout the Province.

(*e*) *Hálát-i-Saudá.*—The book opens with a brief account of the young days of Saudá and his parentage. Sauda is the great verse satirist of Urdu literature and his performances in the general department of poetry too are wonderful. It is to him that the Urdu language owes so much for the richness and expressiveness of its vocabulary and the flexibility of its structure. Besides the main topic of the book is a criticism and just appreciation of his works.

*Drama.*—The originality, the natural development of character, and the charms of style and diction are yet rare in such works. A few of the books received under this head may be mentioned—

(*a*) *Jhá ṛgir* is an Urdu version of Shakespeare's "Hamlet."

(*b*) *Puran Bhagat.*—A Hindi play in which the main circumstances of the truly dramatic story of Puran Bhagat are adapted to the requirements of the stage.

(*c*) *The Ráni's Sacrifice.*—A sort of melo-drama, opens with a brief, pleasant description of the beautiful Chamba Valley and its surrounding hill scenery. A group of young girls of the place is introduced. They are singing of the noble sacrifice of the Ráni, who offered herself to death in order to save her child, as they are on their way to her shrine where they celebrate her noble deed annually, a party of Christian maidens meets them there. They ask their hill sisters to relate the whole story, and in their turn refer to the great sacrifice of Christ to redeem man.

*Fiction.*—Of the 28 works of this class, 23 are original and 5 translations. Of the original works most of them are after English models of the low type, overdrawn pictures of social vices with high-wrought interest. The characters are unnatural. There is no idea of the law of probability. But when this is said all is not said. There are some coming quite up to the mark, passing almost all the qualities of a first class work of fiction. The following seem to deserve a passing notice :—

(*a*) *Chand.*—Appears to be in every way the best novel of the year. Its plain style, its strongly marked characters, its absolute avoidance of the common-place, its sparkling wit and above all the total freedom from any immodest or indelicate idea make it the most harmless work of fiction for young readers. The hero is a Cashmiri Pandit, a product of English education and an ardent votary of science. But the main interest centres in the bluff honesty and bravery of Shamsher, who became an aid-de-camp to General Nicholson, and whose loyalty and devotion are amply rewarded.

(*b*) *Asrár-i-Ajáibát wa Kharábát-i-Lahore* (*Volume II*).—Its very title when translated into English shows that it is not an altogether welcome publication. It describes the evil mysteries of Lahore. The author assumes the function of a moral censor directing his attacks against the littleness of humanity. His purpose is to paint the evil effects of drunkenness and other excesses. No matter how good the purpose of the work, the way in which it is written and the abundance of lewd details create a sort of vicious interest. Highly-coloured sensational tales, without any particular regard for their moral tone, cannot but be harmful.

(*c*) *Qissá Go Dilfigár.*—It is just of the same type as the one preceding. The love of voluptuous details, and the frequency of brothel and wineshop scenes mar the pages of this otherwise well-written work. The author has very considerable ability, but it is a pity that it should be wasted in such a thankless fashion.

(*d*) *Shámat-i-Amál.*—Is a society novel by the same prolific writer. He possesses great power of vivid painting, and at places the effect produced is dramatic. But here too the passion for rather indelicate details takes away a good deal of the usefulness of the book. Its hero is a Muhammadan of a very respectable family. He has the misfortune to fall in with evil associates. His life is a terrible illustration of the baneful effects of keeping bad company.

(*e*) *Chánd Bibí.*—A voluminous historical novel. The leading figure is the famous Sultána Chánd Bíbí, who, through her tact and determined will, succeeded in checking the advance of the Imperial forces of Akbar for a time. Other contemporary events of Southern India are also narrated.

(*f*) *Sawanih Shaitán.*—Is a romance of which Satan is the hero. His birth and parentage, his exploits, rebellion against God, the temptation of Christ in the Wilderness, and his evil work among men are the main incidents. Satan is, in the end, made to abdicate his sovereignty in favour of another character in the romance—Sir Ahmaq. The book, however, is very bulky.

*History.*—There are in all 23 historical works. Of these 16 are original, 2 reprints and 5 translations. The original works, though improving yearly, show that much remains to be done yet. There is not that critical search after the exactness of facts, that absolute avoidance of exaggeration which distinguish so much the historical literature of the West. The following appear to be interesting :—

(*a*) *Umra Khán and the Chitrál Campaign.*—Is an interesting little work describing the recent military operations in that frontier district. The author gives us a fine account of the mountainous region, its climate and its people.

(*b*) *Tawárikh Gurú Khálsa* ( in two parts ).—The first part deals with the accounts of the ten Sikh Gurús. It teems with thrilling descriptions of the struggles for existence on the part of the early Sikhs against the persecuting zeal of the later Delhi Emperors. The second part is devoted to the heroic deeds of the famous Bándá, a disciple Gurú Gobind Singh. The work is in progress.

(*c*) *History of Bhartpore.*—Seems to possess a more than local interest owing to its spirited mention of the memorable siege of Bhartpore.

(*d*) *Tárikh-i-Riásat-i-Hindor.*—As its name implies traces the genealogies of the ruling princes of the petty State. It gives us interesting information regarding the early history and the later changes of the place. It may, however, be added that it is not very reliable for its historic accuracy.

*Language.*—Most of the works on the subject are Educational, being Readers, Grammars and Translation Exercises, etc. Keys and other such helps are as numerous as ever to the detriment of thorough efficient education. The study of the vernacular languages is not yet so far advanced as to give us more of standard dictionaries, histories of language or literature. There are, however, still a few works which might be indicated here :—

(*a*) *A Guide to Punjábi.*—Is a useful book designed for those who desire to learn the Punjábi language through the medium of English. It seems to be a Punjábi instructor. The plan is easy and lessons properly graduated—really the first work of the kind in the language.

(*b*) *Sharh-i-Qasaid-i-Anwari.*—Consists of commentaries on the selected poems of Anwari, a great Persian poet, so far as they form part of the Punjab University B. A. Course.

(*c*) *Grammar and Vocabulary of the Khowár Dialect.*—In addition to its being a hand book of the Grammar and Vocabulary of the dialect, the work is prefaced with an account of the people and country of Chitrál.

*Law.*—The law literature of the year consists mostly of translations of Acts, with or without notes. These are especially designed for the Vernacular Law students or the practitioners. Some of these appear to be useful works. For instance :—

(*a*) *Tribal Law in the Punjab.*—Is a valuable addition to the legal literature. It gives us in a systematic form all necessary information on the subject. Its importance as a reference book for lawyers and adminstrative officers cannot be over-rated.

(*b*) *Qánún Mi'ád-i-Samá'at.*—Is an Urdú translation of the Indian Limitation Act, together with very copious notes. The voluminous compilation is based on the writings of the late Mr. Justice Rivaz, Messrs. Starling and Mittra, on the intricate subject. The latest rulings of the various Indian High Courts are added.

(*c*) *The Punjab Record.*—Is a legal journal divided into two parts. The first, called the Judicial, contains the reports of civil and criminal cases determined by the Punjab Chief Court and decisions of the Financial Commissioner. The other part entitled the Executive, gives the Circular Orders of the same tribunal and a store of other information.

*Medicine.*—There are in all 32 publications under this head. Of these 5 represent the European system, 16 the Yunání, 6 the Vaidic and the rest a combination of various systems. The English system, though it has comparatively few works assigned to it, is steadily rising in the public estimation. Translations, adaptations and extracts from English Medical and Sanitary Works continue to pour in. There is, however, a hopeful revival of the old Hindu and Muhammadan Schools. A few of these may deserve mention :—

(*a*) *Amrit Ságar* or the Ocean of Immortality is based chiefly on the writings of Chark and Shushrat, old Hindu writers on the science of healing.

(*b*) *Dastúr-ul-Ilá--i-Aspán.*—A treatise on equine medicine. The book is compiled from Western sources.

(*c*) *Tibb-i-Muveshi.*—This too, like the one preceding, is an adaptation of some English work on the subject. These vernacular renderings are of great importance to the agricultural classes.

(*d*) *Mujarrabát-i-Hifz-i-Sihat.*—Gives tried prescriptions for almost any conceivable ailment.

(*e*) *Tohfa-i-Muhammad Sháhi.*—A small medical work, dealing with ordinary diseases and their cures, is said to have been compiled for the personal use of Muhammad Sháh, one of the later Mughal Emperors of Delhi.

*Miscellaneous.*—Is an important sub-division devoted to such publications as essays, lectures, geographical works, writings, half historical and half geographical, and periodicals, as refuse to be classed under any of the other prescribed heads. I proceed now to remark on some of them :—

(*a*) *Hindustáni aur unka Kám.*—Is a well-written thoughtful pamphlet, dealing with the present fallen state of India, and suggesting ways of getting out of the difficulty. The writer deplores very much the spirit of disunion and discord that has worked so much ruin. People fret away their energies in useless religious discussions. There is no fellow-feeling, no self-denying regard for the hungry masses, but party-feeling and self-aggrandizement reign supreme. The writer exhorts the public to give their best thought to the introduction of technical education, the formation of Joint Stock Companies, and the development of the resources of their country.

(*b*) *Hálát-i-Rús* —Is an Urdú rendering of an English translation of Doctor Brandson's Danish work on Russia. The Urdú version is only of a part of the original book. It appears to be engaging in its Urdú dress, for the vernacular literature is not particularly rich in this department of learning. The descriptions of the town and country scenery of Russia are interestingly interspersed with the accounts of its people, their manners, their institutions and modes of life.

(*c*) *Málúmát-i-Shádí.*—Is an interesting record of the various ways in which the marriage ceremony is gone through in about all the countries over the world. The book comes from that indefatiguable press, the Khádim-ul-T'alím, that has done so much for the enrichment of vernacular literature.

(*d*) *Pictures of Social Evil.*—The book consists of reprints from the columns of the *Purity Servant*—a Lahore Brahmo paper. Its aim is to point out the weaknesses of Indian society. It does neither ridicule nor satirize, but simply expose the petty tyranny of the native mother-in-law, the folly of those who delight in nautches, the unhappiness caused by ill-assorted marriages, and so forth. The method of thus rooting out evil is no doubt praiseworthy. But there is, however, one serious defect. The pictures are rather overdrawn ; they seem to be sometimes too dark.

(*e*) *Sharif Bíbyán.*—Is an Urdú journal devoted to female education. Its issues afford a fund of information at once instructive and delightful. Interesting accounts of the lives of great women all over the world are interspersed with lectures on the importance of education of women and brief dissertations on the culinary art and the rules of sanitation.

(*f*) *Hakáyat-i-Barfastán.*—Is a story of missionary enterprise in the snowy island of Greenland. It gives us besides their religious work an interesting picture of that little known polar region. The dreadfully cold long nights, the glaciers, the ice fields, and other stern aspects of nature in the land are picturesquely described.

(*g*) *Domestic Economy.*—Is an Urdú work on the subject. The mode of dealing with things of every-day use and laws that should regulate our conduct in our daily affairs are explained in an easy way. Besides it asks its readers to avoid extravagant habits and cultivate thrift.

(*h*) *Kitáb dar bára Tuqarruri Puncháyat, etc.*—A small tract which commemorates the work of Mr. Gladstone, late Deputy Commissioner of Ludhiana, in connection with the establishment of *puncháyats* (local committees) for the purpose of deciding civil suits without the aid of the Law Courts.

(*i*) *Punjab Britant.*—It is a pleasant little book on the descriptive geography of the Punjab. The chief cities and towns, their remarkable buildings, and the periodical fairs are described interestingly.

*Poetry.*—The poetical works of the year far outnumber those returned under any other heading. But the generality of these publications have very little of true poetry in them. They are at best metrical compositions having for their subjects either morality, religion and

society, or love, heroes of ancient and modern times, and so on. Besides these a pretty large number consists of mere street songs. The following seem to claim a passing notice :—

(*a*) *Armughán-i-Jadíd.*—A collection of the poems of Rásikh, a modern Urdú poet of Delhi. His work is of the old type celebrating love as it is known to the Easterns. Some of the passages are instinct with genuine poetry. The volume may read well for the polish of its language, the cunningly devised similes, and the skilful arrangement of metre.

(*b*) *Ma nawi Bad'i Bágh-i-Rzazáq.*—Is a Persian poem by Rája Girdhári Prashád of the Court of His Highness the Nizám of Haidrábad. It gives the names of the chief fruits of India, Afghánistán and Persia, and of various meats and drinks, their medical properties and other interesting information about them in clear running Persian verse.

(*c*) *Man Probodh.*—Is a didactic poem on the uncertainty and transitiveness of worldly enjoyments, and the ways of attaining everlasting happiness.

(*d*) *Pratiggyá Pálan.*—A spirited little poem on the virtue of fulfilling one's word come what may, illustrates the truth by relating the lives of great men who passed through severe trials, but never broke their word.

(*e*) *Hanúmán Nátak.*—A popular Hindi poem in the Gurmukhi character, contains an account of Ráma, the hero of the Ramáyan, and the exploits of Hanúmán, the monkey general.

(*f*) *Bhagwat Gitá.*—A Hindi verse translation of the famous Hindu work on theology "The Divine Song." The translator adds to his version a number of legends on the religious merit of reading the book.

(*g*) *Sultán Poárá.*—A Punjábi dialogue between a Sikh and an ordinary Hindu who worships Sakhi Sarwar, a Muhammadan saint.

*Politics.*—As a science it has never been cultivated here. If any work chances to be delivered under this head, it might be traced to the enterprise of the Congress leaders. This year is, however, comparatively rich, for it gives two political works in the true sense of the word. A brief mention of these will not be out of place :—

(*a*) *Report of the First Punjab Provincial Conference.*—Is a record of the proceedings of the Conference at Lahore in 1895. The Conference is the National Congress on a smaller scale. The usual resolutions with half-a-dozen of those dealing specially with the political wants of this Province, such as the creation of a Legislative Council for the Punjab, the grievances of the native railway travelling public, the Punjab Land Revenue system, and so forth. The resolutions are proposed and seconded with long speeches which sometimes appear to be prepared with considerable thought and care.

(*b*) *Mafrúzá Mazálim-i-Armenia, etc.*—A political pamphlet of considerable length is directed principally against the Duke of Argyle and the Right Honourable Mr. Gladstone. It criticises very sharply their action in a public meeting held in St. James' Hall, London, to pass resolutions protesting against the hellish things that were being done in Armenia. The Armenian question was then in full swing. The pamphlet comes forward to defend the conduct of the authors of these inhuman atrocities and call in question the authority under which Christian Europe, and especially England, interferes with the affairs of the Turkish Government. The pamphlet to say the least of it seems to be rather too strongly worded.

*Philosophy (Mental and Moral).*—There are only four books under this abstruse department of learning. Few more publications might have been added, but for some misapprehension they have been classed under religion. Contributions of this sort are in the main reprints of old Hindu and Muhammadan writings. Exact systematic works on Philosophy would be rather too much to expect from the present not very developed state of the vernacular literature. And whatever efforts are made in this direction they are so intimately connected with religion that they pass as such. The following appear to deserve notice :—

(*a*) *Paras Bhág.*—Is a Punjábi version of a standard Persian work on Moral Philosophy and Oriental Mysticism. The work is very popular and its Punjábi rendering a remarkable acquisition to that language.

(*b*) *Upnishad Prakásh, etc.*—The translator, Lála Maya Dás, promises a series of Urdú Upanishads. The parts published show how far he has succeeded in his difficult work. The Urdú religious and philosophic vocabulary is not remarkable for its richness, and it is really a praiseworthy effort of his that has given us Upanishads in the familiar dress of Urdú. There is, however, one sad drawback; the language of the translation is stiff and not very idiomatic. As to the Upanishads, they are philosophical treatises expounding Vedic principles by means of legends and illustrations in a thorough effective way.

*Isa Ghoji.*—An Arabic work on Elementary Logic has long been a text-book in the subject in the old system of education.

*Religion.*—The religious publications of the year are from a numerical point of view second only to those received under poetry. They in all amount to 194, against 279 in the previous year. So serious a decline is really deplorable, but it is, as has been elsewhere pointed out, general, and due chiefly to the trying season of scarcity we are passing through for the last seven or eight months. Of the total number, 121 belong to the Muhammadan religion, 34 to the Hindu, 19 to the Sikh, 8 to the Aryan, 8 to the Christian, 3 to the Jain and 1 General. It would be evident from the above that the Muhammadans have been most active in this department of literature. Most of the books are, however, controversial compositions now directed against the self-styled Christ of Qádián, now busying themself with the Sunni and Shia differences, and again taking the offensive or defensive against the non-Muslim religions. Urdú translations of the Qurán, commentaries on its chapters and prayer-books form a pretty large part of the number. Next in importance comes the Hindús, the Sikhs, and the Arya Samajists. Their contributions are nearly of the same sort, reprints and translations of ancient works, extract books, and the like.

The zeal of their polemical writings seems to have somewhat abated. The Catholic spirit of the lectures of such eminent personages as Mrs. Besant could not be altogether without effect. They now approach such subjects with more moderation than heretofore. The following appear to be worth noticing :—

(*a*) *Usul-i-Mazáhib.*—Is an Urdú translation, by the late Pandit Shraddhá Rám, of an original Persian work entitled "Dabistán-ul-Muzáhib." The author travelled through the principal Asiatic countries, studied their religions and their modes of thought. He appears to have been a genuine seeker after truth, and his work is a record of his personal experiences and observations.

(*b*) *Tariqat-ul-Haqiqat.*—A reprint of the celebrated work by Prince Dárá. It is a discourse on the variety of human wishes and an exposition of the fundamental principles of the Vedant Philosophy.

(*c*) *Guldasta-i-Irfán.*—The author exhorts his countrymen to shake off their lethargy and face the stern realities of life with energy. Then comes an account of the nature of the soul and the Vedantic idea of true happiness and the way in which it is obtained.

(*d*) *Fawaid-ul-Fawaid.*—An Urdú translation of a Persian work, by Sheikh Nizám-ud-dín Aulíá, on Sufism, based on the teachings of Muhammadan saints and prophets.

(*e*) *Sabút-i-Tanásukh.*—As its title indicates is a work on the reasonableness of the doctrine of transmigration of souls. It attempts to meet all the objections ever urged against the principle. A perusal of the book shows that the author has made the subject his special study.

(*f*) *Majma-ul-'Ausáf fi tardíd Ahl il Bidi, etc.*—Is an attempt to refute the writings of a Shia Muhammadan against the traditions and beliefs of those who constitute the Sunnat Jumma't of Muslims.

(*g*) *Vijái Mukt Dharm Shaster.*—Gives the religious teachings of the tenth Sikh Gurú, and the dialogue between the Gurú and his followers on social and spiritual subjects.

*Science* (*Mathematical and Mechanical*) is represented by 35 publications, of which 25 are educational. The most important of these have been written under the orders of the Education Department and need no comments, as they are always compiled with great care and attention, and only the best available men entrusted with their preparation.

Outside the department the general public does not appear to evince much interest in the subject. One work, however, has been received under Mechanical Science which is a hopeful sign of the times. It shows that the people of this Province have begun to study the importance of steam. It is called the "Kalíd-i-San'at, Part II," a work on the steam-engine. The first part gave a rather elementary sort of information specially for the use of the running staff of the Locomotive Department. The second part carries the learner to the more difficult region of the science, the principle, the very structure and other complicated mechanism of this most useful production of man.

*Science (Natural).*—The study of science is yet confined to the class-room, and the requisite books are supplied from England. Only six publications were registered this year, and even these, few as they are, have no practical worth.

*Voyages and Travels.*—This sub-division would have remained a total blank but for a translation of a famous work on the subject "Ibn-i-Batuta's Travels." Our people have yet to learn the importance of travelling. Despite all the modern facilities of locomotion, travel for its own sake is a rare thing, and a book recording one's experiences of his journey, the description of places and persons on the way, the pictures of mountain scenery and of river and jungle rarer still. A brief notice of the work of Ibn-i-Batuta would seem desirable.

Ibn-i-Batuta was a Muhammadan tourist of the 14th century. He visited almost all the chief countries of the Eastern world, and his notes on what he saw speak well of his power of close observation. Nothing appears to have escaped his keen marking eye. The hollow splendour of Eastern despots and the seething discontent of their disaffected subjects are aptly commented on. But the kings and queens are not the only subjects of his observation. The ordinary people, their life, habits and their character receive a fair share of his attention.

*General Statement of publications registered in the Punjab, under Act XXV of 1867, during 1896.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Art | 3 | 1 | ... | 3 | 7 | 3 | 4 | 7 |
| Biography | 21 | 3 | ... | 2 | 26 | ... | 26 | 26 |
| Drama | 9 | 2 | ... | 1 | 12 | ... | 12 | 12 |
| Fiction | 21 | 2 | ... | 5 | 28 | ... | 28 | 28 |
| History | 11 | 5 | 2 | 5 | 23 | 5 | 18 | 23 |
| Language | 58 | 34 | 3 | 12 | 107 | 107 | ... | 107 |
| Law | 39 | 5 | ... | 23 | 67 | 2 | 65 | 67 |
| Medicine | 21 | 3 | 1 | 7 | 32 | 5 | 27 | 32 |
| Miscellaneous | 115 | 31 | 3 | 22 | 171 | 54 | 117 | 171 |
| Poetry | 231 | 13 | 10 | 1 | 255 | 1 | 254 | 255 |
| Politics | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral Science). | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Religion | 142 | 18 | 22 | 12 | 194 | 3 | 191 | 194 |
| Science (Mathematical and Mechanical). | 19 | 2 | 10 | 4 | 35 | 25 | 10 | 35 |
| Science (Natural and other) | 3 | ... | ... | 3 | 6 | 5 | 1 | 6 |
| Voyages and Travels | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 700 | 119 | 51 | 101 | 971 | 216 | 761 | 971 |

*English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Language | 7 | 2 | ... | 4 | 13 | 13 | ... | 13 |
| Law | 22 | 1 | ... | ... | 23 | 2 | 21 | 23 |
| Medicine | 1 | ... | ... | ... | 1 | 1 | 1 | 1 |
| Miscellaneous | 24 | 2 | ... | 1 | 27 | 4 | 23 | 27 |
| Poetry | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Science (Mathematical and Mechanical). | 2 | ... | ... | 3 | 5 | 4 | 1 | 5 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 66 | 6 | ... | 8 | 80 | 26 | 54 | 80 |

*General Statement of publications registered in the Punjab, under Act XXV of 1867, during 1896*—(contd).

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| **Arabic.** | | | | | | | | |
| Language | 1 | 4 | ... | ... | 5 | 5 | ... | 5 |
| Philosophy (including Mental and Moral Science). | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 8 | 4 | 1 | ... | 13 | 3 | 10 | 13 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 12 | 8 | 1 | ... | 21 | 9 | 12 | 21 |
| **Hindi.** | | | | | | | | |
| Art | 1 | ... | ... | 1 | 2 | 1 | 1 | 2 |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Language | 2 | 4 | ... | ... | 6 | 6 | ... | 6 |
| Medicine | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 8 | ... | ... | ... | 8 | 1 | 7 | 8 |
| Poetry | 34 | 1 | ... | ... | 35 | ... | 35 | 35 |
| Religion | 7 | ... | ... | 3 | 10 | ... | 10 | 10 |
| Science (Mathematical and Mechanical). | ... | ... | 1 | 1 | 2 | 2 | ... | 2 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 59 | 5 | 1 | 6 | 71 | 11 | 60 | 71 |
| **Marwari.** | | | | | | | | |
| Drama | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| **Panjabi.** | | | | | | | | |
| Art | ... | ... | ... | 2 | 2 | 2 | ... | 2 |
| Biography | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Drama | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Fiction | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| History | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Language | 7 | ... | 2 | 1 | 10 | 10 | ... | 10 |
| Medicine | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 7 | 2 | 1 | 5 | 15 | 6 | 9 | 15 |
| Poetry | 124 | 8 | 7 | ... | 139 | ... | 139 | 139 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 11 | 3 | 8 | ... | 22 | ... | 22 | 22 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 168 | 14 | 18 | 8 | 208 | 18 | 190 | 208 |
| **Pashto.** | | | | | | | | |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 18 | 1 | ... | ... | 19 | ... | 19 | 19 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 21 | 1 | ... | ... | 22 | ... | 22 | 22 |

*General Statement of publications registered in the Punjab, under Act XXV of 1867, during 1896*—(contd).

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| **Persian.** | | | | | | | | |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 3 | 5 | ... | ... | 8 | 8 | ... | 8 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 7 | ... | ... | 1 | 8 | 8 | 8 | 8 |
| Religion | 9 | ... | 2 | ... | 11 | ... | 11 | 11 |
| Total | 21 | 5 | 2 | 1 | 29 | 8 | 21 | 29 |
| **Sanskrit.** | | | | | | | | |
| Language | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Total | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| **Sindhi.** | | | | | | | | |
| Biography | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Language | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |
| Poetry | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Religion | 6 | ... | ... | 1 | 7 | ... | 7 | 7 |
| Science (Mathematical and Mechanical). | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Total | 21 | 2 | ... | 3 | 26 | 3 | 23 | 26 |
| **Urdu.** | | | | | | | | |
| Art | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Biography | 11 | 3 | ... | 1 | 15 | ... | 15 | 15 |
| Drama | 1 | 1 | ... | 1 | 3 | ... | 3 | 3 |
| Fiction | 15 | 2 | ... | 3 | 20 | ... | 20 | 20 |
| History | 6 | 5 | 2 | 5 | 18 | 5 | 13 | 18 |
| Language | 7 | 11 | ... | 6 | 24 | 24 | ... | 24 |
| Law | 17 | 4 | ... | 23 | 44 | ... | 44 | 44 |
| Medicine | 13 | 3 | ... | 7 | 23 | 4 | 19 | 23 |
| Miscellaneous | 69 | 27 | 2 | 16 | 114 | 41 | 73 | 114 |
| Poetry | 32 | ... | 1 | ... | 33 | ... | 33 | 33 |
| Politics | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 60 | 6 | 10 | 7 | 83 | ... | 83 | 83 |
| Science (Mathematical and Mechanical). | 14 | 1 | 9 | ... | 24 | 17 | 7 | 24 |
| Science (Natural and other) | ... | ... | ... | 3 | 3 | 3 | ... | 3 |
| Voyages and Travels | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 250 | 64 | 24 | 73 | 411 | 94 | 317 | 411 |
| **Pahari.** | | | | | | | | |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*General Statement of publications registered in the Punjab, under Act XXV of 1867, during 1896*—(contd).

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| *Barohi.* | | | | | | | | |
| Poetry | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| *English-Urdu.* | | | | | | | | |
| Language | 10 | 7 | 1 | ... | 18 | 18 | ... | 18 |
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 12 | 7 | 1 | ... | 20 | 19 | 1 | 20 |
| *Panjabi-Urdu.* | | | | | | | | |
| Medicine | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 1 | ... | 2 | ... | 3 | ... | 3 | 3 |
| *Pashto-Urdu.* | | | | | | | | |
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| *Persian-Urdu.* | | | | | | | | |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Total | 2 | ... | ... | 1 | 3 | 1 | 2 | 3 |
| *Arabic-Urdu.* | | | | | | | | |
| Language | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Religion | 17 | 1 | ... | ... | 18 | ... | 18 | 18 |
| Total | 20 | 1 | ... | ... | 21 | 3 | 18 | 21 |
| *Sanskrit-Urdu.* | | | | | | | | |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| *English-Persian.* | | | | | | | | |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| *Arabic-Persian.* | | | | | | | | |
| Religion | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| *English-Hindi* | | | | | | | | |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit-Hindi.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Natural and other) . | 8 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*English-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 6 | ... | ... | ... | 6 | 6 | ... | 6 |

*Malai-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Hindi-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Arabic-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Arabic-Pashto.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Persian-Sindhi*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | 1 | 2 | 2 | ... | 2 |

*Arabic-Sindhi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*English-Khowar.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Urdu-Sawahili.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Arabic-Urdu-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Arabic-Persian-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | ... | 2 | ... | ... | 2 | ... | 2 | 2 |

*Arabic-Persian-Pashto.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . | 3 | ... | 1 | ... | 4 | ... | 4 | 4 |

*Urdu-Persian-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*Urdu-Hindi-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*Pashto-Persian-Urdu-English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Arabic-Persian-Urdu-Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | ... | 1 | ... | ... | 2 | ... | 1 | 1 |

## CENTRAL PROVINCES.

From the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 1290, dated the 17th February 1897.

In accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, I am directed to submit seven statements giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890 (Printing Presses and Books), during the year 1896.

2. A summary of the contents of the statements is also submitted.

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### ANNUAL ANALYSIS OF BOOKS, ETC., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867, AS AMENDED BY ACT X OF 1890, DURING THE YEAR 1896.

*English Language.*

| Subject. | Original Work. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Art . . . . . | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total . | 3 | ... | ... | ... | 3 | 3 | ... | 3 |

*Marathi Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Natural Science and others . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 5 | ... | ... | ... | 5 | ... | 5 | 5 |

*Hindi Language.*

| Subject. | Oriental Work. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 6 | 1 | ... | ... | 7 | ... | 7 | 7 |
| Miscellaneous | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Mathematical and Mechanical Science. | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Language | 6 | ... | ... | ... | 6 | 6 | ... | 6 |
| Total | 17 | 3 | ... | ... | 20 | 8 | 12 | 20 |

*Urdu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*English and Marathi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*English and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 5 | ... | ... | ... | 5 | 5 | ... | 5 |

CENTRAL PROVINCES SECRETARIAT,
GENERAL DEPARTMENT:
*Dated Nagpur, the 17th February 1897.*

C. E. B. CRITCHLEY,
*Asstt. Secretary to the Chief Commissioner, Central Provinces.*

*Summary of Contents of Statements showing analysis of publications registered in the Central Provinces, during the year 1896.*

| Subject. | Language. | Contents. |
|---|---|---|
| Language | English | Companion to Orient Reader No. III, Part II. |
| Art | Ditto | (1) New Drawing Book, consisting of 42 beautiful figures of Freehand Drawing, No. I. (2) New Drawing Book, consisting of 42 beautiful figures of Freehand Drawing, No. II. |
| Miscellaneous | Marathi | (1) Perpetual Calendar; (2) Weshya Stotra (Description of public women in such words as would result in moral advice to young men); (3) Sathi budhi nati ani bhut lagle pathi (Description of a man of 60 years of age with unsteady mind); (4) Wachal Sanchwisi (Short phrases on miscellaneous subjects connected with wordly life). |
| Natural Science and others | Ditto | (1) Prarabdha Yôg (Fortune-teller a book on Astronomy). |
| Religion | Hindi | (1) Yôg Washishtasar (Religious and moral advice given by a Rishi Washishta to Ram, the King of Ayodhya; (2) Granth Bhava Taran (a book teaching how to attain Salvation or Paradise). |

*Summary of Contents of Statements showing analysis of publications registered in the Central Provinces during the year 1896*—(contd.).

| Subject. | Language. | Contents. |
|---|---|---|
| Poetry . . . . . | Hindi . . . | (1) Bhakta Pachhisi (Stories of Devotion to God); (2) Shambhu Vihar (Account of marriage of God Shambhu with Parbati); (3) Vinaya Prakash (How to acquire modesty); (4) Hanuman Tamacha (Prayer of God Hanuman); (5) Chhik Pariksha (to determine future events good or bad from sneezing); (6) Janak Pachhisi (Prayer of Janak, a King of Mithila); and (7) Pashu Ektisa (A play from the names of certain beasts). |
| Miscellaneous . . . . | Ditto . . | (1) Jatal Kafia (short stories giving advice); (2) Aina Brahman Gyan (A mirror of knowledge about God); and (3) Kali Kantuk (Wonders of the present age or Kaliyug). |
| Mathematical and Mechanical Science. | Ditto . . . | (1) Upper Primary Ganit Gutaka (Upper Primary Arithmetic); (2) Navin Upper Primary Ganit (A new Upper Primary Arithmetic). |
| Language . . . . . | Ditto . . . | (1) Arthbodh, Part I (Aid to beginners); (2) Arthbodh, Part II (Help to Hindi candidates); (3) Arthbodh, Part III (Aid to Hindi Reader); (4) Arth Prakash (Explanations of difficult words and phrases); (5) Pariksha Pass (A help to candidates preparing for the Teacher's Certificate Examination, Primary grade, 2nd and 3rd classes); and (6) Shabdarth Darpan (A mirror of meanings of words or explanation of difficult words and phrases). |
| Law . . . . . | Urdu . . . | (1) Qawaid Sharari, Bank Limited, Jubbulpore (A book containing account rules of the Sharari Bank). |
| Language . . . . . | Sanskrit and English | (1) Utter Ramcharitra of Bhava Bhuti, with a Sanskrit commentary, English translation and notes; and (2) A Key to Sanskrit Shiksha (Entrance Course of Allahabad University for 1896-97). |
| Ditto . . . . . | English and Marathi | (1) Glossary of Orient Reader No. III. |
| Ditto . . . . . | English and Hindi . | (1) Exhaustive and Complete Key to Orient Reader No. II; (2) Companion to Orient Reader No. III; (3) Useful Companion to Orient Reader No. IV; (4) A Complete Guide to Orient Reader No. I; and (5) Imperial Guide to Orient Primer (A Key to Orient Primer). |

Central Provinces Secretariat,
General Department.
*Dated Nagpur, the 17th February 1897.*

C. E. B. CRITCHLEY,
*Assistant Secy. to the Chief Commissioner, Central Provinces.*

## BURMA.

From F. C. Gates, Esq., Secretary to the Chief Commissioner of Burma, General Department, to the Secretary to the Government of India, Home Department,—No. 275-3 B.—3, dated Rangoon, the 10th February 1897.

In accordance with the instructions contained in Home Department Resolution No. 1—461, dated the 12th September 1882, I am directed to submit the quarterly catalogues and tabular analysis of publications registered in this province during the year 1896 under Act XXV of 1867, as amended by Act X of 1890.

2. There were 73 publications this year as compared with 68 in the previous year.

Fifty-six of the books registered during the year under report were printed in Rangoon five in Mandalay, six in Akyab, three in Moulmein, and three in Bassein.

Of the 73 publications included in the statement, 18 were designed for educational purposes and 29 were classified under the head "Religion," as against 12 and 28 respectively last year.

*General Department Notification No. 60, dated Rangoon the 10th April 1896.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 31st March 1896 is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheet, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | The Karen Bible Handbook. | Sgau-Karen | Religion | Translation | D. A. W. Smith, D.D. | Rangoon | A. B. M. Press | 12th December 1895. | 610 | 8vo. | 1st | 1,000 | Printed | 2 8 0 | ..... | |
| 2 | Abhidhammatthasarūpadīpaka Kyau. | Pâli-Burmese | Do. | Original | Sadaw Sandawunthalingaya. | Mandalay | Star of Burma Press. | 15th November 1895. | 661 | Do. | 1st | 2,500 | Do. | 1 8 0 | ..... | |
| 3 | St. Eustachius | Burmese | Drama | Do. | Timothy Maung Nwè. | Bassein | St. Peter's Institute Press. | 24th December 1895. | 103 | Do. | 1st | 1,000 | Do. | 0 3 0 | ..... | |
| 4 | Satipatthan Vatthu Kyan | Pâli-Burmese | Religion | Do. | ..... | Rangoon | D'Vauz Press | November 1895 | 108 | Do. | 5th | 3,000 | Do. | 0 4 0 | Ma Sein Nyo, Rangoon. | Copyright registered on 28th January 1896. |
| 5 | U Pônnya Myittaza | Burmese | Miscellaneous | Do. | Pôngyi U Pônnya | Do. | Do. | January 1896 | 119 | Do. | 5th | 3,000 | Do. | 0 4 0 | Do. | |
| 6 | Bedawundanaha w b ô n-Kyan. | Do. | Do. | Do. | Saya Tin | Do. | Do. | January 1893 | 109 | Do. | 5th | 3,000 | Do. | 0 4 0 | Do. | |
| 7 | Criminal Circulars, Lower Burma, 1872—1892, Volume II. | English | Law | Do. | J. Copley Moyle | Moulmein | Bulletin Press | 31st December 1895. | 290 | Do. | 1st | 250 | Do. | 6 0 0 | J. Copley Moyle, Moulmein. | |
| 8 | The Epistle to the Philippians. | Sgau-Karen | Religion | Translation | Rev. F. Mason, D.D. | Rangoon | A. B. M. Press | 6th January 1896. | 15 | 16mo. | 1st | 2,000 | Do. | 0 1 0 | ..... | |
| 9 | *A Brief Vocabulary to the Pâli Text of Jâtakas I—XL.* | Pâli and English. | Language | Original | Rev. D. C. Gilmore, M.A. | Do. | Do. | 16th January 1896. | 64 | Do. | 1st | 500 | Do. | 1 0 0 | ..... | |
| 10 | New Testament Stories | Burmese | Religion | Translation | Rev. Arthur H. Bestall. | Do. | Do. | Do. | 115 | Do. | 1st | 3,000 | Do. | 0 1 0 | ..... | |
| 11 | *Third Standard Geography.* | Do. | Science (Natural). | Original | Shaik Ainuddin | Akyab | Akyab Press | 25th October 1894 | 34 | Do. | 1st | 1,000 | Do. | 0 2 0 | Shaik Ainuddin, Akyab. | Copyright registered on 13th February 1896. |
| 12 | Zebôn | Do. | Miscellaneous | Do. | Maung Tun Byu | Moulmein | Ramapura Press | 8th February 1896. | 162 | Do. | 1st | 1,000 | Do. | 1 8 0 | Maung Tun Byu, Moulmein. | Copyright registered on 15th February 1896. |
| 13 | Lokisippan Kyan | Do. | Do. | Do. | Maung Po Myit | Do. | Zeyabônmi Press | 4th February 1896. | 200 | 8vo. | 1st | 1,000 | Do. | 0 8 0 | Maung Ba Po, Moulmein. | |
| 14 | Muhammadan Marriage. | Bengali | Religion | Do. | Ahmed Kabir | Rangoon | Victoria Press | 10th February 1896. | 7 | 16mo. | 1st | 500 | Do. | 0 1 0 | ..... | |
| 15 | *Vessantarâ Jâtaka Vatthu* | Burmese | Miscellaneous. | Republication. | Vernacular Text-Book Committee. | Do. | A. B. M. Press | 31st January 1896. | 201 | 8vo. | 1st revised | 2,000 | Do. | 0 10 0 | ..... | |
| 16 | Story of a Snake with two mouths. | Bengali | Fiction | Original | Ahmed Kabir | Do. | Victoria Press | 11th February 1896. | 4 | 16mo. | 2nd | 500 | Do. | 0 2 0 | ..... | |
| 17 | *Standard I, Arithmetical Test-Cards.* | English and Burmese. | Science (Mathematical). | Do. | W. G. Wedderspoon, M.A., B.L. | Do. | A. B. M. Press | 15th February 1896. | 36 | 4½ × 2½ in. | 1st | 2,000 | Do. | 0 8 0 | W. G. Wedderspoon, M.A., B.L., Rangoon. | Copyright registered on 29th February 1896. |
| 18 | A Translation of some of Sankey's Songs and Solos. | Burmese | Religion | Translation | ..... | Do. | Do. | 24th February 1896. | 456 | 32mo. | 3rd | 2,000 | Do. | 0 10 0 | ..... | |
| 19 | Office Manual for Burma | English | Miscellaneous. | Original | Ch. DeFacieu | Do. | D'Vauz Press | 10th January 1896. | 166 | 8vo. | 1st | 500 | Do. | 3 0 0 | ..... | |

*N.B.*—Works, the titles of which appear in italics, are designed for educational purposes.

By order,

D. H. R. TWOMEY,
*Officiating Secretary.*

*General Department Notification No. 133, dated Rangoon, the 9th July 1896.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 30th June 1896 is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | Myobyingyi Thingyo Adeikbèganak. | Pâli-Burmese . | Religion . | Original . | Myobyingyi Sadaw | Rangoon . | Yadanat hiri Press. | 16th March 1896. | 248 | 8vo. . | 2nd | 3,000 | Printed . | 0 4 0 | ..... | |
| 2 | Upathakathilà Adeikbè . | Do. . | Do. . | Do. . | Maung Saing . | Do. . | D'Vauz Press . | 20th March 1896. | 120 | Do. . | 1st . | 3,000 | Do. . | 0 4 0 | Maung Saing, Rangoon. | Copyright registered on 10th April 1896. |
| 3 | Act II of 1881, the Pegu and Sittaung Canal Act, with notes, rulings and orders issued thereunder. | Burmese . | Law . . | Translation . | Maung Tha Din . | Do. . | A. B. M. Press . | 13th April 1896 . | 16 | Do. . | 1st . | 1,000 | Do. . | 0 8 0 | ..... | |
| 4 | Act VII of 1875, the Burma Fisheries Act, with notes, rulings, and orders issued thereunder. | Do. . | Do. . . | Do. . | Do. . | Do. . | Do. . | Do. . | 31 | Do. . | 1st . | 1,000 | Do. . | 0 12 0 | ..... | |
| 5 | The Gospel according to John. | Kachin (in Roman character). | Religion . | Do. . | Rev. O. Hanson . | Do. . | Do. . | 7th April 1896 . | 108 | 16mo. . | 1st . | 500 | Do. . | 0 4 0 | ..... | |
| 6 | *The Mahajanaka Jataka* | English and Burmese. | Do. . | Do. . | Taw Sein Ko . | Do. . | Do. . | Do. . | 110 | Do. . | 2nd . | 2,000 | Do. . | 1 0 0 | Taw Sein Ko, Rangoon. | Copyright registered on 5th May 1896. |
| 7 | Mahaganda Zattawgyi . | Burmese . | Drama . . | Original . | A. Leeds, C.S. . | Do. . | Hantha waddy Press. | April 1896 . | 55 | 8vo. . | 1st . | 1,000 | Do. . | 0 4 0 | A. Leeds, C.S., Sagaing. | Copyright registered on 11th May 1896. |
| 8 | Dasuttara Suttam . . | Pâli-Burmese . | Religion . | Do. . | Pôngyi U. Guneinda | Do. . | Pyigyimandaing Press. | 20th March 1896. | 155 | Do. . | 1st . | 2,500 | Do. . | 0 8 0 | Ma Me, Rangoon. | |
| 9 | The Holy Bible . . | Pwo-Karen . | Do. . | Translation . | Rev. D. L. Brayton | Do. . | A. B. M. Press . | 1st May 1896 . | 1,105 | Royal 8vo. | 2nd . | 2,000 | Do. . | 4 0 0 | ..... | |
| 10 | *Standard II, Arithmetical Test-Cards.* | English and Burmese. | Science (Mathematical). | Original . | W. G. Wedderspoon, M.A., B.L. | Do. . | Do. . | Do. . | 36 | 4½×2½ in. | 1st . | 1,000 | Do. . | 0 10 0 | W. G. Wedderspoon, M.A., B.L., Rangoon. | Copyright registered on 5th June 1896. |
| 11 | A Dictionary of the Sgau-Karen Language. | Sgau-Karen and English. | Language . | Do. . | Rev. E. B. Cross, D.D. | Do. . | Do. . | Do. . | 1,341 | Demi 8vo. | 1st . | 2,000 | Do. . | 6 0 0 | ..... | |
| 12 | Wini Patimauk Alin . | Pâli-Burmese . | Religion . | Do. . | Pôngyi U. Nyanawuntha. | Akyab . | Orphan Press . | 10th April 1896 . | 68 | 8vo. . | 1st . | 1,000 | Do. . | ... | ..... | |
| 13 | Act No. II of 1873, the Burma Ferries Act, with notes, rulings, and orders issued thereunder. | Burmese . | Law . . | Translation . | Maung Tha Din . | Rangoon . | A. B. M. Press . | 13th May 1896 . | 14 | Do. . | 1st . | 1,000 | Do. . | 0 8 0 | ..... | |
| 14 | *Tasèhnasaungdwè* . . | Pâli-Burmese . | Language . | Republication. | ..... | Do. . | Yadanathiri Press. | 31st April 1896 . | 282 | Do. . | 1st . | 3,000 | Do. . | 0 4 0 | ..... | |
| 15 | Zaroorûl-Muslimina . | Arabic and Burmese. | Religion . | Original . | Rahmat-ullah . | Do. . | Victoria Press . | 19th May 1896 . | 141 | Do. . | 1st . | 2,000 | Do. . | 1 0 0 | ..... | |
| 16 | Shajarat-ul-Iman . . | Do. . | Do. . | Do. . | Shaik Mohiuddin . | Do. . | Do. . | 1st June 1896 . | 323 | Royal 8vo. | 1st . | 1,160 | Do. . | 3 0 0 | ..... | |
| 17 | *Notes on the Wethandaya* | English and Burmese. | Miscellaneous. | Do. . | W. E. Mack, B.A. . | Do. . | A. B. M. Press . | 17th June 1896 . | 148 | 16mo. . | 1st . | 2,000 | Do. . | 1 0 0 | ..... | |
| 18 | *Standard III, Arithmetical Test-Cards.* | Do. . | Science (Mathematical). | Do. . | W. G. Wedderspoon, M.A., B.L. | Do. . | Do. . | 15th June 1896 . | 24 | 4½×2½ in. | 1st . | 1,000 | Do. . | 0 12 0 | ..... | |

*N.B.*—Works, the titles of which appear in italics, are designed for educational purposes.

By order,

D. H. R. TWOMEY,
*Officiating Secretary.*

*General Department Notification No. 186, dated Rangoon, the 6th October 1896.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following Catalogue of Books registered in Burma during the quarter ending the 30th September 1896 is published for general information:—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from Press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | The Arabian Nights | Burmese | Fiction | Translation | Shaik Abdool Rahman. | Rangoon | "Friend of Burma" Press. | 23rd June 1896. | 414 | 8vo. | 1st | 1,000 | Printed | 3 0 0 | Shaik Abdool Rahman, Rangoon. | Copyright registered on 9th July 1896. |
| 2 | A Commentary on the Epistles of Paul to the Corinthians. | Sgau-Karen | Religion | Do. | Rev. E. B. Cross, D.D. | Do. | A. B. M. Press | 7th July 1896. | 352 | Royal 8vo. | 1st | 1,000 | Do. | 2 8 0 | | |
| 3 | *Second Standard Arithmetic Questions.* | Burmese | Science (Mathematical), | Original | Maung Tun Hla | Do. | Do. | 6th July 1896. | 139 | 16mo. | 1st | 2,000 | Do. | 0 4 0 | | |
| 4 | Dhâtuttha Sangaha | Pâli-Burmese | Religion | Do. | Maha Withôkdayama Sadaw. | Mandalay | "Mandalay Times" Press. | 6th June 1896. | 371 | 8vo. | 1st | 1,100 | Do. | 1 0 0 | | |
| 5 | Padaceliya Dipani | Do. | Do. | Do. | Pôngyi U Dipa | Do | Do. | 30th June 1896. | 71 | Do | 1st | 1,200 | Do. | 0 4 0 | | |
| 6 | *A Manual of Parsing and Analysis.* | English | Language | Do. | D. S. Kodicara | Rangoon | A. B. M. Press. | 8th July 1896. | 67 | 16mo. | 1st | 1,000 | Do. | 0 8 0 | | |
| 7 | *First Standard Arithmetic.* | Burmese | Science (Mathematical), | Translation | ..... | Do. | Do. | 29th July 1896. | 68 | 8vo. | 1st | 6,000 | Do. | 0 4 0 | George Bell & Sons, Bombay. | Copyright registered on 13th August 1896. |
| 8 | Abhidhammattha Sangaha. | Pâli-Burmese | Religion | Republication | ..... | Do. | Yadanathiri Press | 10th August 1896 | 248 | Do. | 4th | 3,000 | Do. | 0 4 0 | | |
| 9 | The Burma Village and Town Manual | Burmese | Law | Translation | Maung Tha Din | Do. | A. B. M. Press | 15th August 1896 | 85 | Do. | 1st | 1,000 | Do. | 1 8 0 | | |
| 10 | The Jubilee Anniversary of the Karen Theological Seminary. | Karen | Miscellaneous | Original | Rev. D. A. W. Smith, D.D. | Do. | Do. | 13th August 1896 | 154 | Royal 8vo. | 1st | 1,000 | Do. | 2 0 0 | | |
| 11 | *Elementary Geography for III Standard.* | Burmese | Science (Natural), | Do. | Maung Po Thwè | Do. | Mingalathirein Press. | August 1896 | 17 | 16mo. | 1st | 2,000 | Do. | 0 2 0 | Maung Po Thwè, Rangoon. | Copyright registered on 31st August 1896. |
| 12 | *A Key to the English VII Standard Course, 1896-97.* | English and Burmese. | Miscellaneous | Do. | W. E. Mack, B.A. | Do. | A. B. M. Press | 15th August 1896 | 122 | Do. | 1st | 500 | Do. | 1 4 0 | | |
| 13 | Additional Shan Hymns | Shan | Religion | Translation | ..... | Do. | Do. | 24th August 1896 | 189 | Do. | 1st | 1,000 | Do. | 0 10 0 | | |
| 14 | The Story of the Shepherd's Daughter. | Burmese | Miscellaneous | Do. | Miss K. F. Evans | Do. | Do. | Do. | 153 | Do. | 1st | 500 | Do. | 0 6 0 | | |
| 15 | *Peguan or Talaing First Standard Reader.* | Talaing and Burmese. | Language | Original | Alfred E. Hudson | Do. | Do. | 1st Sept. 1896. | 47 | Do. | 1st | 5,000 | Do. | 0 4 0 | | |
| 16 | *Standard IV Arithmetical Test-Cards.* | English and Burmese. | Science (Mathematical). | Do. | W. G. Wedderspoon, M.A., B.L. | Do. | Do. | 26th August 1896 | 24 | 4½ × 3½ in. | 1st | 2,000 | Do. | 0 12 0 | W. G. Wedderspoon, M.A., B.L., Rangoon. | Copyright registered on 24th September 1896. |
| 17 | An Examination of Mr. Saw Hla Pru's reasons for embracing Christianity. | English | Religion | Do. | Maung Chan Twan Aung. | Akyab | Akyab Orphan Press. | 12th Sept. 1896. | 4 | 16mo. | 1st | 300 | Do. | ... | | |
| 18 | Abbidhânakkharâvali | Pâli-Burmese. | Language | Do. | Sadaw U Pyinnya | Mandalay | "Mandalay Times" Press. | 7th July 1896. | 449 | Royal 8vo. | 1st | 1,000 | Do. | 1 4 0 | ..... | Pâli-Burmese Vocabulary. |
| 19 | Sacred Hymns | Kachin (in Roman character). | Religion | Translation | Rev. O. Hanson | Rangoon | A. B. M. Press | 17th Sept. 1896. | 108 | 16mo. | 1st | 500 | Do. | 0 8 0 | | |
| 20 | A Treatise on the Preparation and Delivery of Sermons by John A. Broadus, D.D., LL.D., | Burmese | Do. | Do. | Rev. F. H. Eveleth | Do. | Do. | 22nd Sept. 1896. | 183 | 8vo. | 1st | 500 | Do. | 1 4 0 | | |
| 21 | Selection of Hymns | English | Do. | Original | ..... | Do. | Do. | 19th Sept. 1896. | 32 | 16mo. | 1st | 500 | Do. | ... | | |

*N.B.*—Works, the titles of which appear in italics are designed for educational purposes.

By order,

D. H. R. TWOMEY,
*Officiating Secretary.*

*General Department Notification No. 3, dated Rangoon, the 5th January 1897.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books, registered in Burma during the quarter ending the 31st December 1896, is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | *A Vocabulary, English and Peguan.* | English and Peguan. | Language . | Original . | Rev. Edward O. Stevens, M.A. | Rangoon . | A. B. M. Press . | 28th September 1896. | 140 | Royal 8vo. | 1st | 1,000 | Printed . | 2 8 0 | | |
| 2 | A Hand-book of Indexes of Indian Law, Civil and Criminal. | English . | Law . . | Do. . . | Ram Gopal . . | Bassein . | Sgau-Karen M. Press. | 20th October 1896 | 181 | Do. . | 1st | 100 | Do. . | 2 0 0 | | |
| 3 | Yamakapathānasārādibāyapakāsani. | Pâli-Burmêse. | Religion . | Do. . . | Shwepyi Sadaw . | Mandalay . | "Mandalay Times" Press. | 15th October 1896 | 128 | 8vo. . | 1st | 1,000 | Do. . | 0 4 0 | | |
| 4 | The re-organization that the Akyab Government High School needs. | English . | Miscellaneous | Do. . . | Maung Chan Twan Aung. | Akyab . | Akyab Orphan Press. | 24th October 1896 | 11 | 16mo. . | 1st | 200 | Do. . | .. | | |
| 5 | *The Anglo-Burmese Spelling Book.* | English and Burmese. | Language . | Do. . . | Whay Shein Yin . | Bassein . | Sgau-Karen M. Press. | 9th November 1896. | 38 | Do. . | 1st | 1,000 | Do. . | 0 4 6 | | |
| 6 | The Rules and Regulations of the Calcutta United Association. | English . | Miscellaneous | Do. . . | ..... | Akyab . | Akyab Orphan Press. | 26th November 1896. | 7 | Do. . | 1st | 100 | Do. . | ... | | |
| 7 | Sammohachedanî . . | Pâli-Burmese. | Religion . | Do. . . | ..... | Rangoon . | Pyigyamandaing Press. | October 1896 . | 147 | 8vo. . | 1st | 500 | Do. . | 0 8 0 | | |
| 8 | Thakogyi Maung Ti Lat | Burmese . | Drama . . | Do. . . | Saya Ka . . | Do. . | Do. . . | Do. . . | 78 | Do. . | 8th | 3,000 | Do. . | 0 2 0 | | |
| 9 | Ngazaungdwè . . | Pâli-Burmese. | Religion . | Republication | ..... | Do. . | Do. . . | Do. . . | 60 | Do. . | 3rd | 3,000 | Do. . | 0 2 0 | | |
| 10 | Damasetkya Ngazaungdwè. | Do. . | Do. . . | Do. . . | ..... | Do. . | Do. . . | November 1896 . | 77 | Do. . | 2nd | 3,000 | Do. . | 0 2 0 | | |
| 11 | Thabaya Thathat, Part I | Burmese . | Drama . . | Original . | Saya Ka . . | Do. . | Do. . . | Do. . . | 64 | Do. . | 3rd | 3,000 | Do. . | 0 2 0 | | |
| 12 | Thabaya Thathat, Part II. | Do. . . | Do. . . | Do. . . | Do. . . | Do. . | Do. . . | Do. . . | 64 | Do. . | 3rd | 3,0 0 | Do. . | 0 2 0 | | |
| 13 | Padasayi Hawza . . | Do. . . | Miscellaneous | Do. . . | Saya Thin . . | Do. . | Do. . . | Do. . . | 79 | Do. . | 2nd | 3,000 | Do. . | 0 2 0 | | |
| 14 | Einmetdeiktôn Kyan . | Do. . . | Do. . . | Republication | ..... | Do. . | Do. . . | Do. . . | 64 | Do. . | 5th | 3,000 | Do. . | 0 2 0 | | |
| 15 | Little Toddlekins . . | English . . | Drama . . | Original . | Charles Mathews . | Akyab . | Akyab Orphan Press. | 21st December 1896. | 25 | Do. . | 1st | 25 | Do. . | ... | | |

*N.B.*—Works, the titles of which appear in italics, are designed for educational purposes.

By order,
F. C. Gates,
*Secretary.*

*Analysis of publications in the English language, etc.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 9 | ... | ... | ... | 9 | 1 | 8 | 9 |

*Analysis of publications in the Burmese language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 2 | 3 | ... | ... | 5 | ... | 5 | 5 |
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Law | ... | ... | ... | 4 | 4 | ... | 4 | 4 |
| Miscellaneous | 2 | 3 | 2 | 1 | 8 | 1 | 7 | 8 |
| Religion | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | 1 | 2 | 2 | ... | 2 |
| Science (Natural, etc.) | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total | 7 | 6 | 2 | 10 | 25 | 5 | 20 | 25 |

*Analysis of publications in the English and Burmese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Religion | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Science (Mathematical and Mechanical). | 4 | ... | ... | ... | 4 | 4 | ... | 4 |
| Total | 7 | ... | ... | 1 | 8 | 8 | ... | 8 |

*Analysis of publications in the Pâli and Burmese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | 1 | ... | 2 | 1 | 1 | 2 |
| Religion | 8 | 2 | 3 | ... | 13 | ... | 13 | 13 |
| Total | 9 | 2 | 4 | ... | 15 | 1 | 14 | 15 |

*Analysis of publications in the Pâli and English languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Analysis of publications in the Kachin language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 2 | 2 | ... | 2 | 2 |

*Analysis of publications in the Pwo-Karen language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Analysis of publications in the Shan language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Analysis of publications in the Bengali language, etc.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Fiction | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |

*Analysis of publications in the English and Talaing languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Analysis of publications in the Talaing and Burmese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Analysis of publications in the Sgau-Karen language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Total | 1 | ... | ... | 3 | 4 | ... | 4 | 4 |

*Analysis of publications in the English and Sgau-Karen languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Analysis of publications in the Arabic and Burmese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*General Analysis.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 3 | 3 | ... | ... | 6 | ... | 6 | 6 |
| Fiction | ... | 1 | ... | 1 | 2 | ... | 2 | 2 |
| Language | 7 | ... | 1 | ... | 8 | 6 | 2 | 8 |
| Law | 2 | ... | ... | 4 | 6 | ... | 6 | 6 |
| Miscellaneous | 8 | 3 | 2 | 1 | 14 | 3 | 11 | 14 |
| Religion | 13 | 2 | 3 | 11 | 29 | 1 | 28 | 29 |
| Science (Mathematical and Mechanical). | 5 | ... | ... | 1 | 6 | 6 | ... | 6 |
| Science (Natural, etc.) | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total | 40 | 9 | 6 | 18 | 73 | 18 | 55 | 73 |

## ASSAM.

From E. A. Gait, Esq., Officiating Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. $\frac{7\text{-Regn.}}{382\text{-J.}}$, dated the 3rd February 1897.

With reference to the Resolution of the Government of India in the Home Department, No. 1—463, dated the 12th September 1882, I am directed to forward a copy of a letter No. 2, dated the 26th January 1897, from the Director of Public Instruction and Registrar of books, Assam, submitting the Annual Report and Analysis of publications registered during the year 1896 under Act XXV of 1867 as modified by Act X of 1890.

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From J. Willson, Esq., M. A., Director of Public Instruction, Assam, to the Secretary to the Chief Commissioner, Assam,—No. 2, dated the 26th January 1897.

I have the honour to submit a statement in the form prescribed by the Government of India, of the publications registered in the Province of Assam during the year 1896, under the provisions of Act XXV of 1897, as amended by Act X of 1890.

2. From the statement it appears that 15 works were registered in the course of the year against 18 in the previous year. Of these 8 were educational and 7 non-educational, 7 were first edition and 8 new edition. The number of copies of educational works rose from 6,500 in 1895 to 12,000 in 1896, and that of non-educational works fell from 6,000 to 4,700.

3. The publications registered during the year under report may be classified as follows :—

| | |
|---|---|
| 1. Law | 2 |
| 2. Language | 7 |
| 3. Miscellaneous | 1 |
| 4. Poetry | 2 |
| 5. Religion | 3 |
| TOTAL | 15 |

4. The copy-right of none of the works was registered during the year.

5. In conformity with the instructions conveyed in Resolution No. $\frac{1}{463}$, dated the 2nd September 1882, of the Government of India in the Home Department, two separate statements are submitted, *viz.*, one in Bengali and the other in Assamese, shewing the languages in which the books were published.

6. There were no prosecutions in 1896 under section 16 of the Act for non-delivery of books.

7. No periodicals were registered in the year of report.

8. The quarterly catalogues of books registered during the year 1896 are also forwarded.

*Analysis of publications registered in Assam under Act XXV of 1867 during the year 1896.*

| SUBJECT. | Books published in English and other European languages. | | Books published in the vernacular language spoken in the province. | | Books published in Indian classical language. | | Books published in more than one language. | |
|---|---|---|---|---|---|---|---|---|
| | 1895. | 1896. | 1895. | 1896. | 1895. | 1896. | 1895. | 1896. |
| Fiction | ... | ... | 1 | ... | ... | ... | ... | ... |
| Law | ... | ... | ... | 2 | ... | ... | ... | ... |
| Poetry | ... | ... | 3 | 2 | ... | ... | ... | ... |
| Religion | ... | ... | 4 | 3 | ... | ... | ... | ... |
| Language | ... | ... | 7 | 7 | ... | ... | ... | ... |
| Miscellaneous | ... | ... | 3 | 1 | ... | ... | ... | ... |
| TOTAL | ... | ... | 18 | 15 | ... | ... | ... | ... |
| Original works — First Edition | ... | ... | 14 | 7 | ... | ... | ... | ... |
| Original works — New Edition | ... | ... | 4 | 8 | ... | ... | ... | ... |
| TOTAL | ... | ... | 18 | 15 | ... | ... | ... | ... |
| Educational work | ... | ... | 9 | 8 | ... | ... | ... | ... |
| Non-educational work | ... | ... | 9 | 7 | ... | ... | ... | ... |
| TOTAL | ... | ... | 18 | 15 | ... | ... | ... | ... |

H. CORKERY,

for *Registrar of Books, Assam.*

*Abstract of the subject.*

| Subject. | Original works. | | Republication. | Translation. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Poetry | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |
| Religion | 1 | 2 | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 2 | 5 | ... | ... | 7 | 7 | ... | 7 |
| Law | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 7 | 8 | ... | ... | 15 | 8 | 7 | 15 |

*Bengali Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | 5 | ... | ... | 7 | 7 | ... | 7 |
| Law | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 6 | 7 | ... | ... | 13 | 8 | 5 | 13 |

*Assamese Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | 2 | ... | ... | 2 | ... | 2 | 2 |

H. CORKERY,

for *Registrar of Books, and Director of Public Instruction, Assam.*

# ASSAM LIBRARY.

*Catalogue of Books registered for the quarter ending 31st March 1896.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the title page is not in that language). | Language in which the book is written. | Name of author, translator, or editor of the book, or any part of it. | Subject. | Place of printing and place of publication. | Name or firm of printer, and name or firm of publisher. | Date of issue from the Press, or of publication. | Number of sheets, leaves, or pages. | Size. | First, second, or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copy-right, or any portion of it. | Date of entry. | Remarks. |
| | The following books are designed for educational purposes :— | | | | | | BENGALI BOOKS. | | | | | | R a. p. | | | |
| | *Language.* | | | | | | | | | | | | | | | |
| 1 | Prathambhag Padya Pustaker Artha, or Key to Padya Pustak, Part I. | Bengali . | Kirti Chandra Das. | Language | Paridarsak Press, Sylhet. | Mahendra Chandra Sarma. | 13th and 23rd Jan. 1896. | 24 . . | 12mo. | Tenth . | 3,000 | Printed | 0 1 6 | Copyright not registered. | 27th Jan. 1896. | Meaning-book of Padya Pustak, Part I. |
| 2 | Sisusiksha, Tritiya Bhager Artha Pustak, or Key to Sisusiksha, Part III. | Ditto . | Ditto . | Ditto . | Ditto . . | Ditto . . | Ditto . . | 48 . . | Ditto . | Sixth . | 2,000 | Ditto . | 0 1 6 | Ditto . | Ditto . | Meaning-book of Sisusiksha, Part III. |
| | *Religion.* | | | | | | ASSAMESE BOOKS. | | | | | | | | | |
| 3 | Sri Sri Sankar Devar Baikuntha Prayan, or ascension of Sankar Deva to heaven, and Byarh Charitra, or anecdote of a sportsman. | Assamese . | Daityari Thakur | Religion . | Barpeta . | Chandi Charan Chatterjee. | 11th Dec. 1895 | 24 . . | 8vo. . | Second . | 500 | Ditto . | 0 3 0 | Ditto . | 14th Mar. 1896. | A treatise on devotion. |
| 4 | Gunamala, or virtues of Krishna. | Ditto . | Sankar Dev . | Ditto . | Ditto . . | Ditto . . | 7th Dec. 1895 | 55 . . | No recognised size (form of a puthi.) | Ditto . | 1,000 | Ditto . | 0 4 0 | Ditto . | Ditto . | Enumerates the virtues and glories of Krishna. |

SHILLONG;
*The 8th April 1896.*

J. WILLSON,
*Registrar of Books, and Director of Public Instruction, Assam.*

# ASSAM LIBRARY.

*Catalogue of Books registered for the quarter ending 30th June 1896.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the title page is not in that language). | Language in which the book is written. | Name of author, translator, or editor of the book, or any part of it. | Subject. | Place of printing and place of publication. | Name or firm of printer, and name or firm of publisher. | Date of issue from the Press, or of publication. | Number of sheets, leaves, or pages. | Size. | First, second or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copy-right, or any portion of it. | Date of entry. | Remarks. |
| | [The first four books are designed for educational purposes.] | | | | | | BENGALI BOOKS. | | | | | | *R a. p.* | | | |
| | *Poetry.* | | | | | | | | | | | | | | | |
| 5 | Kavita Kusum, Part I, or Flower of Poetry. | Bengali . | Barada Kinkar Sen. | Poetry . | Parid a r s a k Press. | MahendraChandra Sarma. | 6th May 1896 | 24 . . | 16mo. . | Thirteenth | 1,000 | Printed. | 0 2 0 | Copyright not registered. | 29th May 1896. | Selection of poems for children. |
| | *Language.* | | | | | | | | | | | | | | | |
| 6 | Kavita Kusumer Artha or Key to Kavita Kusum. | Ditto . | Jogendra Kumar Das. | Language | Ditto . . | Ditto . . | 3rd „ . | 44 . . | 12mo. . | First . | 1,000 | Ditto . | 0 2 0 | Ditto . | Ditto . | Notes on Kavita Kusum. |
| 7 | Prathambhag Nitigathar Byakha, or Key to Nitigatha, Part I. | Ditto . | Parid a r s a k Press. | Ditto . | Ditto . . | Ditto . . | 3rd „ . | 54 . . | Do. . | Second . | 1,000 | Ditto . | 0 2 0 | Ditto . | Ditto . | Notes on Nitigatha (moral precepts), Part I. |
| 8 | Asubodh Byakha, or Key to Asubodh. | Ditto . | ..... | Ditto . | Ditto . . | Ditto . . | 1st „ . | 48 . . | Do. . | Do. . | 1,000 | Ditto . | 0 2 0 | Ditto . | Ditto . | Notes on Asubodh (children's primer) I. |
| | *Poetry.* | | | | | | | | | | | | | | | |
| 9 | Ashaknama, a poem . | Ditto . | Farazulla Bepari. | Poetry . | Ditto . . | Ditto . . | 1st „ . | 6 . . | Do. . | First . | 200 | Ditto . | ..... | Ditto . | Ditto . | Verses in praise of God. |
| | *Law.* | | | | | | | | | | | | | | | |
| 10 | Fauzdari Nazir Sangraha, or Collection of Criminal Law precedents from the Indian Law Reports, 1894. | Ditto . | Chaitanya Charan Das. | Law . | Srihatta Basi Press. | Surendra Nath Das. | 1st „ . | 50 . . | 8vo. . | Do. . | 500 | Ditto . | 0 8 0 | Ditto . | Ditto . | A collection of decisions of the High Courts in criminal cases. |
| | *Religion.* | | | | | | | | | | | | | | | |
| 11 | Children's Hymns, Part II | Ditto . | ..... | Religion . | Parid a r s a k Press. | Mahendra Charan Sarma. | 20th „ . | 14 . . | 16mo. . | Do. . | 1,000 | Ditto . | ..... | Ditto . | Ditto . | A translation of Welsh and English hymns. |

SHILLONG;
*The 9th July 1896.*

J. WILLSON,
*Director of Public Instruction and Registrar of Books, Assam.*

# ASSAM LIBRARY.

*Catalogue of Books registered for the quarter ending 30th September 1896.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the title page is not in that language). | Language in which the book is written. | Name of author, translator, or editor of the book, or any part of it. | Subject. | Place of printing and place of publication. | Name or firm of printer, and name or firm of publisher. | Date of issue from the Press, or of publication. | Number of sheets, leaves, or pages. | Size. | First, second or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright, or any portion of it. | Date of entry. | Remarks. |
| | [The first two books are designed for educational purposes.] | | | | | | BENGALI BOOKS. | | | | | | | | | |
| | | | | | | | | | | | | | R a. p. | | | |
| | *Language.* | | | | | | | | | | | | | | | |
| 12 | Kavita Kusumer Artha, or Key to Kavita Kusum. | Bengali . | Jogendra Kumar Das. | Language | Paridarsak Press, Sylhet. | Mahendra Charan Sarma. | 16th Aug. 1896 | 44 . . | 12mo. . | First . | 1,000 | Printed | 0 2 0 | Copyright not registered. | 7th Sept. 1896. | |
| 13 | Asubodh Byabhya, or Key to Asubodh. | Ditto . | Not known . | Ditto . | Ditto . . | M. C. Sarma . | 29th July 1896 | 108 . . | Do. . | Second . | 2,000 | Ditto . | 0 4 0 | Ditto . | Ditto. | |
| | *Miscellaneous.* | | | | | | | | | | | | | | | |
| 14 | Prospectus of the Indasvar Tea and Trading Company, Limited. | Ditto . | ..... | Miscellaneous. | Srihatta Bosi Press, Sylhet. | S. N. Das . | 20th Aug. 1896 | 18 . . | 8vo. . | First . | 1,000 | Ditto . | ..... | Ditto . | Ditto. | |
| | *Law.* | | | | | | | | | | | | | | | |
| 15 | Fauzdari Nazir Sangraha, or Digest of criminal cases. | Ditto . | Chaitanya Charan Das. | Law . | Ditto. | Ditto . . | 15th ,, . | 37 . . | Do. . | Do. . | 500 | Ditto . | 0 4 0 | Ditto . | Ditto. | |

SHILLONG;
*The 3rd October 1896.*

J. WILLSON,
*Director of Public Instruction and Registrar of Books, Assam.*

# ASSAM LIBRARY.

*Catalogue of Books registered for the quarter ending 31st December 1896.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the title page is not in that language). | Language in which the book is written. | Name of author, translator, or editor of the book or any part of it. | Subject. | Place of printing and place of publication. | Name or firm of printer and name or firm of publisher. | Date of issue from the Press or of publication. | Number of sheets, leaves, or pages. | Size. | First, second, or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright or any portion of it. | Date of entry. | Remarks. |
| | | | | | | | | | | | | | | | | |

H. CORKERY,
for *Director of Public Instruction,*
*and Registrar of Books,*
*Assam.*

## MYSORE.

From the Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 542, dated Bangalore, the 8th February 1897.

With reference to your letter No. 19-1158, dated the 13th June 1877, I have the honour to submit the review and analysis of books published in the Civil and Military Station of Bangalore during the year 1896, and to state that similar information in respect of the Mysore State will be furnished on receipt from the Durbar.

*Review and Analysis of books registered in Civil and Military Station, Bangalore, during the year 1896.*

The total number of books registered was five of which two were in the English language, one in the vernacular of the Province [ Kanarese ], one in Tamil and one in Hindustani.

Divided according to subjects, there were:—one pertaining to history, one to law, one to religion and two to miscellaneous.

Of these three were non-educational and two educational.

MADRAS; *The 22nd January 1897.*

E. MARSDEN,
*Inspector of Schools, Central Circle.*

ANALYSIS OF PUBLICATIONS REGISTERED IN CIVIL AND MILITARY STATION BANGALORE, DURING THE YEAR 1896.

*English Language.*

| SUBJECT. | ORIGINAL WORK. | | Republications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Canarese Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History | ... | ... | 1 | ... | 1 | 1 | ... | 1 |

*Tamil Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Hindustani Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

MADRAS; *The 22nd January 1897.*

E. MARSDEN,
*Inspector of Schools, Central Circle.*

From the Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 1920, dated the 26th April 1897.

In continuation of this office letter No. 542, dated the 8th February last, I have the honour to submit the review and analysis of books published in the Mysore State during the year 1896.

*Review and Analysis of Publications in Mysore for 1896.*

1. The number of publications registered during the year was 135 against 148 of the previous year, showing a decrease of 13, or 9 per cent.

2. The following table shews the number of publications under the heads—"Books" and "Periodicals" for the last four years:—

| Publications. | 1893. | 1894. | 1895. | 1896. |
|---|---|---|---|---|
| Books . . . . . | 180 | 97 | 68 | 94 |
| Periodicals . . . . . | 30 | 33 | 80 | 41 |
| Total . | 210 | 130 | 148 | 135 |

There has been a satisfactory increase in the number of books published during the year under review. The number approximates to that for 1894, the year in which Regulation I of 1894 of the Government of Mysore by which all repriuts of original works without any additions or alterations are excluded from the necessity of registration came into operation for the first time in the province. The decrease in the number of periodicals during the year under report is more apparent than real, inasmuch as the high number for the previous year was due, as stated in the last year's report, to the receipt of the issues of two periodicals for about two years.

.3. The following is a classification of the publications according to language under the three heads, "Original Works," "Republications" and "Translations":—

| Description of Works. | Books published in English. | Books published in the Vernacular languages spoken in the Province. | Books published in Sanskrit. | Books published in more than one language. | Total. |
|---|---|---|---|---|---|
| Original works . . . . . | ... | 69 | ... | 10 | 79 |
| Republications . . . . . | 1 | 32 | 8 | 7 | 48 |
| Translations . . . . . | ... | 8 | ... | ... | 8 |
| Total . | 1 | 109 | 8 | 17 | 135 |

4. Of the 135 works, 61 may be classed as educational, and 74 as non-educational.

5. There were no works published during the year under the heads—Arts, Politics, and Voyages and Travels.

6. The distribution of works according to their subject-matter and language being shewn in the several statements appended to this report, it only remains to notice the works deserving mention in the order of their subjects.

7. *Biography.*—There was only one work under this head. It is a short life of Peter the Great written in Kannada by a University graduate.

8. *Drama.*—Of the 15 works published during the year, all of which are in Kannada 9 are Yakshaganas or crude musical dramas suited to rustic audiences, mostly based on Puranic incidents such as the adventures of kings Harischandra and Chitraketu, the victory of Indra over the demon Vritra, the contest of Ghatotkacha with Karna, the fight between Siva and the demon Jalandhara, the birth and adventures of Ravana, the fight between Bhima and the Kauravas, etc. One of the Yakshaganas called Kariabhantana-kathe is very popular with the lower classes. It is based on the adventures of Karirāya said to be a prince of Dhārāpura. The prince loses his father while yet a boy. Being invited to Halebid by a Ballala king who has a daughter of marriageable age, he sets out alone on his journey though dissuaded by his mother, meets in a forest on the way a beautiful damsel whom a giantess kept under control with the object of marrying her to a demon, falls in love with her and marries her. When the giantess comes to know this she kills the prince who is, however, restored to life by Siva at the prayer of his young wife. The remaining works under this head are dramas of a higher order than the Yakshaganas, written with a view of putting them on the stage in a manner approaching the European drama. Two of them are translations of Shakespear's Othello and Macbeth. The former which is the joint production of a Kannada Pandit and a University graduate, is a very good translation, while the latter which is an adaptation by a University graduate falls far short of the original and does not seem to do justice to Shakespear's dramatic art. Two are translations of Sanskrit dramas and one dramatises the story of Krishna bringing away the celestial tree Parijata from Indra's pleasure-garden. It is

gratifying to observe that the last-mentioned drama is by a lady who is a teacher in the Maharani Girls' School, Mysore.

9. *Fiction.*—The paucity of works under this head is very much to be regretted. During the year under report only one work was published. It is, however, a matter for congratulation that the Kannada Novel now published deserves to be looked upon as a valuable contribution to light literature. The works of fiction that have appeared hitherto are mere translations. Though the author of the work under notice cannot boast of being original, yet it may be said that the plot is a new and striking combination of old materials. The object of the author is, in his own words, to illustrate the highest maxims of life in the most suitable language and to introduce to the Kannada reading public for the first time a work written in the form of a modern novel. The hero Vijayavarma after undergoing many hardships marries princess Madanasundari, the daughter of a hostile king, through the consummate skill of a widowed princess named Chaturi. The latter is very clever in political intrigue and helps the hero in vanquishing many hostile kings.

10. *History.*—Of the six works falling under this head two are the sixth and seventh parts of the Kannada prose version of Válmiki Ramayana attributed to Chama Raja, a king of Mysore, who ruled from 1618 to 1638. The parts referred to are the Yuddhakánda and the Uttarakanda which were published by Messrs. Rudrappa and Son who have now completed the work. Of the rest, Mahápurána is an ancient Sanskrit work published with a Kannada commentary, giving an account of the Jaina Tirtankaras, emperors, Buladevas, Vasudevas, Cosmogony, etc., by Jinasena Charya, Guru to the Rastrakūta king Amoghavarsha or Nripatunga who began to rule in A.D. 814 and voluntarily retired from the throne in 867; and Sōmavamsārya Kshatriapurana is a portion of the Skandapurana, also published with a Kannada commentary, giving an account of the Kshatria kings of the lunar race. An edition of the Bálakanda of Valmiki Ramayana with commentaries in Sanskrit and Kannada also falls under this head.

11. *Language.*—The 30 works appearing under this head include 9 issues of Kavya manjari, 10 of Granthamale, 4 of Kannada Nudi and 1 of Kavyambudhi. The rest are mostly notes on text-books.

12. *Law.*—The only work under this head is a Police Manual in Kannada for the use of the lower subordinates in the Mysore Police service.

13. *Medicine.*—Three useful works were published during the year. They are all in Kannada. Garbhinisisusamrakshana is a Hand-book of Midwifery being advice to a wife on the management of her health during pregnancy and confinement and on the management of infants, by an apothecary of the Mysore Medical Service. The work is based on those of Drs. Barnes, Playfair and Meadows and contains much useful information which cannot but enable Kannada speaking mothers to take better care of themselves and their infants. It is the first of its kind in Kannada and is written in simple intelligible language. Arogyanidānaprakasike is a pamphlet which gives the real causes of disease, *viz.*, poisons, bad water, impure air, bad food, dirt, etc., after pointing out that devils, fate, witchcraft, Māri, etc., are not the real causes. The remaining work is "Ambulance Lectures" in Kannada.

14. *Miscellaneous.*—The twenty-nine works falling under this head include ten issues of Vidyādāyini, six of Surabhi, a monthly journal intended for the use of general readers, and one of Vivēkadīpika. Of the rest, three are works on astrology; one is a Sanskrit treatise with a Kannada commentary on the consequences of good and bad dreams; one is a Kannada pamphlet in support of the doctrine that sea-voyages are lawful to Hindus in which the author quotes from Sanskrit to shew that there are references to ships and sea-voyage in the Vedas, Smrities and Puranas; one is a Kannada work on drill; one is a book of riddles in Kannada; one is a short Kannada poem on the condition of society in the Kaliyuga in which the author says drunkenness, adultery, perjury and other vices have increased, women have lost their modesty, insincerity, and irreverence and irreligion have become the order of the day, the great and the low have changed places and so on; one is an elementary work on the Indian system of gymnastic exercises intended for school children by a Brahman gymnast who rightly thinks that it is by no means unprofitable to make an attempt to revive the Indian system of gymnastics which are more or less scientific, and has included in the book, with illustrations in each case, only those exercises that are performed without the help of any apparatus, in order that they may be within the reach of poor students. There are also three Kannada lectures delivered in connection with the Lingayat's Literary Association, Bangalore. The first deals with the present condition of the Virasaivas who are

stated to be generally ignorant and superstitious and calls upon well-to-do men of the sect to promote the intellectual advancement of the Virasaivas by founding scholarships etc.; the second gives an account of the well-known Virasaiva poet Shadakshari who lived in the latter half of the 17th century and the third which treats of wealth points out that wealth is only a means to an end and that the duty of the wealthy is to promote learning which is the best kind of wealth.

15. *Poetry.*—There were eight works published under this head. Of these, one is a reprint of Kumārasambhava, the well-known poem by Kalidasa, with a Sanskrit commentary; another contains Latin Hymns of ordinary divine service printed in Telugu characters; another is a book of songs for girls. Of the rest which are in Kannada, Kabbigarakāva is a poem of the 13th century giving an account of the victory of Kama over Siva by the Jaina poet Andayya. A peculiarity about this work is that it is written from beginning to end without the admixture of pure Sanskrit words. Varamohanatarangini is a poem in the Sangatya metre published for the first time giving an account of Krishna by Kanakadasa who flourished about the 16th century. Rukminiparinaya is a short poem in the shatpadi metre on the marriage of Krishna and Rukmini by a lady who is a teacher in the Maharani Girls' School, Mysore.

16. *Philosophy.*—Five works were registered under this head. Of these Vedantadīpike is a compendium of Advaita Philosophy in Kannada prose in the form of a dialogue between a preceptor and his disciple. Vājasanéyopanishat is a portion of the Samhita of the White Yajurveda with the commentaries of the Dvaita, Advaita and Visishtadvaita schools of philosophy by Anandatirtha, Sankara and Kūranarayana respectively and with a Kannada translation by R. S. Venkatakrishnaiya. Hitōpadēsam is a Kannada version of the first part of the Sanskrit-Panchatantra.

17. *Religion.*—Of the 27 works falling under this head 11 bear on Hinduism, 2 on Jainism and 14 on Christianity. Of the former, 2 contain verses in praise of Siva; 3 extol the merits of holy places such as Benares, Prayaga, Srirangam, etc.; one contains songs in praise of Vishnu and Siva; two contain verses in praise of Vishnu; one gives the Sraddha ritual of the followers of the Yajurveda. Pāncharātran is a Sanskrit work treating of the ritual of worship, etc., in Vishnu temples. Dharmasindhu is a book of rites and observances giving rules for performing the purificatory and other rites, by Kasinatha. The two works bearing on Jainism contain Sanskrit and Prakrit verses in praise of the Tirtankaras and saints. Of the Christian publications, one is a Kannada translation of the Epistle of St. James with a Kannada commentary; the rest are Missionary tracts in Kannada published by Bangalore Tract and Book Society and the Christian Literature Society, criticising Hindu religion and customs and treating of religious and other subjects, as the following names of some of them will shew:—Hindu Pilgrimages, the Brahman's Claims, Eclipses, Sraddhas, Family Prayer, A weekly day of rest for India, Which is the True Church? Which is the False Church? An appeal to Indian Christians against Debt, Giving Abuse, How to bring up Children, The Cow-question in India with hints on the management of Cattle.

18. *Science* (*Mathematical*).—The only work under this head is an Advanced Arithmetic in Kannada for the use of candidates preparing for the Mysore Local Examinations.

19. *Science* (*Natural*).—Eight works appeared under this head. Five of them are treatises on Geography. Of the rest, Chemistry notes is a work in English by the late Mr. R. H. Ingram, B. Sc., intended to help candidates for the Matriculation examination of the Madras University. Khaniza Sastra gives an account in Kannada of the more useful metals and minerals under the following heads:—In what forms obtained, where obtained, how the metal or mineral is separated, properties and uses. The selection of metals and minerals is made more with a view to their familiarity and usefulness than as representative specimens in any system of scientific classification. The work is written by a University graduate and is likely to be useful to teachers in Kannada schools in giving object lessons on metals and minerals. The Health of Children, a publication of the Christian Literature Society in Kannada, is a useful work on the management of children in health and disease.

20. Besides the above works, four Sanskrit publications of the Government Oriental Library series edited by Mr. A. Mahadeva Sastri, B.A., and Panditaratnam K. Rangacharya have to be noticed. They are the fourth volume of the Taittiriya Samhita of the Krishna Yajurveda with the commentary of Bhattabhaskaramisra, the Bhagavadgita with the

commentary of Sankarâchârya, Saundaryalahari, with the commentary of Lakshmidhara, and the Mandala-Brahmanôpanishad also with a commentary. All of them are printed in the Devanagri character. This volume of the Taittiriya Samhita contains Prasnas 3—6 of Kanda II. Bhagavadgita with Sankarabhâshya is undoubtedly an improvement on the previous editions in which the text of the *bhâshya* is disfigured by typographical errors, by insertion of words, phrases and sentences where they ought not to be and by omission of those that are necessary. Besides, in none of the previous editions is there any attempt made at punctuation or division of the text of the *bhâshya* into paragraphs, so that the reader may understand and follow with ease the line of argument through the several stages. In the edition under notice, however, special attention has been paid to punctuation, the text of the *bhâshya* has been divided into paragraphs, and words which, under the rules of *sandhi*, usually run into one another have been mostly separated, so that each important word may readily catch the eye of the reader. Along with Saundaryalahari attributed to Sankarâchârya, two other works bearing on the same subject are also published in the same volume. These are Bhâvanopanishad with Bhâskararâja's commentary and Devi-Panchastavi or a collection of 5 hymns in praise of Devi. All these works bear upon the higher forms of what is called Sri-Vidyâ, the worship of the Supreme Being in its feminine aspect. Srividyâ or Sakti-worship is treated of at length in works called Tantras and it is practised in two forms which are the external worship of diagrams with the repetition of certain *mantras* and internal meditation upon the Supreme Being in its various aspects. It is the purer form of worship that is taught in these works. It is called the *samaya-márga*, as opposed to the *Kaula-márga* which in too many cases led to the most abominable practices subversive of all morality. Mandala Brahmanópanishad is supposed to belong to one of the Sakhas of the Sukla-Yajurveda. The subject treated of in it is Raja-Yoga or the method of attaining a direct knowledge of Brahman by meditation. It is published with a commentary called Rajayoga bhâshya attributed by some to Sunkarâchârya.

21. *Periodicals.*—These have been already referred to under the heads of Language and Miscellaneous. Surabhi is a periodical newly started during the year. It is a monthly journal intended for the use of general readers. The editor, a University graduate, says that as the journals in existence being chiefly intended for special classes of readers did not interest all, he started this periodical to supply the want. Of two of the old periodicals, *viz.*, Budhajanamanôranjani devoted to the publication of Kannada works by Jain authors and Virasaiva-mataprakâsika devoted to the exposition of the doctrines of the Virasaiva faith not a single issue was received during the year. Two more have been very irregular in their appearance, only one issue of each having been sent during the year for registration. The Kavya-manjari and the Granthamala continue the work of enriching Kannada literature by publishing works of old and modern authors. The former published the following works during the year :—

(1) *Śrîramapattâbhishêka.*—A shatpadi work of some merit on the coronation of Srirama by the poetess Mahâlakshmi.

(2) *Chikadevarajavijaya.*—A poem giving an account of the conquests of Chikadevaraya king of Mysore who ruled from 1672 to 1704, by his minister Tirumalarya.

The following works are in course of publication in the same periodical :—

(1) *Jayanripakavya.*—A shatpadi work by Mangarasa who belongs to the beginning of the 16th century.

(2) *Kâvyasâra.*—A poetical anthology consisting of extracts from ancient poets on a variety of subjects by Abhinava Vadividyânanda of about the 16th century.

The Granthamala published the following works during the year :—

(1) *Natimanjari Part I.*—A metrical translation of portions of some of the popular ethical treatises in Tamil by Mr. R. Narasimhchar, M.A.

(2) *Venisamhara Natakam.*—A Kannada version of the Sanskrit drama of the same name by Pandit Jayavayacharya.

(3) *Aryakirti.*—A translation of the Bengali work of the same name by Mr. C Vasudêvaiya.

(4) *Sîtacharitre.*—A poem on the life of Sita by Pandit Subba Sastri.

(5) *Âryakudlângana.*—The lives of Ahalyâbhai and Padmini by Mr. H. Timmakrishna Rao, B.A., B.L.

The following works are in course of publication :—

A translation of Day's History of Sandford and Merton by Mr. M. S. Puttanna, B.A. a translation of a Mahratta drama by Mr. M. S. Narayana Rao; a translation;

of a Telugu work by Pandit Anantanarayana Sastri, and a metrical translation of a portion of Raghuvamsa by Mr. S. G. Narasimhachar.

The Kàvyambudhi is an important periodical devoted to the publication of Sanskrit works by Jaina authors. It is, however, to be regretted that it is very fitful in its appearance, only one issue being sent during the year. The following works appear in parts in this issue:—

(1) Smritisangraha, a compilation which contains a brief description of the doings of a typical Jain from the moment of his birth till his death.

(2) Kshàtra Chùdamani, a poem by Vadibhasimhasuri.

(3) Jivandhara Champu by Harischandra.

22. During the year under report pandits and graduates have continued their praise worthy endeavours to enlighten their uneducated brethren by producing translations and adaptations of works in Sanskrit, English and other languages. It is no doubt true that the number of such works is exceedingly small when compared with the number of pandits and graduates in the Province. At the same time it must not be forgotten that, in the majority of cases, the literary activity does not proceed from purely altruistic motives, but is, to a great extent, stimulated by the demand for the works produced and the remuneration that they bring to the authors. Those who can afford to rise superior to such considerations do not devote any of their time and energy to the enrichment of their vernacular literature. There is indeed scarcely any demand for historical, scientific or philosophical works, and a poor author who incurs the expense of bringing out such works does not get adequate patronage and will probably ruin himself financially. An examination of the quarterly catalogues of publications for some years shews that the works which are most in request are Yakshaganas, song-books, and treatises on astrology. This is an eloquent commentary on the taste and culture of a very large section of the reading public. Under such circumstances even small attempts at the enrichment of vernacular literature by the production of works calculated to improve the taste and enlighten the mind of the ignorant classes cannot but be welcome. It is a hopeful sign that a lady has come forward this year with a drama and a poem. Pandit R. S. Venkatakrishnaiya, the editor and translator of the Vajasaneyòpanishad, deserves all praise. His work enables a student to get with ease a comparative view of the three systems of philosophy. It is to be earnestly hoped that sufficient support will be forthcoming to enable him to carry on his laudable undertaking. The Lingayats who at one time distinguished themselves in the arena of literature by writing good works are at present mostly ignorant and superstitious. It is, however, encouraging to see attempts made by them to improve themselves, and it is noteworthy that the Kannada novel noticed above is by a Lingayat. This is perhaps the first year in which a large number of Christian publications was received. Messrs. Rudrappa & Son published the last two parts of the Ramáyana and completed the work.

23. The following may be mentioned as works of some importance published during the year:—

(1) Chàmaraja's Kannada translations of the Yuddhakanda and the Uttarakanda of Valmiki Ramáyana.

(2) Sringàrachaturyollasini, a Kannada novel by Mr. G. S. Murigaradhya.

(3) Mahapuranam, a Sanskrit work of the 9th century, giving an account of the Jain Tirtankaras, emperors, etc., by Jinasenachárya, with a Kannada commentary.

(4) A Kannada Manual of Midwifery by Mr. M. D. Srinivasa Iyengar.

(5) An elementary work in Kannada on the Indian system of gymnastic exercises by Mr. S. Bharadwaj.

(6) Kabbigarakavam, a Kannada poem by Audayya, a Jaina poet of the 13th century, revised edition.

(7) Varamohanatarangini, a Kannada poem by Kanakadasa who belongs to the 16th century.

(8) Vajasaneyopanishad with the Dvaita, Advaita and the Visishtàdvaita commentaries and with a Kannada translation.

(9) Pancharatram, a Sanskrit work treating of the ritual of worship in Vishnu temples.

(10) Dharma sindhu, a Sanskrit work on rites and observances, by Kasinatha.

(11) Khanijasastra, a Kannada manual on metals and minerals, by Mr. B. Dasappa, B.A.

(12) A Kannada translation of Shakespear's Othello by Messrs. Basavappa Sastri and C. Subbarao, B.A.

(13) The Taittiriya Samvita, Volume IV, with the commentary of Bhattabhaskara.

(14) The Bhagavadgìta with the Sankarabhashya.

(15) The Saundaryalahari with the commentary of Lakshmidhara.

(16) The Mandalabrahmanopanishad with the commentary.

R. NARASIMHACHAR,

*Kannada Translator, Education Department.*

MYSORE;
*The 13th April 1897.*

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ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1896.

*I.—English Language.*

| SUBJECT. | ORIGINAL WORKS. | | Republications. | Translations. | TOTAL. | Educational. | Non-Educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Science (Natural and other) | ... | ... | 1 | ... | 1 | 1 | ... | 1 |

*II.—Kannada Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Drama | 7 | ... | 4 | 4 | 15 | ... | 15 | 15 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Language | 23 | ... | 5 | ... | 28 | 28 | ... | 28 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 23 | ... | 2 | ... | 25 | 18 | 7 | 25 |
| Poetry | 4 | ... | 2 | ... | 6 | 1 | 5 | 6 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | 2 | 3 | 2 | 1 | 3 |
| Religion | 3 | ... | 14 | ... | 17 | ... | 17 | 17 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Science (Natural and other) | 3 | ... | 3 | ... | 6 | 5 | 1 | 6 |
| TOTAL | 68 | ... | 32 | 8 | 108 | 55 | 53 | 108 |

*II.—Telugu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*III.—Sanskrit Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Religion | ... | ... | 6 | ... | 6 | ... | 6 | 6 |
| TOTAL | ... | ... | 8 | ... | 8 | ... | 8 | 8 |

*IV.—Kannada and Sanskrit Languages.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| History | 3 | ... | 1 | ... | 4 | 1 | 3 | 4 |
| Language | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 4 | ... | ... | ... | 4 | 1 | 3 | 4 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Natural and other) | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Total | 9 | ... | 3 | ... | 12 | 4 | 8 | 12 |

*IV.—Kannada and English Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*IV.—Sanskrit and English Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*IV.—Sanskrit and Prakrit Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 2 | ... | 2 | ... | 2 | 2 |

*IV.—Latin and Telugu Languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

## COORG.

From Captain K. D. Erskine, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 43, dated the 11th January 1897.

I am directed to report that the return of publications registered in Coorg for the year 1896, is blank.

## HYDERABAD.

From A. Williams, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 22, dated the 23rd January 1897.

I am directed to report, for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts under Act XXV of 1867, during the year 1896, was 13 as against 17 in 1895.

2. The statements enclosed contain an analysis of these works as prescribed in the Home Department Resolution No. 1—464, dated the 12th September 1882.

*Marathi Language.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Miscellaneous | 12 | 12 | ... | ... | 12 | 11 | 1 | 12 |

1.—Miscellaneous—Under this head the following books have been received :—

1. The Berar School Paper, of which 11 numbers have been received, is an educational monthly magazine and contains original articles on the method of teaching and other educational subjects, Departmental notices, appointments, etc.
2. Dnyan Sangraha, of which one number has been received, is a monthly magazine and contains articles on the state of agriculture in Berar for the past 11 years, singing, etc.

*Urdu Language.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Religion . . . . | 1 | 1 | ... | ... | 1 | .. | 1 | 1 |

*Religion.*—Diwan Amjad is a small book written in verse in praise of the Prophet Mahommed.

Akola ;
*The 4th January 1897.*

S. V. PATWARDHAN,
*Director of Public Instruction,*
*Hyderabad Assigned Districts.*

G. I. C. P. O. No. 217 H. D.—12-3-98.—500.—J. H. A.

SELECTIONS

FROM THE

# RECORDS OF THE GOVERNMENT OF INDIA,

## HOME DEPARTMENT.

No. CCCLXI.

HOME DEPARTMENT SERIAL No. 25.

# REPORT

ON

# PUBLICATIONS ISSUED AND REGISTERED

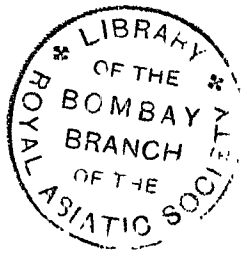
IN THE

# SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1897.

Published by Authority.




CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1898.

# CONTENTS.


| | | Page. |
|---|---|---|
| 1. | From the Government of Madras, No. 182—3, dated 18th March 1898 | 1 |
| 2. | From the Government of Bombay, No. 3708, dated 29th June 1898, and enclosure | 12 |
| 3. | From the Government of Bengal, No. 1412, dated 13th April 1898, and enclosure | 29 |
| 4. | From the Government of the North-Western Provinces and Oudh, No. 710, dated 20th May 1898, and enclosure | [illegible] |
| 5. | From the Government of the Punjab, No. 305, dated 18th March 1898, and enclosure | 79 |
| 6. | From the Government of Burma, No. 149—3-B.-4, dated 9th March 1898, and enclosure | 90 |
| 7. | From the Chief Commissioner, Central Provinces, No. 1606, dated 2nd March 1898, and enclosure | 96 |
| 8. | From the Chief Commissioner of Assam, No. $\frac{5\text{-Regn.}}{623}$ J., dated 23rd February 1898, and enclosure | 97 |
| 9. | From the Resident in Mysore, No. 462, dated 2nd February 1898, and [illegible]re | 102 |
| 10. | From the Resident in Mysore, No. 2079, dated 21st April 1898, and [illegible] | *ib.* |
| 11. | From the Chief Commissioner, Coorg, No. 49, dated 10th January [illegible] | 108 |
| 12. | From the Resident at Hyderabad, No. 42, dated 2nd February 18[illegible]osure | [illegible] |

PAPERS

REGARDING THE

# PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

# 1897.

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## MADRAS.

*Extract from the Proceedings of the Government of Madras in the Educational Department, —No. 182-3 (Educational), dated the 18th March 1898.*

READ—the following paper :—

From Diwan Bahadur V. KRISHNAMA CHARIYAR, Registrar of Books, to the Director of Public Instruction, Madras,—No. 42, dated 15th February 1898.

I have the honour to submit the prescribed analysis of publications registered in the Madras Presidency during the calendar year 1897 under Act XXV of 1867. This is the fifteenth annual review of the kind which has been sent out from this office.

2. The total number of works entered in the quarterly catalogues is 951 and does not differ materially from that registered during the previous year, as will be seen from the subjoined classification in a comparative form, under two general heads :—

| | 1897. | 1896. |
|---|---|---|
| Books and pamphlets . . . . . | 769 | 753 |
| Periodicals . . . . . | 182 | 216 |
| TOTAL . . | 951 | 969 |

There is thus an increase of sixteen books and pamphlets and a decrease of about twice that number under the head of periodical literature. The primary reason of the latter result is the delivery of complete bound volumes of certain serial publications and vernacular magazines instead of their monthly parts—an apparently trivial irregularity often due to unforeseen causes. The registering officers concerned, however, have been asked to impress on the printers the importance of punctuality in the transmission of this class of publications.

3. Of the registered works, the linguistic classification below, under three other heads, shows a retrogression in the total number of *original* works, attributable partly to the cause abovementioned and partly to the action of the standing Text-book committee in excluding what are unsuitable from the list of approved text-books for all aided schools in the Presidency:—

| DESCRIPTION OF WORKS. | Books published in English and other (European) languages. | Books published in the Vernacular languages spoken in the Province. | Books published in the Indian classical languages. | Books published in more than one language. | TOTAL. |
|---|---|---|---|---|---|
| Original works . . . . | 213 | 418 | 36 | 105 | 772 |
| Republications . . . . | 11 | 66 | 22 | 5 | 104 |
| Translations . . . . . | 1 | 73 | ... | 1 | 75 |
| TOTAL . . | 225 | 557 | 58 | 111 | 951 |

It will be observed that the proportion of original works in the vernacular languages of this Presidency still greatly preponderates, that the number of translations or vernacular adaptations of classical and foreign works is rising as anticipated last year, and that there is not a wide interval between the totals of republications for the past and preceding years. It is interesting

to note an improvement in the number of works published in English and European languages and of republications of Indian classical works in spite of the literary piracy which, owing to defects in the law of copyright, too often interferes with the efforts of competent scholars to bring out correct or annotated editions of rare if not forgotten manuscript books as explained in my last annual report.

4. The tabular statements showing the classification according to their subject and language are appended to this report; and it is sufficient to notice here only such works as are worthy of attention, taking them in the order of the subjects named in the several statements :—

*Art.*—The number of industrial and art schools in this part of India being extremely limited and as no technical instruction is imparted to the boy artisans through the medium of books, what claim to be called works on technical subjects must be necessarily meagre. There are two works on Hindu architecture—one of which *Visva Karma Prakásika* in Sanskrit, ascribed to Visva Karma the architect of the Hindu gods, treats of the art of building and the rules to be observed in fixing a building site and selecting timber and other materials; and the other *Vástu Ratnávali*, in Sanskrit prose, contains the substance of several works on the construction of Indian fanes and towers. These two relics of ancient art have their value and are altogether an interesting study of rare Hindu literature on the sujbect of architecture. The other works in this group are nearly all educational, one of them, *Gánámritam*, treating of the elements of Hindu music; *Pocket Cookery* containing short recipies in Tamil for preparing different kinds of palatable and wholesome dishes in European households; *Arbhuta Kola Manjari*, a collection of patterns of floor decorations for Hindu girls' schools and homes, with Tamil directions; and *Dressmaking*, in English, compiled from European sources.

*Biography.*—Compared with last year's figures, the number of biographical works shows a decided advance, and naturally enough the commemoration of the Jubilee of Her Majesty's long reign about the middle of the year under report was the occasion for the issue of an interesting retrospect of the life of *Queen Victoria* in all the vernacular languages. Short biographies of *Telugu Poets*, brief sketches of the Life and Teachings of *Buddha* in Tamil, adapted from Arnold's "Light of Asia," and of *Sankarácharya*, the renowned religious teacher of South India, in English; of *St. Francis Xavier*, in Latin; of P. Joseph Vaz of Goa, who became the Apostle of Ceylon, written in Italian; of William Carey, translator of the Bible into Sanskrit and the father and founder of modern missions; of George Stephenson, the founder of the railway locomotive, in Telugu; of Colbert, the draper's apprentice, who became the prime-minister of France, in Tamil; and a collection of upwards of forty sketches of Indian Protestant Christians in India, with their portraits, and another of the notable Christians in Southern India in particular, published during the year—all these are important contributions to the list of exemplary characters. A monograph on the ancient Tamil authors and their compositions gathered from the poetical literature and the local chronicles of the Tamil country, and a Kanarese version of an interesting account of an Arabian chief named Hâtam also appear under this head. A vehement passage occurs in this Canarese book which, if read hurriedly, sounds like a tale of sedition, and might be condemned as such but for the fact that the bulk of the book is unexceptionable, and that it is after all a mere translation of an old Arabic account of some chief who went his way unheeding the clamours around him.

*Drama.*—Though a falling off is observable in the number of dramatic works, yet judging from the vernacular plays now springing up, the outlook for this class of literature seems to be hopeful. As the most creditable contributions of this modern type may be mentioned the *Sarasángi* in Tamil based on the plot of Shakespear's Cymbeline; *Sivaji*, a historical drama in Telugu; *Chandrahása*, or the Lord of the Fair-forger in English; and *Kanyá Sulkámu*, a humorous piece in Telugu and English, exposing the system of demanding a large amount of bride-money in the case of marriages contracted by old men with young girls. One pleasing feature of some of these new productions is that the writers contrive to mingle poetry with prose to satisfy both those who love an elegant prose style and those who are fond of lyrics and songs. Besides the several pieces based on the Hindu legend and romance and dramatised for the Hindu stage, the year has witnessed the publication in the Grandha character of *Nágánanda Nátaka* in Sanskrit, an old drama by the celebrated poet Sriharsha—a very desirable edition of a famous classic much loved by Pandits.

*Fiction.*—A fair progress has been made in the literature of fiction for young and old, alike, both as regards the quantity and quality of the recent additions. The characters in the *Rambles in Imagination*, descriptive of the different phases of humanity, as seen from the wails of a

widow and pains of love and suffering and the trials and triumphs of great and good men, *Gunabhúshani* and *Gnánabhúshani*, in Tamil, which are often bright with spiritual teaching and illustrations of good qualities, the *Mysteries of the World*, and the *Ideals* of *Truth* and *Chastity*, as illustrated in the stories of *Harischandra* and *Sâvitri*, are useful instruments for reproval and approbation. There are several comic stories in the *Chamatkárakathákallolini* in Telugu, and the *Folklore* and *Mediæval Tales of Southern India* and the like are entertaining to young readers, while the other works in this collection are intended for those who take an interest in the puranic and traditional associations of the country, and therefore likely to have a large circulation in native home libraries.

*History.*—Although the publications comprised under this head are generally elementary, yet there are some good literary efforts deserving of mention, such as Dr. Pope's *Little Rajah's Primer of Indian History* intended for minor chiefs and zemindars; a *Glorious Reign of Sixty Years* containing copious illustrations, colored portraits and wood-cuts, and a clear succinct narrative in Tamil of Queen Victoria's life and reign and of the marvellous progress witnessed in every direction during the Victorian era, welcomed by all those who are interested in circulating a knowledge of the Queen's virtues and claims to the loyalty and reverence of the people in all parts of the British Empire; *Notes on the Ganapati Chiefs of Orangal* relating to the family history of a dynasty of kings in the Telugu country, based on inscriptions on copper and stone and local chronicles and other pre-historic remains; and a suggestive lecture on the *Study of Indian History* in English, pointing out three classes of authorities by which to test the accuracy of all historical knowledge about India, and drawing attention to economic history and other questions connected with the material wealth of the country, besides awakening an appetite for further study and historical research among college students.

*Language.*—Among the valuable additions to the group of linguistic works may be noticed —*A Classified Collection of Tamil Proverbs and Precepts*, with English translations divided into families, to show their bearing on the social and domestic life of the Tamil people who quote them; *English-Telugu Dictionary* and *Sabda Ratnávali*, two school dictionaries in Telugu; an enlarged edition of a rare Tamil dictionary of 1779, comprising Tamil words with English equivalents, and of which the presentation of the imperative form as the root of Tamil verbs is the chief feature and which maintains its former reputation as a work of reference helpful to foreign students and native scholars alike, and is priced within the range of a modest purse; *Pictorial Play Grammar*, being the first effort ever made to explain to little children the rudiments of Tamil grammar in a series of familiar conversation, and joyful games on the parts of speech thereby smoothening the way to more extended studies, and the whole being written primarily from the parents' and teachers' standpoint, with the avoidance of all technical terms of grammar so as to make the study a pleasure to the smallest pupil; *Vákya Lakshanam*, a new work on the analysis of Tamil sentences on Dr. Morell's plan, having an enormous value in its bearings on parsing and composition—points usually ignored by school grammars of the Tamil language; and a volume of *Latin Texts* intended to familiarize the student with easy poetical pieces as a preparation to pass from the study of Latin prose to poetry. The remaining works in this group consists of poetical and prose *Anthologies*, of Tamil, Telugu, Hindustani and Latin grammars, of translation guides, lectures on *Tamil literature and Dravidian languages*, and of annotated text-books for the University and other examinations, the trade in keymaking being as active as ever among local publishers. There is lastly a new series of Messrs. Macmillan's Vernacular Readers, containing a collection of interesting lessons for the lower classes of schools full of well-arranged information of a precise character chiefly on natural objects, and rendered attractive by good illustrations on the model of the English school-readers of the present day, and each Reader being of moderate size to be read through in the course of a year and otherwise conforming to the requirements of the Grant-in-aid Code.

*Law.*—The demands of legal practitioners do not seem to be such as to keep up a supply of law books as before, but the following annotated editions are noticeable, besides the *Law Digest and Recorder* in English and the *Madras Police Drill* in Malayalam.—The *Provincial Small Cause Courts Act* and *Succession Certificate Act* with comments, indices of judgments and so forth, *Asti Parivartana Sásanamu* in Telugu on transfer of property, an improved edition of *Legal Maxims* carefully selected and arranged in order of the topics to which they relate, and illustrated with special reference to the laws in force in British India, *an Analysis of Maine's Ancient Law*, being a collection of notes on the ancient codes and the history of the law of nature and equity, on primitive society and testamentary succession, on the early history of property and contract, and on ancient criminal law.

*Medicine.*—The publications catalogued under this head are fewer this year than in the past, and the following will serve to show the nature of the works received:—*The New Science*

*of Healing*, by Louis Kuhne of Leipzig, *a Vade-Mecum for Every One, New Specific Remedies, a Scheme for Post-Mortem Examination*, and the *Medical Practitioner's Pocket Reference* are works on the European system. The Unani system of treatment is represented by three works, and Vaidic system by a like number ; and *Chromopathy* has also three versions explaining briefly the method of healing diseases by examination of the colour of the eyeballs, nails, urine, and excreta ; and the writer claims for this method of treatment the power to prevent the spread of the plague and similar pestilences. This work seems to have been translated into the several languages of Upper India, and the system of treatment it explains is said to be " especially suited to the natives of India who are spiritually inclined."

*Miscellaneous.*—This very comprehensive sub-head comprises books and pamphlets and serial works on a variety of subjects affording a large amount of interesting and useful information, such as speeches and addresses on the occasion of the Diamond Jubilee of Queen Victoria's record reign, on the education of native youths, and the position of Hindu women and child widows, reviews and criticisms on books and periodicals, school geographies, letter-writers for training young people in commercial and friendly correspondence and matters of business, and other books intended for the school-going population. Those interested in the advancement of the Muhammadan community will find a paper, the writer of which is on the side of order and restraint. A very desirable work on Domestic Economy for Indian household for the use of teachers of girls' schools and applicable to the home-life of their pupils, appears together with a smaller book on infant training named the *Indian Kindergarten* in Tamil and Telugu, as a standard authority on the system of adapting the principles and methods of conveying information and forming habits to the teaching of native infants, allowing them to learn the elements of form, colour, number, etc., through observation and handling of objects, and other occupations which are to them a joyous play, giving from the teacher's stand-point an impetus to sense education, so much disregarded heretofore in the schools of this country. The Madras Manual of School Method in Telugu is another book of a wider scope intended for the teachers of different subjects in schools in the later life of pupils. The more conspicuous among the remaining works, which are on the general readers' level, are the Reports of the Madras Educational Conference in connection with the Teacher's Guild, held for the first time in December 1896, an interesting report on Sanskrit Manuscripts in Southern India, the *Visitors' Hand-book of the Nilgiris*—the chief health resort in the Indian Peninsula, the abundantly illustrated descriptions of *Italy* ancient and modern, and of *Egypt* or the land of the Pyramids and temples with several features of interest to the people of this country, and a hand-book to the ports all along the sea-coast of India between Calcutta and Bombay including the island of Ceylon, which conveys much information as to light-houses, anchorages, beacons and buoys and dangers on the coast as found in 1897, and gives also the Port Rules for the three Presidencies.

*Periodicals.*—Of the magazines and other periodicals which are included in this miscellaneous collection as original works, the *Somaravi*, an organ of Hindu orthodoxy and literature, has evidently been given up and replaced by two new magazines in English named *The Indian Stage* and *School and College Bits*, respectively, the latter containing extracts from standard works beyond the range of a modest purse, hints on studies and something bright and readable. These are doubtless desirable contributions to periodical literature, but they seem to be but occasional publications, unlikely to receive that continued support which the *Educational Review* and the *Journal of Education* command as magazines of many year's standing entirely devoted to the interests of education and general literature.

*Poetry.*—The poetical works or metrical compositions, ballads, songs, elegies and dirges are about half as large as the number of miscellaneous publications of the year, and most of them are non-educational, while several of them are revised or new editions with comments, or explanatory notes, including the serially published parts of standard Indian epics and stories collected from Hindu mythology and printed with the aid of subscriptions. None of them call for any fresh notice, excepting a poem by one generally known for his unsuccessful versification in English, which is a small political tract in rhyme in praise of the Indian National Congress based on Mr. Unwin's addresses in London on " National Life and Thought of the various Nations of the World in view to the Improvement of England's Institutions and the Promotion of International Amity." There are also in this collection some panegyrics of patrons, and verses composed as a trial of poetical skill by a ring of Sanskrit pundits in ornate or satirical style.

*Politics.*—As writers on political subjects are generally content with contributions to the columns of newspapers, very few works of permanent value under political problems of the

period are received for registration in book-form; but the number received this year is double of that registered last year. The best and most useful and soberly-written work is the fourth series of lectures by able Professors on the English constitution in its various aspects delivered before the Presidency College Literary Society, and calculated to awaken an appetite for a further study of the subject. The reproduction of these lectures in book-form, which may be regarded as a model for many others in giving a distinct impression of the thoughts that have moved the national life of England, is a laudable endeavour and is well advised and well accomplished and therefore deserves success. The other English publications under this head are a Letter to Indian friends by the Christian Literature Society, the Reports of the United Planters' Association of Southern India and of the District Conference held at Rajahmundry, and a Criticism of the Land Revenue Policy of the British Government in India. There are also two brief accounts of the Indian National Congress in Telugu prose.

*Religion and Philosophy.*—It is often very difficult to separate these two subjects so far as purely Hindu works are concerned. Both combined form about 20 per cent. of the total of the registered publications of the year, but the ground lost in point of numbers two years ago has yet to be recovered. The works under this head are in various languages and treat of the different forms of religious belief that prevail in this Presidency, and may be divided as follows:—

| | |
|---|---|
| Hindu books and tracts | 203 |
| Muhammadan books and tracts | 10 |
| Christian books and tracts | 102 |
| Brahmo and Theosophic books and tracts | 9 |

The Hindu works which are the most numerous as usual comprise small tracts and prayers and panegyrics of deities, legends of local shrines and sacred waters or bathing places like Rámésvaram, near Adam's Bridge, besides lyrics and centum of verses dedicated to gods and conveying moral instruction as well. There are several editions of the Bhagavat Gíta, large and small in size, cheap and dear in price, and with or without comment, showing the interest suddenly awakened among young readers and college students in the vast field of divine philosophy covered by this sacred lay and a great literary monument of India; and this fact is remarkable as being the result of the recent lectures delivered in Madras in eloquent English and in the vernacular languages by Mrs. Besant and other foreigners, as well as by native pundits on the subject. Passing over these republications, the next noteworthy works of the year are an account of the *Parliament of Religions in Chicago,* addresses on *Four Great Religions* by Mrs. Annie Besant, *Theism* or the *Religion of Common Sense,* and the *Religion of Love,* the philosophical poems of the Sivite Saint Táyumánavar, and several controversial pamphlets on the different systems of Hindu religious philosophy, such as the *Dwaitádvaitavádini, Bhédaváda Tiraskáram, Tatvavádam, Parabrahma* and *Jívabrahma, Áryajayabhéri, Arya Dharma Sambháshanam, Áryá Dharma Bodhini, Sugñána Bodhini,* the Elements of *Yoga Philosophy, Hatayoga Pradipika,* and the like. The more solid works under this head are the issue of the *Upanishads,* not published heretofore in the South Indian characters, and certain instructive episodes of the great epics, such as that of *Sánanda,* who is said to have visited the infernal regions and relieved the sufferers there, and of *Jadabharata,* well known for his kindness to dumb animals; and *Dhruva charitra* in easy Tamil song is remarkable as being the production of a Hindu matron of Kumbakónam, named Vémbu Ammál, who devotes the sale-proceeds of her sacred poetry and the collections at her recitals of the same to the erection of a temple in the town. Side by side such innocent literature, appears the first of a Tamil tract likely to be followed by others that profess to foretell the portents and disasters that await the world at the close of the first five thousand years of the present Kaliyuga or iron age. This reminds one of the predictions of some Christians in 1884 that the end of the world was to come with the long expected day of judgment in the month of November of that year. Now some Hindu writers and astrologers have similarly begun to foretell the disasters of the year Vikári corresponding to the last year of the nineteenth century; and educated native opinion would seem to be as unfavourable to such alarmists working upon the credulity of poor ignorant people and disquieting and discouraging them, as to those political agitators that disseminate seditious ideas in strong or sensational language. Almost all the Christian and Mussalman works and those of other fraternities consist of guides to public and private devotion, and of fragments of their respective scriptures, and notices in a popular form of the critical points of their church history or religious lore; and no special mention is required of the refutations of attacks made by the writers of one creed against another, and of those tracts which are addressed chiefly to the needs and interests of the general reader of each sect though helpful to render religious study a little more popular than it has been among young people and sceptics in particular.

*Science* (*Mathematical and Mechanical*).—Passing over the texts and exercises in elementary Mathematics, such as Arithmetic, Algebra, Geometry, and the like, designed exclusively for

schools, I notice three newly-printed works relating to practical engineering, *viz.*, the Engineering works of the Gádávari Delta with a supplemental volume of plates, a useful book for Estimators and quantity Surveyors, and an improved edition of a guide to Overseers—all these being in English.

*Science* (*Natural and Other*).—In this collection is found this year a larger number than usual of Hindu works on astrology and divination, and on lucky and unlucky days and hours for any new enterprise; but there is one treatise on practical astronomy and the Hindu system of astronomical calculations in two parts under the title of *Jyotisha Ganiti Sastra* in Tamil, besides a Lecture on *Snakes* and their *Venoms* with *Antidotes*, and another pamphlet entitled *Science* and *Coffee* on the question of manure for coffee plantations, and the importance of supplying nitrogen where leaf disease is virulent when blossoms are seen.

*Travels and Voyages.*—The year under review has, like the last, seen the production of some works under this head, which used to be generally blank, as those natives who undertake long journeys on business or pilgrimage or go on a voyage to Europe for the purpose of study seldom think of writing an account of their visits. The only English work to be noted in this group is a record of the journeys of Swami Vivékánanda of Calcutta, through the Indian continent from Colombo to Almora after a voyage to America and Europe, together with his seventeen addresses and lectures in English. There is a short Telugu poem describing a pilgrimage to sacred waters and shrines, followed by a Tamil song on a journey to a Siva temple at Trichendur. The notable vernacular work, however, is an imaginary trip through Europe taken by a native merchant and family, containing a dozen chromo map-pictures of excellent finish of the different countries of Europe, their national flags and other striking objects, the costumes and customs of the people of each country; and the letter-press in the form of lively and interesting prose letters from the imaginary travellers to their relatives at home gives us as much useful and interesting information, both geographical and historical, and their experiences, observations and glimpses of European life as a tourist can digest in a short visit.

5. Of the works catalogued during the year under review, 225 are those intended for educational purposes, and 726 are non-educational or books of general interest, the demand for which in this country is liable to fluctuation.

6. It is gratifying to note a perceptible increase in the number of books, of which the copy-right has been registered, it having risen to the high total of 321 against 257 of 1896, and it is hoped that the higher figure of the record year 1895 will be reached before long.

7. An important event of the year, which is in a way important in its results, is an enquiry into an attempt to register the copy-right in an obscene poem and song in Telugu received from the Vani press in the Kistna district long after its publication, and another case of failure to deliver for registration a dozen other books by the same publisher and printer. These cases have, since the date of my last report, been transferred to the file of the District Magistrate and the prosecution has been successful, the proprietor having been fined R200 and the Manager R51 with three weeks' rigorous imprisonment in default; and copies of the obscene book in stock have been ordered to be destroyed and are therefore no longer available for circulation. In the other case, the proprietor is reported to have been fined R10 for each publication in addition to the cost of the books; but the accused has taken copies of the judgment, perhaps with a view to prefer an appeal. It is to be hoped, though it is hardly more than a hope, that these criminal proceedings will have a wholesome effect on both authors and printers as well as their patrons in the Telugu country that encourage the production and sale of other than pure literature.

8. Having now dealt with the leading features of the year's work, I have only to add in conclusion that, though there has been a steady literary effort in spite of famine and disease in several districts during 1897, yet taking the operations under Act XXV of 1867 during these thirty years in which this law has been in force, no one would seriously quote the result to prove a marked literary advance in all desirable directions, even if literature could be judged by statistics; nor is it possible to arrive at any normal rate of progress owing to the variations in the general prosperity of the country and its trade in particular. Concurrent of course with the extension of facilities for printing, a quantity of ephemeral books and pamphlets, controversial tracts and small educational works is published. As to the influence of the press and literature, these are educative forces of which one cannot possibly write except in the future tense. It is true that there is a free press and there are schools and colleges at work, but these forces are very unequally distributed, knowledge has yet to circulate freely, like the copper currency through the masses of the population, and even many of those who have been inside a school-room have not yet taken to reading vernacular books and periodicals with interest and intelligence. There being thus at present a lack of certain favourable conditions of real and rapid

progress, we must patiently look to time and the process of popular education to gradually supply these conditions, as a preliminary to a constant, spontaneous, and healthy growth of literary activity and original effort.

# APPENDIX.

*English Language.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Art | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | 2 | 2 | ... | ... | 4 | 3 | 1 | 4 |
| Drama | 4 | ... | ... | ... | 4 | 3 | 1 | 4 |
| Fiction | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| History | 9 | 1 | ... | ... | 10 | 7 | 3 | 10 |
| Language | 14 | 4 | ... | 1 | 19 | 19 | ... | 19 |
| Law | 10 | 2 | 2 | ... | 14 | ... | 14 | 14 |
| Medicine | 3 | ... | 1 | ... | 4 | ... | 4 | 4 |
| Miscellaneous | 65 | 1 | ... | ... | 66 | 23 | 43 | 66 |
| Poetry | 5 | 3 | 1 | ... | 9 | 8 | 1 | 9 |
| Politics | 4 | ... | 1 | ... | 5 | ... | 5 | 5 |
| Religion | 39 | ... | 4 | ... | 43 | ... | 43 | 43 |
| Science (Mathematical and Mechanical). | 14 | 4 | ... | ... | 18 | 13 | 5 | 18 |
| Science (Natural and other) | 20 | 2 | 1 | ... | 23 | 16 | 7 | 23 |
| Travels and Voyages | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 193 | 19 | 10 | 1 | 223 | 92 | 131 | 223 |

*Latin Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Italian Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Tamil Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Biography | 5 | ... | ... | 2 | 7 | ... | 7 | 7 |
| Drama | 5 | ... | 1 | ... | 6 | ... | 6 | 6 |
| Fiction | 8 | ... | 2 | ... | 10 | ... | 10 | 10 |
| History | 1 | ... | ... | 1 | 2 | 1 | 1 | 2 |
| Language | 22 | 2 | ... | 4 | 28 | 25 | 3 | 28 |
| Law | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Medicine | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Miscellaneous | 27 | 2 | ... | 3 | 32 | 7 | 25 | 32 |
| Poetry | 5 | ... | 3 | ... | 8 | ... | 8 | 8 |
| Religion | 56 | 1 | 14 | 19 | 90 | ... | 90 | 90 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Science (Natural and other) | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Travels and Voyages | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 145 | 5 | 20 | 30 | 200 | 34 | 166 | 200 |

*Telugu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | 5 | 2 | ... | 2 | 9 | 1 | 8 | 9 |
| Drama | 9 | ... | ... | 1 | 10 | ... | 10 | 10 |
| Fiction | 8 | 1 | ... | 1 | 10 | ... | 10 | 10 |
| History | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Language | 27 | 2 | ... | ... | 29 | 27 | 2 | 29 |
| Law | 1 | 1 | ... | 3 | 5 | ... | 5 | 5 |
| Medicine | 4 | 2 | ... | 2 | 8 | ... | 8 | 8 |
| Miscellaneous | 53 | 1 | 1 | ... | 55 | 10 | 45 | 55 |
| Poetry | 39 | 3 | 5 | 2 | 49 | 1 | 48 | 49 |
| Politics | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Religion | 41 | ... | 29 | 16 | 86 | ... | 86 | 86 |
| Science (Mathematical and Mechanical). | 5 | ... | 1 | ... | 6 | 4 | 2 | 6 |
| Science (Natural and other) | 4 | ... | ... | ... | 4 | 2 | 2 | 4 |
| Travels and Voyages | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 199 | 12 | 36 | 29 | 276 | 46 | 230 | 276 |

*Malayalam Language.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 6 | ... | 1 | 3 | 10 | 10 | ... | 10 |
| Law | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Miscellaneous | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Poetry | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Religion | 9 | ... | 2 | 3 | 14 | ... | 14 | 14 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | 1 | 2 | 1 | 1 | 2 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 19 | 1 | 3 | 9 | 32 | 13 | 19 | 32 |

*Canarese Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| History | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Language | 9 | ... | 1 | ... | 10 | 10 | ... | 10 |
| Miscellaneous | 16 | 1 | ... | ... | 17 | 4 | 13 | 17 |
| Religion | 3 | ... | 5 | 4 | 12 | ... | 12 | 12 |
| Total | 30 | 1 | 6 | 5 | 42 | 15 | 27 | 42 |

*Marati Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Tulu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Badaga Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Uriya Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Hindustani Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |

*Arabic Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Language | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Poetry | 16 | 1 | 1 | ... | 18 | ... | 18 | 18 |
| Religion | 14 | ... | 19 | ... | 33 | ... | 33 | 33 |
| Science (Natural and other) | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Total | 34 | 1 | 22 | ... | 57 | 1 | 56 | 57 |

*Bi-Lingual—Latin-English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |

*Bi-Lingual—English-Tamil Publications.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—English-Telugu Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Miscellaneous . . . . | 10 | ... | ... | ... | 10 | ... | 10 | 10 |
| Total . | 11 | 1 | ... | ... | 12 | 2 | 10 | 12 |

*Bi-Lingual—English-Malayalam Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—English-Canarese Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—English-Hindustani Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*Bi-Lingual—English-Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous . . . . | 16 | ... | 1 | ... | 17 | ... | 17 | 17 |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 18 | ... | 1 | ... | 19 | 1 | 18 | 19 |

*Bi-Lingual—Tamil-English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 3 | 1 | ... | ... | 4 | 2 | 2 | 4 |
| Religion . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total . | 3 | 1 | ... | 1 | 5 | 2 | 3 | 5 |

*Bi-Lingual—Tamil-Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Bi-Lingual—Telugu-English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language . . . . | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total . | 3 | ... | ... | ... | 3 | 2 | 1 | 3 |

*Bi-Lingual—Telugu-Sanskrit Publications.*

| Subjects. | Original Works. | | Republication. | Translations. | Total. | Educational. | Non-educational | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion . . . . | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Hindustani-English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—Arabic-Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Bi-Lingual—Sanskrit-English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Poetry . . . . . | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Total . | 4 | 1 | ... | ... | 5 | 5 | ... | 5 |

*Bi-Lingual—Sanskrit-Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law . . . . . | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Poetry . . . . . | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Religion . . . . | 21 | 1 | ... | ... | 22 | ... | 22 | 22 |
| Total . | 27 | 1 | 1 | ... | 29 | 1 | 28 | 29 |

*Bi-Lingual—Sanskrit-Telugu Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art . . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous . . . . | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Poetry . . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion . . . . | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Total . | 16 | ... | ... | ... | 16 | ... | 16 | 16 |

*Bi-Lingual—Sanskrit Malayalam Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Science (Natural and other) . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total . | 2 | ... | 2 | ... | 4 | ... | 4 | 4 |

*Tri-Lingual—Latin-Portuguese and Konkani Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Polyglot Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . | 1 | ... | ... | .. | 1 | ... | 1 | 1 |
| Total . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

From the Honourable Mr. D. DUNCAN, M.A., D.Sc., LL.D., Director of Public Instruction, to the Secretary to the Government of Madras, Educational Department,—No. 2178, dated 3rd March 1898.

I have the honour to submit the report of the Registrar of Books on the publications registered during 1897 under Act XXV of 1867.

2. The subjoined statement shows the fluctuations in the number of registered publications during the last five years:—

| YEAR. | Books and pamphlets. | Periodicals. | Total. | Original works. | Republications. | Translations. | TOTAL. |
|---|---|---|---|---|---|---|---|
| 1893 . . . . | 642 | 164 | 806 | 596 | 143 | 67 | 806 |
| 1894 . . . . | 683 | 204 | 887 | 763 | 82 | 42 | 887 |
| 1895 . . . . | 751 | 174 | 925 | 780 | 94 | 51 | 925 |
| 1896 . . . . | 753 | 216 | 969 | 809 | 91 | 69 | 969 |
| 1897 . . . . | 769 | 182 | 951 | 772 | 104 | 75 | 951 |

Compared with 1896, a decrease of 18 will be noticed in the number of registered publications. There was an increase of 16 under books and pamphlets, which partly made up for the large decrease of 34 under periodicals, due chiefly to the delivery of complete bound volumes of certain serial publications and vernacular magazines instead of delivery in monthly parts. Of original works, there were as many as 37 fewer, while republications and translations increased in numbers; and the proportion of the former to the total number of publications ranged during the quinquennium from 74 to 86 per cent. The Registrar attributes the fall in the number of original works partly to the action of the Text-book committee in "excluding what are unsuitable from the list of approved text-books for all aided schools in the Presidency." But I do not think that the Registrar is correct in this surmise. Books are subjected to the Text-book committee several months after they have issued from the press, and an adverse judgment of that body on any book would only stand in the way of its being largely used in schools, but would not check the issue of such publications.

3. An analysis of the publications according to the chief languages in which they were written is given below for the past five years:—

| YEAR. | English. | Sanskrit. | Arabic. | Tamil. | Telugu. | Malayalam. | Canarese. | Hindustani. | Uriya. | Latin. | English-Latin. | English-Tamil. | English-Telugu. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1893 . . | 187 | 60 | 1 | 208 | 177 | 33 | 32 | 9 | ... | ... | ... | 9 | 15 |
| 1894 . . | 211 | 50 | 3 | 197 | 256 | 41 | 20 | 5 | ... | ... | ... | 13 | 23 |
| 1895 . . | 232 | 48 | ... | 202 | 223 | 43 | 47 | 8 | 3 | 1 | 1 | 4 | 7 |
| 1896 . . | 221 | 47 | ... | 198 | 266 | 44 | 55 | 5 | 1 | ... | 4 | 17 | 14 |
| 1897 . . | 223 | 57 | 1 | 200 | 276 | 32 | 42 | 2 | 1 | 1 | 3 | 6 | 15 |

| YEAR. | English-Malayalam. | English-Canarese. | English-Sanskrit. | English-Hindustani. | English Persian. | Sanskrit English. | Sanskrit-Tamil. | Sanskrit-Telugu. | Sanskrit-Malayalam. | Sanskrit-Canarese. | Others. | TOTAL. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1893 . | ... | 2 | ... | ... | ... | 7 | 29 | 22 | 2 | 1 | 12 | 806 |
| 1894 . | 3 | 3 | ... | 1 | ... | 3 | 22 | 17 | 8 | ... | 11 | 887 |
| 1895 . | ... | ... | 2 | 1 | 1 | 2 | 37 | 22 | 9 | ... | 32 | 925 |
| 1896 . | ... | 1 | 21 | 1 | ... | ... | 27 | 28 | 4 | 2 | 13 | 969 |
| 1897 . | 1 | 1 | 24 | 3 | ... | ... | 31 | 17 | 4 | ... | 11 | 951 |

Viewed numerically, Telugu occupied, as in the previous year, the foremost place, with English following, and Tamil regained a portion of the lost ground; while a marked fall is noticed in the number of publications in Malayalam, Canarese, Anglo-Tamil and Sanskrit-Telugu. Amongst bi-lingual publications, Sanskrit-Tamil occupied the foremost place.

4. The publications registered during the year under review are distinguished below according to subjects and are compared with the figures of the preceding year :—

| | 1896. | 1897. |
|---|---|---|
| Art | 8 | 6 |
| Biography | 14 | 25 |
| Drama | 34 | 23 |
| Fiction | 8 | 23 |
| History | 21 | 14 |
| Language | 130 | 121 |
| Law | 29 | 23 |
| Medicine | 27 | 14 |
| Miscellaneous | 232 | 203 |
| Poetry | 134 | 96 |
| Philosophy | 3 | ... |
| Politics | 5 | 7 |
| Religion | 271 | 324 |
| Science (Mathematical and Mechanical) | 19 | 27 |
| Science (Natural and other) | 27 | 41 |
| Voyages and travels | 7 | 4 |
| TOTAL | 969 | 951 |

All the subjects came in for a share in the general decrease except Biography, Fiction, Politics, Science and Religion. The last took the lead, as usual, in respect of the number of publications, having contributed more than a third of the total, and more than made good the loss it had sustained the previous year. The increase in the number of works on Fiction and Science is a pleasing feature.

5. It is matter for gratification that, notwithstanding the decrease in the total number, the number of publications of which copyright was registered rose from 257 to 321 and reached very nearly the figure of 1895. How many of them are Government publications has not been reported. Of the total number, 225 against 245 the previous year were educational in their aim. This class of works continues to find favour with the student public, whose tendency is to learn *facts* untiringly or to swallow what happen to be near them or what appear to be easy.

6. In conclusion, I have again to note with pleasure the generally unobjectionable tone of the publications of the year.

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ORDER—No. 182 (Educational), dated the 18th March 1898.

The review and analysis of publications registered under Act XXV of 1867 in the Presidency during the year 1897 will be forwarded to the Government of India.

(True Extract.)

H. TREMENHEERE,
*Acting Secretary to the Government of Madras.*

To the Director of Public Instruction.
„ Commissioner of Police.
Editors' Table.

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No. 183 (Educational), dated the 18th March 1898.

Endorsement by the Madras Government.

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated the 26th April 1875, and to Home Department letter No. 19—1150, dated the 13th June 1877.

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## BOMBAY.

From the Acting Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department,—No. 3708, dated 29th June 1898.

With reference to Mr. Assistant Secretary Pringle's letters No. 497, dated the 20th April 1898, and No. 737, dated the 28th May 1898, I am directed to forward, for submission to

the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, containing a brief review and analysis of publications registered in the quarterly catalogues for the year 1897, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated the 26th April 1875, and No. 1—456, dated the 12th September 1882.

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From B. V. JOSHI, Esq., Acting Registrar of Native Publications, Bombay, to the Secretary to the Government of Bombay, General Department,—No. 129, dated 14th May 1897.

I have the honour to submit the following brief review and analysis of the publications registered in the Bombay Presidency during the year 1897, under Act XXV of 1867, as amended by Act X of 1890.

2. The total number of works registered during the year was 1,036, as against 1,384 of the year previous, showing a decrease of 348. This considerable falling off in the total number of publications was probably due to the prevalence of plague in Bombay, Poona and other publishing towns of the Presidency during a considerable portion of the year under report. Of the 1,036 works, 605 were books and 431 periodicals. The 605 books may be divided into 414 original works, 124 translations and 67 republications. Classified according to the languages in which they were written, the 605 books comprised 53 English, 178 Gujaráti, 147 Maráthi, 43 Hindi, 15 Sindi, 10 Urdu, 15 Cánarese, 2 Konkani, 3 Márwádi works, 36 works in the Oriental classical languages, and 103 polyglot publications. The 431 periodicals included 117 English, 1 Latin, 141 Gujaráti, 130 Maráthi, 11 Sanskrit, the rest being bi-lingual or tri-lingual publications. It will appear from this classification that while Gujaráti and Maráthi shew considerable literary activity, the other two vernaculars of the Presidency shew, as in previous years, the poorest results.

3. Full details of the number of works published in the several languages, under the various heading, such as Arts, Biography, Drama, etc., being given in the statements appended to this report, the following paragraphs contain notices of only such works as are worthy of particular mention.

### ENGLISH.

4. Of the 53 English publications, 19 were educational and consisted of annotations, keys and such other helps to school-going and college-going students. The only books worthy of special mention among the educational works are (1) *Manual Training for Indian Schools*, by Professors Alexander and Thomson; and (2) *Gems of English Prose*, selected by D. N. Wadia, M.A. The first-named book has special importance in view of the recent recognition of manual training as a branch of scholastic study both by the Local Government and the Bombay University. The second contains beautiful selections from standard English authors, and may be recommended as a text-book in English prose for boys in standards 6th and 7th in Indian High Schools. Of the works intended for the use of the general reader, the most fascinating is (1) *Typical Pictures of Indian Natives*, by F. M. Coleman, General Manager of the *Times of India*. It contains 24 coloured photographs illustrating the varied and picturesque costumes worn by natives of India; the letter press that accompanies each photograph is admirable for its accuracy, conciseness and simplicity; (2) *A Memorandum on Hindu Female Education in the Bombay Presidency*, by Diwán Báhádur Manibhái Jasbhái, deals with a more serious subject which is of vital importance to Native society at the present day. The Diwán Báhádur's treatment of the subject is at once many-sided and practical. He quotes texts from ancient Sanskrit works as well as the opinions of eminent Englishmen and English women of modern times in support of his thesis, lays bare the difficulties and prejudices that hinder the progress of female education among Hindus, and suggests ways and means for surmounting and overcoming both. Of the other noteworthy English works of the year, it will suffice to mention only the following:—(3) *The Institution of Trial by Jury in India*, a small brochure giving a succinct history of the Jury system in India and determining the province of the Judge and the Jury, respectively, for the guidance of those who are not lawyers but are occasionally called upon to serve on Juries in Indian Courts; (4) *Statement before the Royal Commission*, by Professor Gokhale, embodies the written evidence put in by Mr. Gokhale before the Indian Expenditure Commission. The statement is drawn up with care and ability, and might serve to enlighten some ill-informed critics of Government in the Native Press by placing in their hands a collection of reliable facts

and statistics on the subjects they handle every week ; (5) *Jivan Mukti Viveka* or *The Path to Liberation in this Life* is an excellent rendering into English from a Sanskrit original, and will be found useful by those who are ignorant of Sanskrit but take an interest in Vedánta philosophy. Biographical sketches of the late Mr. Varjivandás Mádhavdás, a Bombay Shetia, and of Sárdar Mir Abdul Ali, head of the Bombay Detective Police, deserve to be mentioned for their excellent get-up.

## GUJARÁTI.

5. The total number of the Gujaráti publications of the year was 178.

*Arts.*—There were only four works under this head; three of them are ordinary music guides, while the fourth is a small brochure on Architecture, based on a number of old Sanskrit works on the subject. None of these four books has any literary value.

*Biography.*—There were four biographical publications in Gujaráti. One of these is *Jhánsini Ráni* or a *Life of the Queen of Jhánsi,* translated from the Maráthi original of Mr. Párasnis, reviewed in the annual report for 1896. Another, entitled *Vijayi Victoria,* is a prettily illustrated life of Her Majesty the Queen-Empress from the pen of Putalibái Jehángir Kábráji. It is a daintily got-up volume specially published in commemoration of the Diamond Jubilee, and will prove an acceptable present to Gujaráti-knowing boys and girls. A third work is *A Short Life of Ferdusi,* the celebrated author of the Sháh Námeh, by Jivanji Jamshedji Modi, B.A. The biographer describes in this small book the various attempts made to bring together the materials for a history of the Persian Kings, and remarks that Ferdusi based his great work strictly on the materials in his possession instead of giving a free rein to his imagination in filling in the details. The remaining work under the head traces the history of the Lálkáká family from 1690 to 1897, which possesses no interest for the general reader. It may suffice here to note that the Lálkákás hail from a village near Surat and derive their name from one of their ancestors, a broker by profession, who was jocularly given the nickname of 'Láłkáká' by his mercantile friends from the red bloom on his cheeks.

*Drama.*—The five dramatic works of the year are miserable publications, having no literary merit whatsoever. Two of them are silly farcical comedies, two are based on mythological incidents, while the remaining one gives in dramatic form a funny description of the terrible scare produced in the trading circles in Bombay on the first outbreak of the bubonic plague in the city. It is curious to note that while the plague damped and discouraged other authors from bringing forth their works during the outbreak, one dramatist made himself bold enough to create some amusement out of the plague itself.

*Fiction.*—This is generally the most interesting heading, but the standard of merit reached last year was distinctly lower than that of some preceding years. There were 20 works registered under the head, of which 7 were translated from foreign languages and 13 were original tales of more or less merit. Of the translated works and adaptations, the best is *Banu,* by Gulpham, a well executed Gujaráti rendering of Rider Haggard's 'She.' *Cleopatra,* by D. N. Patel, is a translation of another novel of the same English Novelist, and will prove acceptable to Gujárati readers. *Mánek* is an adaptation of Bankim Chandra's Rajani, and is from the pen of Náráyan Hemchandra. It possesses rather a psychological interest, in that it seeks to make out that the passion of love does not exist only among those who are endowed with the sense of sight but that it can be felt even by blind persons. 'Arabian Tales,' Volume I, by Palánji Barjorji Desái, is a collection of eight entertaining tales not found in the ordinary Gujaráti versions of the Arabian Nights Entertainments. Mr. Desái claims for the Tales a Persian or Pelhavi origin after the manner of some European scholars. He has written an elaborate introduction in support of his contention, and has also prefixed a short summary and some explanatory notes to each tale. Among the original tales more than half treat of social life either among the Pársis or the Gujarátis. The most noticeable among these works are the following :—(1) *Natavara,* a social tale describing the follies, vices and extravagance of the sons of wealthy parents. The hero, who is born of wealthy parents, foolishly and unjustly entertains doubts about the fidelity of his chaste and virtuous wife, when he is himself duped and robbed of his riches by two artful dancing girls who allure and inveigle him into all sorts of follies. *Shashi Varmá* is an ingenious and interesting story of love and adventure, written chiefly with a moral aim in view. *Prema Ghelo Dorábh* is a tale of Pársi social life. The hero, who gives the name to the tale, is betrothed to Peroja, a beautiful, well behaved and wealthy relation of his, but he suddenly gives her up and manages to fall violently in love with

Shirin, whom he accidentally comes across. Shirin, who is ignorant of Doráb's previous engagement with Peroja, encourages his advances at first, but when she comes to know Doráb's secret, she is quite shocked at the discovery. Doráb at this stage goes through many strange vicissitudes in life, till at last he finds himself in the inside of a jail. Piroja and Manchershaw, who has in the meanwhile won a place in Peroja's heart after she was given up by Doráb, nobly come to the rescue of the latter in his distress, get him out of the jail by paying off his debts, and help forward his marriage with Shirin. It is needless to say that Peroja and Manchershaw were themselves subsequently bound in the ties of matrimony. *Be Parnetar* or *Two Wives* is a tragic tale, but is written with vigour and spirit. A Párși marries at first a wife in North India, but after coming to Bombay he forgets her and marries another more beautiful than the first. The first wife gives him, however, no rest. She insists on her rights being recognised, and when this is refused, she proceeds to take terrible revenge, and in this she is only too successful. There are besides the works noted above two or three short stories which may safely be recommended to beguile a leisure hour or two when one is tired of serious work. Of these *Eka Parnetar no Pyár-Paisá*, by B. N. Kábráji, is perhaps the best. In it a married woman is shown to be so foolishly fond of riches as to consent to abandon her poor but devoted husband in order that she might roll in wealth and luxury at her grandfather's house. The grandfather has peculiar notions of aristocratic dignity, and insists on his grandchild forsaking and forgetting her low-born husband before admitting her to share his fortune. The woman pines in her affluence, her life becomes a burden to her, and she is anxious to be united once more with her husband. The husband, who has in the meanwhile risen to distinction by dint of hard industry, treats her overtures for reconciliation with contempt at first, but in the end nobly pardons her folly and accepts her to his bosom again. *Naváz* is another beautiful little tale in which a rich Párși youth falls headlong in love with a seemingly poor but very virtuous and beautiful girl. Many misfortunes befall the girl and those with whom she was living, but these are successfully overcome through the help of her lover who stood by her through good report and through bad report. At last it is accidentally discovered that the girl was the daughter of rich parents. She is then happily united with her lover in wedlock, and they live happily ever afterwards. *Pyár bado kepaiso* is another of such short stories, describing the struggle in the mind of a young girl between money on the one hand and love on the other. It is needless to say that she at last finds that love is far nobler and higher than money. The other two tales also illustrate the superiority of true love over wealth.

*History.*—There were only three works under this heading; one of them is a translation of an English pamphlet on the Greco-Turkish War, another is a Gujaráti rendering of an abridgment of the Sháh Námeh in Persian, while the last is an elementary school history of India.

*Language.*—All the publications under this head were unimportant, being mere aids to scholars attending primary schools.

*Law.*—The two books under this head call for no remark. One is a translation into Gujaráti of Mr. Hari Vináyak Sáthe's Márathi work on the Land Revenue Code, and the other is a guide-book on Criminal Law intended for the use of the Police.

*Medicine.*—There were only two books under this heading. One prescribes household remedies to be adopted in cases of accidents and other emergencies where medical help is not at hand. The other is a small pamphlet on Cromopathy, translated from the original of Pandit Jválá Prasád Jhá of the North-West Provinces.

*Miscellaneous.*—This head comprised the largest number of publications in Gujaráti except Poetry. There were registered under it 51 works in all on diverse unconnected subjects, and they consisted of essays, short stories, letter-writers, books of moral or religious advice, books on hygiene, jugglery, vegetarianism, anti-pasteurism, books containing accounts of famous temples, places of pilgrimage, epitomes in prose or sanskrit plays, and so forth. The publications naturally are of very different degrees of merit, and while some are written mainly for the credulous and the unthinking classes, others aim at a higher goal, *viz.*, conveying amusement and instruction to young folk aud grown up persons. Of the works published under this head the following alone are deserving of particular notice:—*The Wonders of the Kaliyuga*, by M. H. Meherali, is a collection of short witty stories calculated to excite fun and laughter among those who might choose to read them. *A plea for Vegetarianism*, by Káka Káhán, points out the advantages of living upon a purely vegetarian diet. 'Káka Káhán' was known in his lifetime as the Párși Addison, and he has in this book dealt with his subject

in a pleasant, persuasive and humorous manner. '*Nibandh Karmálá*', or a Hand-Rosary of Essays, by K. R. Nanjiani, B. A., contains three interesting and instructive essays on 'What is dear to all?' 'Food' and 'Key to sleep.' The answer to the first question is that happiness is dear to all, but then the author takes care to add that this happiness must be of the right sort, *viz.*, derived from performing our duty, doing good to others, and remembering God. The speeches or lectures delivered under the auspices of the Khoja Social Progress Union during the years 1895 and 1896 are printed together in a small volume of about 100 pages, and are well worth perusal. The subjects chosen for discourse are simple, practical, and such as are suited to popular audiences. The lecturers all hail from the Khoja community itself, and they have tried to enlighten the minds of their brethren on such subjects as 'Duty,' 'Reading,' 'Use of Time,' 'Education,' 'British Rule in India,' 'Advantages of Travelling,' etc. The volume is altogether fit to be placed in the hands of Khoja youths, for whom it is mainly intended. *Vaidak Vachan* or *Hints on Hygiene,* by R. N. Rániná, L.M. & S., is a practical publication, and conveys a good deal of knowledge on a useful and important subject by means of short and simple essays on the various branches of it. The book deserves to be widely read and taken advantage of in these days of epidemics, and will be found to be specially useful by the lower classes of Native society, whose acquaintance with even the rudimentary principles of hygiene is of the haziest. *Zoroastrian Religion and Theosophy* is also an instructive volume, dealing with grave and serious topics. The author's aim is to discover kinship and harmony between the fundamental principles of Zoroastrianism and Theosophy. The other books are mere tiny pamphlets of small literary value and, as such, deserve no mention in this report.

*Poetry.*—The total number of poetical works in Gujaráti was 53. But of these only a dozen extend beyond 20 or 25 pages. Nearly a score contain dramatic songs sung at the Gujaráti operas enacted on the local stage. The songs do not contain much poetry, but are liked chiefly on account of the favourite tunes to which they are set. The operas themselves deal with social, historical and legendary subjects, and many times their plots, a condensed summary of which is generally prefaced to each pamphlet containing the songs, are ingenious and skilfully conceived. Another class of poetical pamphlets contain songs in praise of particular gods and goddesses, or songs on devotional subjects, or prayers addressed to the Almighty and suitable to be read or recited at religious gatherings. One book describes in verse the greatness of the Tápti river as a holy and purifying stream, and recites a curious legendary account from the Skanda Purána, testifying to its sacred character. Among the longer poetical productions the following are noteworthy:—(1) *Patra Duta* or *The Bird Messenger,* conveys the fond greetings of a lover to his absent sweetheart and describes the keen pangs of separation felt by him. The idea of the poem is borrowed from Kálidás' famous master-piece 'The Cloud Messenger;' but the verses have an easy flow and possess a charm of rhythm which is pleasing to the ear. *Laghu Bhárat, Part I,* by Gánpatram Rájárám, is a condensed poetical summary of the Adi and Sabháparvas of the great Hindu epic. The object of the author is to place a picture of ancient India as it was in the times of the Mahábhárata before the modern Gujaráti readers, and to revive in them a feeling of pride for their mother-land. The work is of merit as a literary production, and is well spoken by several Gujaráti scholars. *Shánti Sudhá* is a lengthy poetical novel in which there are many complications. As is usual in such works, the lovers are separated from each other for a long time by adverse fate; then they wander in disguise, and are almost disgusted with themselves, when suddenly fortune smiles upon them again and sets everything right.

*Philosophy.*—Of the five philosophical publications, the most bulky is *Srishti Tatva, Part I.* It is a sort of encyclopedia treating of the philosophy of life, and is in the form of a dialogue between a preceptor and his pupil, conveying knowledge on many worldly and spiritual subjects. Mythological and other Sanskrit works are freely drawn upon to supply as well as strengthen the chain of the argument in hand. *Guptadnyán Sanhitá* is a translation of select portions of Madame Blavatsky's 'Secret Doctrine,' bearing on the Aryan religion. A Manual of Deductive Logic, by Manilál N. Dvivedi, B.A., is another noticeable publication under this head. It is modelled on some elementary English works on the subject, and should be useful to those who do not know English but are desirous of forming an acquaintance with the elements of European logic.

*Religion.*—Altogether 12 works were registered under this head, four of which are small missionary tracts, three are devoted to the exposition of the Jaina religion, one compares the doctrines of Islám with those of Hinduism, one is an Avesta publication, and one is Gujaráti rendering of the Garud Purána in Sanskrit. All of these have no merit from a literary point of

view. One work preaches the doctrine of non-slaughter of animals for food and supports it by arguments drawn from nature as well as the various revealed books of religion. *Purity in Thought, Word and Deed* is also an interesting pamphlet in which that well-known Zoroastrian doctrine is explained in the light of modern science and theosophy. The author lays special stress on the first part of the doctrine, and makes out the necessity of harbouring only good thoughts in the mind and banishing the evil ones.

*Science Mathematical and Science Natural.*—Seven books in all were published under this head, of which only two are important, the remaining being mere elementary works on Geography. Of the two important books, one is a translation of Grieves' Mechanics, and forms part of the Shri Sayáji Dnyán Manjushá series, while the other is an elementary work on Physics, published under the auspices of the Gujarát Vernacular Society.

*Travels and Voyages.*—The only work under this head is a translation in Gujaráti of Panditá Ramábái's Maráthi work entitled *An Account of the People of the United States.* Panditá Ramábái's book was published as far back as 1890, and was reviewed in the annual report for that year.

HINDI.

6. There were in all 43 Hindi publications, of which 23 are poetical, 11 belong to the miscellaneous group, and the remaining 9 are distributed among the other heads as follows :— Arts (2), Drama (1), Language (2), Philosophy (3), and Religion (1). The poetical works are either love songs or devotional songs. The god most invoked by Hindi poets is Krishna. *Gray's Elegy written in a Country Churchyard* is rendered into Hindi verse by one poet. *Shakespear's As you like it* is translated into Hindi prose by P. Gopináth, M.A. It is a literal translation, and even the names of the characters are not changed. The other works are not deserving of special notice except an edition of Hari Vansha in Hindi prose and a translation in Hindi of the Bhágwata Purána. Both are stout bulky volumes and are excellently printed at the "Lakshmi Venkateshwar" and the "Shri Venkateshwar" presses, respectively. Hindi not being spoken very widely in this Presidency, the original works published in that language are comparatively few in number and unimportant in character.

CÁNARESE.

7. The total number of publications in this extremely backward vernacular of the Presidency was 15, a slight improvement over the figures for the past two or three years. None of the works claim any notice; they are all tiny publications, intended mostly for school-boys. A translation into Cánarese prose of Kálidás' Malvikágnimitra and a Cánarese school history of England, compiled from English works, are the only books of some length and claim a passing mention.

KONKANI.

8. There were only two volumes published in this quaint dialect. They form parts of the same work entitled Battcara, a novel describing the career of a wealthy Goanese gentleman.

MARÁTHI.

9. The total number of Maráthi publications was 147.

*Arts.*—There were five works under this head, of which two are deserving of notice. *The Art of Short-hand writing,* by Bhujangráv Rámchandra Mánkar, is perhaps the first book of its kind in Maráthi. The system of short-hand given in this book is based on the principles of English phonography and can, says the author, be mastered in three months. The author, who himself has an excellent knowledge of Pitman's short-hand and is able to report speeches in English, Gujaráti and Maráthi with equal facility, has done an excellent thing to popularise this art by writing a short hand-book on it in Maráthi. *Simpi or the Tailor* is a useful guide to those who desire to learn tailoring, and gives practical hints on cutting, measuring, sewing, etc. This is also the first book of its kind in Maráthi, and is written by an intelligent Bráhmin youth who does not think it below his dignity to practise tailoring to eke out some money in addition to his ordinary income.

*Biography.*—The biographical produce of the year is encouraging. A dozen biographies in all were published, of which three may be regarded as welcome acquisitions to the stock of biographical literature in Maráthi. The monographs on Akbar and Elphinstone published in the Rulers of India series are translated into Maráthi by Messrs. V. V. Chádekar and V. V. Nátekar, respectively. Both of them have done their work well, and the latter has gained a reward for his work from the Deccan Vernacular Translation Society. Maráthi readers and

writers can gather from such works how lives of eminent personages are written in foreign languages, and what materials it is necessary to gather together before a successful biography can be written. That it is possible to write biographies in the vernacular after the English pattern is well shown by the third noteworthy book under this head that remains to be reviewed. This is the *Life of Rájá Sir Dinkarráo* from the pen of Vináyak Konddev Oka. The Raja, who was a veteran Indian statesman of the old type, distinguished himself principally at Gwalior during the stirring times of the Mutiny. Mr. Oka describes him as an astute, upright and far-sighted statesman, who was extremely orthodox and simple in private life and thoroughly loyal to the master whom he served. The Raja's chief title to fame, according to the biographer, lies in the fact that he saved the State of Gwalior from annexation at a very critical time in its history. There are those who accuse Dinkarráo of treachery to the country of his birth, and think that if he had but cast in his lot with the mutineers and advised his Master the Scindia to do so, the course of Indian history would have taken quite a different turn altogether. Mr. Oka differs from this view and thinks that Dinkarráo made a wise choice after all. Many curious and characteristic anecdotes of Dinkarráo are given by Mr. Oka which add to the value of his book, and it is rendered more attractive still by its excellent get-up and the beautiful photographs it contains. Among minor biographical publications may be noticed the following :—(1) *Prandhapratápanidhi Mádhavráo* is a short life of Peshwa Mádhavráo I, and is written by Dhanurdhári. The writer shows an intimate acquaintance with the contents of the bakhars and other old chronicles describing the history of the Peshwás, and presents the subject of his biography to his readers as a perfect type of heroism, wisdom and rectitude. There is a short life of Gopál Ganesh Agarkar, late Principal of the Fergusson College, Poona, written by one of his admirers. A similar tribute is paid to Bál Gangádhar Tilak, late Editor of the *Kesari* and the *Marátha*. The biographer holds Mr. Tilak to be a great patriot, a distinguished scholar, and a fearless champion of people's rights. The other biographical works deal with the lives of saints and legendary persons, and are not worthy of notice.

*Drama.*—There were eight dramatic publications published during the year, six of which are based on legendary episodes, one is a social piece, while the last is a silly farce deserving of no comment. Of the six legendary plays, *Sangíta Sítá Shuddhi*, by Mrs. Káshibái Phadke, a young talented Brahmán lady, is the best. Mrs. Káshibái died too young, and her first and only production has been posthumously brought out by her father, Mr. Balvant Rámchandra Sahasrabuddhe, Educational Inspector, S. D., as a suitable memorial to his daughter's loving memory. The plot is the familiar one of Ráma's search for his lost wife Sitá, and the incidents, too, are borrowed from the Rámáyana. But the verses are simple and charming, a vein of gentle pathos runs throughout the piece, and the dialogues are written in chaste Maráthi. If Mrs. Káshibái had lived longer there is every reason to think that she would have distinguished herself far more in this line. The other legendary pieces deal with such incidents as the marriage of Nala and Damayanti, the story of Deva Yáni, etc. They are mere ordinary performances, and call for no remark. The social drama called *Satvashila Shrimati Nátak*, by A. R. Rege, possesses some merit, being written in a simple style and preserving a high moral tone throughout. It avoids some of the faults such as vulgarity of wit, illicit love between the hero and the heroine, etc., which are commonly met with in Maráthi plays. The plot of the piece is original, and the various incidents are skilfully woven together.

*Fiction.*—Of the 13 works registered under this head, 10 are mere tiny pamphlets containing very short storiesand possessing very little of literary merit. Of the three bigger works two are translations, while the third describes the subjugation of the Vághers, a freebooting and lawless tribe in Baroda territory, by the Gáekwár's Government. With the historical portion is interspersed an account of the loves of two brave Vágher youths for the maids of their choice. The book is somewhat after the pattern of Kingsley's Hereward the Wake or the Last of the English. One of the translated works is a rendering into Maráthi of Reynold's Rye House Plot, while the other contains in a Maráthi garb the wonderful Persian Tales. Among the smaller works, *Bahirobá* is a smart, instructive and well written tale illustrating the virtues of loyalty, self-sacrifice and filial reverence. *Anáth Abalá* or The Helpless Woman, is another minor tale deserving of a passing notice. It describes the social miseries of a virtuous young couple, from which they seek escape by suicide.

*History.*—Only four works were registered under this head. Of these, the seventh volume of Mr. Náráyan Bhaváuráo Páogi's *Bháratiya Sámrájya* or *The Indian Empire* claims first notice. The subject of this volume is the principal religions of India, and Mr. Páogi discourses in six chapters on the origin, history and the cardinal doctrines of the various religions that hold sway in India at present. The conclusion he arrives at is that Hindusim is the mightiest of the

world's religions and that it is the origin of all other scriptures and all other religions. He notes with evident pride and pleasure that this view of his is shared by no less an authority than Mrs. Anne Besant. *Tales from Marátha History* by C. G. Bhánu, B.A., contains a running narrative of the growth and decay of Marátha power woven round short biographies of the central figures in Marátha history. Mr. Bhánu speaks of the exploits of Marátha heroes and statesmen with feelings of pride and patriotism, but his casual references to the policy of the British are somewhat carping and sneering in tone. The little volume contains many anecdotes, not found in ordinary books, and presents a picture of the times it describes in a way which ordinary text-books fail to do. *The Critical and Historical Writings of V S.* is another work covering the same ground as Bhánu's book and containing anecdotes and reminiscences of leading Marátha soldiers and statesmen. Only the author of this latter book is more discursive and has a greater stock of historical information to convey to his readers. The last work under this head is a brief history of India giving an account of ancient India as well as of India under Mahomedan rule. It is intended to serve as a school-book.

*Language.*—All the works under this head were as usual elementary treatises on grammar, or meaning books giving the meanings of difficult words in the reading texts used in primary schools. One noticeable feature of these publications is that they are day by day being more neatly printed than they used to be. The form and the general appearance of a book count for much in the juvenile mind, and the more the attention paid to making boys' books attractive the better.

*Law.*—There were four legal publications. Of these two are improved, revised and annotated editions of the Civil Procedure Code by Chintáman Hari Sohoni and Shivrám Hari Sáthe, respectively. Both these works are excellently printed and would be found useful by purely Maráthi-knowing legal practitioners. The other two works are editions of the Bombay Land Revenue Code (Act No. V of 1879), one of which is fully annotated, while the other contains all the amendments and alterations introduced into the Act and the rules framed under it up to the end of 1896.

*Miscellaneous.*—The publications registered under this head are naturally of a varied character, including essays, lectures, short stories, books on accounts, legendary tales, and so forth. Most of the works are tiny publications by the inexperienced authors. The following alone are deserving of special notice:—*A Description of the Forts of Mahárástra,* by Chintáman Gangádhar Gogte, is a good work, containing an account of some 30 forts situated in the Poona, Sátára and Kolába Collectorates. The account given of each fort is historical, archæological and topographical. The book brings in a convenient compass information which is scattered up and down in historical works, travellers' guide books and archæological reports, and is, therefore, a desirable addition to Maráthi literature. *The other and the true side of Indore affairs* is a collection of newspaper articles vindicating the present Holkar and his administration from the attacks of enemies and detractors. Some two years ago a book was published in which the present ruler of Indore and his administration were vilified and condemned in no measured terms, and the present book is apparently intended to serve as a counterblast to that. *Bubonic Plague and the duties of the people in connection with it* is a short practical essay on the subject from the pen of Mr. M. S. Gole, M.A.

*Poetry.*—The poetical produce of the year was not very encouraging, most of the twenty-seven works registered under it were of too sketchy and fragmentary a character to require serious notice. The poetical publications consist mostly of songs, prayers and hymns in praise of various gods and goddesses, or songs sung at operas. There were about half a dozen tiny books devoted to Ganpati mela songs. The general tone of these publications is harmless and unobjectionable. No attempt is made under the guise of extolling Ganpati to ventilate the political grievances of the people, or to dilate upon their 'miserable' and 'down-trodden' condition. Such a tendency was visible in the *mela* publications of past years, and was duly noticed in reviewing them at the time. Happily it is not observable in last year's publications. *A life of Shiváji* in verse, by Keshav Sadáshiv Risbud, is a work of some merit, and is the only noticeable work under this head.

*Politics.*—There was but a single publication under this head. It is an elementary lecture to school-boys on the relations between the rulers and the ruled. It is harmless in character.

*Philosophy.*—Four works were registered under this head and they are all of more or less importance. *The Aphorisms of Evolution,* by Náráyan Laxuman Phadke, B.A., gives in a compendious and convenient form the cardinal principles of the evolution philosophy as expounded in Herbert Spencer's works. Each aphorism is accompanied by an elucidatory

gloss, which goes into some practical details and makes the meaning of the aphorism clear. The little book is written in a lucid style and will serve to give Maráthi readers some, albeit necessarily rough, idea of the leading propositions of the evolutionary doctrine. The above is the only work based on Western philosophy. The others are devoted to the exposition of Indian philosophy. One is an edition of the *Dnyáneshvari*, the celebrated philosophical commentary on the Bhagvat Gita, by Dnyándeva, published by Tukárám Tátya. *The Exposition of the Eternal Essence* is a short disquisition on the nature and universality of the soul, the nature of Brahma, Mayá, etc. The author says that he conceived and carried out the whole project of writing this book under the influence of inspiration and a spell of ecstasy to which prosaic and worldly readers will find it hard to give credence. The fourth work under this head gives some information about Yoga practices and calls for little comment.

*Religion.*—Of the six works under this head only one deserves notice, and that is a rendering into Maráthi of Max Müller's lectures on Anthropological Religion and Psychological Religion, by Shankar Bálkrishna Dixit. The work consists of some 600 pages in all, and bespeaks patience and industry of a high order on the part of Mr. Dixit, who is now unhappily dead. It will be long, no doubt, before a taste is created among purely Maráthi readers for works of this nature, giving an account of the various phases of religion. The idea of religion among the orthodox Hindus is that it is to be found in certain works of divine origin, and that it admits of neither development nor progress. They always insist on adhering to their pure and eternal religion as expounded in the Shrutis, the Smritis and the Puránas. To such persons the conception of a gradual growth and development of religious ideas must necessarily appear to be grotesque. The other works on religion are mere tracts and deserve no mention here.

*Science Mathematical and Science Natural.*—The works under the former branch of this head were arithmetical treatises intended for use in primary schools, or collections of arithmetical exercises and problems. In Natural Science three publications claim prominent notice. The first is *A History of Indian Astronomy*, by Shankar Bálkrishna Dixit. It is a very learned work, written by a man who has made Astronomy his life's study and studied it under not very encouraging circumstances. Mr. Dixit, who was till lately a teacher in the Poona Training College, seems to have spent a good deal of precious time and valuable research over this work which traces the advance and progress of astronomical science in India. The book will no doubt remain as a standing monument to Mr. Dixit's memory. The *Elements of Biology*, by Vithal Balkrishna Bháte, B.A., is also a noteworthy publication, giving an amount of information on the laws of life. The book is neither a translation nor an adaptation of any one English work, but embodies information gathered from various works on Biology in English and arranged in a manner deemed most suitable by the author. The style is simple and popular, and the treatment of the subject is neither dry nor uninteresting, as is unfortunately the case with scientific works in vernacular generally. Mr. Máhadeo Shivrám Gole, M.A., of the Fergusson College, adds a new book to the already existing series of Maráthi text-books. The lessons in this new book are all on scientific subjects. Geology, Astronomy, Botany, Physics, all come in for treatment in separate lessons. Want of scientific knowledge is the standing defect of the vernacular schools in this Presidency. In fact, science is not regularly taught in any of them. In the old sixth book of the vernacular series there were no doubt a few lessons on scientific subjects, but it is doubtful whether the students understood them properly. Mr. Gole's book treats wholly of scientific subjects, and it is to be hoped that it will be regularly taught to those for whom it is written.

*Voyages and Travels.*—The single publication under this head relates shortly the first voyage of Vasco Da Gama from Europe to Asia. It is translated from an English original, published under the auspices of the Christian Literature Society. The paucity of original works in Maráthi in this extremely interesting branch is much to be regretted. Love of travel is not a prominent trait in the Hindu character, and those few who do visit other lands and countries either for business or for pleasure, do not, as a rule, care to record their observations on men and manners in foreign lands in a permanent form.

### Hebrew.

10. There was but one work in Hebrew, which calls for no remark.

### Márvádi.

11. There were three publications in this language. All of them are poetical. Two contain love songs, and the third is a collection of verses on various subjects.

ARABIC-SINDI.

12. *Arabic Sindi.*—The total number of Sindi publications during the year was 15 as against 30 of the preceding year. Most of the works are elementary in character. A primer on agriculture gives rudimentary information on the subject of which it treats. Another work deals with the question of the improvement of women, and lays down some moral and religious rules for observance by women. A third describes the miracles wrought by Guru Nának. A fourth is a translation in Sindi of Shakespear's "Merchant of Venice." The remaining works are too crude to deserve particular notice.

URDU.

13. Ten works were published in Urdu, of which six are poetical. The works either deal with the subject of love or with that of religion. They contain love songs or praises of the Prophet. When they do neither of these things, they lay down rules for religious observances.

ARABIC.

14. There were only two Arabic works published during the year. One of these gives an account of the birth of Mahomet, while the other contains the principles of Sufism.

PERSIAN.

15. Altogether five works were published in Persian. Two of these contain the religious principles of the Shia sect, a third describes the ceremonies and observances incidental to a pilgrimage to Mecca. The two remaining works dilate on the exploits and miracles of the uncle and the grandson of the Prophet, respectively.

SANSKRIT.

16. The Sanskrit publications of the year were 28. Most of them are, as usual, republications of old standard works, and are generally metrical in form. Three excellent volumes are published in the Ánanadáśrama Series. One of them is a classical treatise on music, another is a work on medicine, and the third is an excellent edition of the Bhagvat Gita accompanied by the learned Bháshya or prose commentary of Shankaráchárya on the same. Two stout volumes, containing the *Bhavishya Purána,* are published by Khemrája, the indefatigable publisher of Sanskrit and Hindi works. The only dramatical publication is the *Kushalavodaya Nátaka* by Chubilál Suri. It describes the incidents in Ráma's life from the repudiation of Sitá to her reunion with her lord. The work possesses a good deal of literary merit, its language and versification are simple and chaste, and the author certainly deserves to be congratulated on having so successfully imitated the ancient models in dramatic composition. The single work on politics is a fragment taken from the Mahábhárat and embodies the advice given by the sage Dhaumya to the Pándavas on the proper way of conducting themselves in a king's household. The advice given by the hoary sage is practical and containing, as it does, a good deal of shrewd common sense, may still be followed with advantage by those who are frequently brought into contact with rulers of men.

BI-LINGUAL.

17. The total number of bi-lingual publications was 97. A good many of these are intended to serve as aids to students attending schools and colleges, such as dictionaries or annotations and translations accompanying English or classical originals. Others are intended to facilitate the understanding of abstruse words in Sanskrit by the general reader. The largest combination among bi-lingual publications is that of Sanskrit and Hindi. Quite a number of medical, astrological, mythological and philosophical works were published during the year, and each of these was accompanied by either a commentary or a prose translation in Hindi. The only works that deserve to be specially mentioned among the bi-lingual publications are (1) an annotated edition of *Annambhatta's Tarka Sangraha,* a treatise on Logic in Sanskrit. Full explanatory notes in English are given at the end of the volume. They were written by the late Mr. Y. V. Athale, M.A., LL.B., well known for his Sanskrit learning. Besides the notes, the volume contains, in the shape of an introduction, a historical sketch of Indian Logic by M. R. Bodas, M.A., LL.B; (2) An annotated edition of *Panchdashi,* a well known philosophical work in Sanskrit, by Pandit Pitámbarji; (3) an edition of *Bhaskarácháry's Lilávati* by V. P. Khánápurkar, and (4) a translation of Patanjali's Yoga Sutras by Nánábhái Sadánand Rele. (5) *Sháligrám Nighantubhushana* is also a noteworthy publication, giving the substance of the matter contained in different medical treatises known as Nighantus.

TRI-LINGUAL.

18. The number of tri-lingual works was six. Of these the following alone are noticeable:—(1) Speeches delivered at the Hindu Religious Congress held at Bombay in 1896. The speeches are in Hindu, Maráthi and Gujaráti, and give an idea of the orthodox religious movement in this Presidency; (2) *A Garland of Spiritual Hymns,* by Kahánji Dharasinha, is a

collection of over 600 devotional songs composed by nearly 125 poets; (3) *Extant Works of Thákurdás,* edited by Shántárám Náráyan Dábholkar, contain devotional and religious poems of some merit. Among these is a commentary in Abhang metre on the celebrated Bhagvat Gita.

19. *Periodicals.*—Eleven new periodicals were started during the year. The most important among the new births of the year is the *Bharata Varsha,* started under the auspices of the Deccan Vernacular Translation Society, and devoted to the cultivation of literature and history. Many of the periodicals were, as usual, fitful and irregular in their appearance.

20. The number of works registered for copyright during the year under report was 194, of which 175 were private and 19 Government publications.

## General Remarks.

21. From the above brief and rapid survey of the literary output of the last year, it will appear that vernacular literature did not make satisfactory progress, and that in fact there was a positive decline in literary activity, both in point of quality and quantity. But the year was in many respects an exceptional year. It was a period of gloom and distress all round, and naturally authors, printers and publishers alike did not put forth their usual activity. The books actually published were for the most part meagre and unimportant publications. Barring the republications, which are generally important and useful, and a few noteworthy exceptions, the books catalogued during the last year were mostly small sized and contained matter of no great literary worth. The causes of this unsatisfactory state of things are not far to seek. There is no recognised class of authors, who pursue literature as a profession. Educated people do not, as a rule, care to enrich the literature of their mother tongue. They are happily in a position not to feel the want of a vernacular literature since they can easily have access to European or Eastern classical literature. They have no liking or taste for the vernaculars from which they are unfortunately weaned at a too early stage of their intellectual career. Another cause of the backwardness of vernacular literature is that there is no demand for good or costly books written in the vernaculars. There are no enterprising publishers willing to encourage authors to write good books, and to push on the sale of such books when published by igenious and industrious advertising. There are Vernacular Translation Societies at Poona and Ahmedabad, who are doing some useful work in this line, but unfortunately their efforts hitherto have been on a very limited scale. The printing and get-up of most of the vernacular books sent for registration are far from satisfactory. It is only a few well-known and respectable printing presses in Bombay that can turn out decent books so far as their general appearance is concerned. The publications sent out from the other presses are anything but decent in appearance. The type is bad, the paper used is bad, and in nine cases out of ten the binding, if there is any binding at all, is miserable. Unless the books are made more attractive in form, their sale will not be promoted. There are thus two things wanted to promote the growth of vernacular literature. Persons qualified by their attainments to write good books in the vernaculars must come forward to do so, secondly, their works should be taken up by enterprising publishers and placed before the public in a cheap and attractive form.

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## ANALYSIS OF PUBLICATIONS REGISTERED IN THE BOMBAY PRESIDENCY UNDER ACT XXV OF 1867 DURING THE YEAR 1897.

### *1.—English.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Art | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Biography | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| History | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Language | 4 | ... | 4 | ... | 8 | 8 | ... | 8 |
| Law | ... | 1 | 1 | ... | 2 | ... | 2 | 2 |
| Medicine | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Miscellaneous | 18 | ... | 1 | 1 | 20 | 2 | 18 | 20 |
| Poetry | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Politics | 1 | ... | 1 | ... | 2 | 1 | 1 | 2 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Religion | 2 | ... | 1 | 1 | 4 | ... | 4 | 4 |
| Science (Mathematical and Mechanical). | 4 | ... | ... | ... | 4 | 4 | ... | 4 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 38 | 1 | 9 | 5 | 53 | 19 | 34 | 53 |

*2.—Gujaráti.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Arts | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Biography | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Drama | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Fiction | 13 | ... | ... | 7 | 20 | ... | 20 | 20 |
| History | 2 | ... | ... | 1 | 3 | 1 | 2 | 3 |
| Language | 4 | 4 | ... | ... | 8 | 8 | ... | 8 |
| Law | ... | 1 | ... | 1 | 2 | ... | 2 | 2 |
| Medicine | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Miscellaneous | 42 | 3 | 1 | 5 | 51 | 3 | 48 | 51 |
| Poetry | 43 | 7 | 2 | 1 | 53 | ... | 53 | 53 |
| Politics | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 2 | ... | ... | 3 | 5 | ... | 5 | 5 |
| Religion | 3 | ... | 1 | 8 | 12 | ... | 12 | 12 |
| Science (Mathematical and Mechanical). | ... | 1 | ... | 1 | 2 | 1 | 1 | 2 |
| Science (Natural and other) | 4 | 1 | ... | ... | 5 | 4 | 1 | 5 |
| Voyages and Travels | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 126 | 17 | 4 | 31 | 178 | 17 | 161 | 178 |

*3.—Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Language | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Miscellaneous | 9 | ... | ... | 2 | 11 | 1 | 10 | 11 |
| Poetry | 17 | ... | 5 | 1 | 23 | ... | 23 | 23 |
| Philosophy (including Mental and Moral Science). | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 33 | ... | 6 | 4 | 43 | 2 | 41 | 43 |

*4.—Kánarese.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| History | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Language | 5 | ... | ... | ... | 5 | 5 | ... | 5 |
| Miscellaneous | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Natural and other) | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total | 14 | ... | ... | 1 | 15 | 9 | 6 | 15 |

*5.—Konkanim.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*6.—Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Biography | 10 | ... | ... | 2 | 12 | ... | 12 | 12 |
| Drama | 7 | ... | ... | 1 | 8 | ... | 8 | 8 |
| Fiction | 11 | ... | ... | 2 | 13 | ... | 13 | 13 |
| History | 3 | 1 | ... | ... | 4 | 1 | 3 | 4 |
| Language | 7 | 8 | ... | 1 | 16 | 16 | ... | 16 |
| Law | 1 | ... | 2 | 1 | 4 | ... | 4 | 4 |
| Medicine | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Carried over | 45 | 10 | 2 | 7 | 64 | 17 | 47 | 64 |

### 6.—*Maráthi*—contd.

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Brought forward . | 45 | 10 | 2 | 7 | 64 | 17 | 47 | 64 |
| Miscellaneous . . . . | 19 | 2 | ... | 6 | 27 | ... | 27 | 27 |
| Poetry . . . . . | 21 | 1 | 3 | 2 | 27 | ... | 27 | 27 |
| Politics . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 3 | ... | 1 | ... | 4 | ... | 4 | 4 |
| Religion . . . . . | 3 | 1 | ... | 2 | 6 | ... | 6 | 6 |
| Science (Mathematical and Mechanical). | 4 | 3 | ... | ... | 7 | 7 | ... | 7 |
| Science (Natural and other) . | 7 | 3 | ... | ... | 10 | 7 | 3 | 10 |
| Voyages and Travels . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total . | 103 | 20 | 6 | 18 | 147 | 31 | 116 | 147 |

### 7.—*Márwádi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

### 8.—*Arabic-Sindhi*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama . . . . . | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Fiction . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous . . . . | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| Poetry . . . . . | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Religion . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 13 | ... | 1 | 1 | 15 | 1 | 14 | 15 |

### 9.—*Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry . . . . . | 6 | 1 | ... | 1 | 8 | ... | 8 | 8 |
| Religion . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 8 | 1 | ... | 1 | 10 | ... | 10 | 10 |

### 10.—*Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science). | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Religion . . . . . | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Total . | ... | ... | 2 | ... | 2 | ... | 2 | 2 |

### 11.—*Hebrew.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

### 12.—*Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . . | ... | ... | 3 | ... | 3 | ... | 3 | 3 |
| Total . | 2 | ... | 3 | ... | 5 | ... | 5 | 5 |

*13.—Sanskrit.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Arts | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Language | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Medicine | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | ... | 3 | ... | 4 | ... | 4 | 4 |
| Poetry | 2 | ... | 5 | ... | 7 | ... | 7 | 7 |
| Politics | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Religion | 1 | ... | 8 | ... | 9 | ... | 9 | 9 |
| Total | 5 | ... | 23 | ... | 28 | 2 | 26 | 28 |

*14.—Arabic and Támil.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*15.—English and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | 1 | ... | 5 | 7 | 6 | 1 | 7 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 2 | 1 | ... | 5 | 8 | 6 | 2 | 8 |

*16.—English and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 1 | 1 | 1 | ... | 1 |

*17.—English and Kánarese.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*18.—English and Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 3 | 3 | 3 | ... | 3 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 1 | ... | ... | 3 | 4 | 3 | 1 | 4 |

*19.—Persian and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 3 | 1 | ... | ... | 4 | 4 | ... | 4 |
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 4 | 1 | ... | ... | 5 | 5 | ... | 5 |

*20.—English and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 1 | 1 | 1 | ... | 1 |

*21.—Hindi and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*22.—Hindi and Sindhi.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*23.—Urdu and Gujarâti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |

*24.—Portuguese and Konkanim.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*25.—Zend and Gujarâti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*26.—Sanskrit and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Language | 1 | ... | 1 | ... | 2 | 2 | ... | 2 |
| Miscellaneous | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Poetry | ... | ... | 1 | 3 | 4 | ... | 4 | 4 |
| Philosophy (including Mental and Moral Science). | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Total | 1 | ... | 3 | 6 | 10 | 2 | 8 | 10 |

*27.—Sanskrit and Gujarâti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | 3 | 4 | ... | 4 | 4 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | 3 | 4 | ... | 4 | 4 |
| Religion | 1 | ... | 4 | 1 | 6 | ... | 6 | 6 |
| Total | 3 | ... | 4 | 7 | 14 | ... | 14 | 14 |

*28.—Sanskrit and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | ... | ... | ... | 7 | 7 | ... | 7 | 7 |
| Miscellaneous | 1 | ... | 1 | 6 | 8 | ... | 8 | 8 |
| Poetry | ... | ... | ... | 8 | 8 | ... | 8 | 8 |
| Politics | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | ... | ... | 1 | 4 | 5 | ... | 5 | 5 |
| Religion | ... | ... | ... | 4 | 4 | ... | 4 | 4 |
| Total | 2 | ... | 2 | 30 | 34 | ... | 34 | 34 |

*29.—Sanskrit and Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |
| Medicine | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Miscellaneous | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Poetry | ... | ... | 2 | 1 | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical). | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 2 | 1 | 2 | 6 | 11 | 1 | 10 | 11 |

*30.—Maráthi, Gujaráti and Hindi.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |

*31.—Portuguese, Konkanim and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*32.—Sanskrit Brij and Gujaráti.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*33.—Sanskrit, Maráthi and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*34.—Sanskrit, Maráthi and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*35.—English Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 12 | ... | ... | ... | 12 | ... | 12 | 12 |
| Medicine | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 88 | ... | ... | ... | 88 | ... | 88 | 88 |
| Philosophy (including Mental and Moral Science). | 13 | ... | ... | ... | 13 | ... | 13 | 13 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 117 | ... | ... | ... | 117 | ... | 117 | 117 |

*36.—Latin Periodical.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*37.—Gujaráti Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 10 | ... | ... | ... | 10 | ... | 10 | 10 |
| Medicine | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 120 | ... | ... | ... | 120 | ... | 120 | 120 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| Total | 140 | ... | ... | 1 | 141 | ... | 141 | 141 |

*(38).—Maráthi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History | ... | ... | 5 | ... | 5 | ... | 5 | 5 |
| Medicine | 16 | ... | ... | ... | 16 | ... | 16 | 16 |
| Miscellaneous | 88 | ... | ... | ... | 88 | ... | 88 | 88 |
| Poetry | ... | ... | 5 | ... | 5 | ... | 5 | 5 |
| Religion | 16 | ... | ... | ... | 16 | ... | 16 | 16 |
| Total | 120 | ... | 10 | ... | 130 | ... | 130 | 130 |

(39).—*Sanskrit Periodicals.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First Edition. | New Edition. | | | | | | |
| Poetry | ... | ... | 11 | ... | 11 | ... | 11 | 11 |

(40).—*English and Maráthi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

(41).—*Hindi and Maráthi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 11 | ... | ... | ... | 11 | ... | 11 | 11 |

(42).—*Sanskrit and Gujaráti Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | 10 | 11 | ... | 11 | 11 |
| Religion | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Total | 1 | ... | ... | 12 | 13 | ... | 13 | 13 |

(43).—*Sanskrit and Maráthi Periodicals*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Total | ... | ... | ... | 3 | 3 | ... | 3 | 3 |

(44).—*Sanskrit, Maráthi, Gujaráti and Latin Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

(45).—*Total Books for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 17 | ... | 1 | ... | 18 | 2 | 16 | 18 |
| Biography | 16 | ... | ... | 3 | 19 | ... | 19 | 19 |
| Drama | 15 | ... | ... | 6 | 21 | ... | 21 | 21 |
| Fiction | 27 | ... | 1 | 9 | 37 | 1 | 36 | 37 |
| History | 8 | 1 | ... | 1 | 10 | 4 | 6 | 10 |
| Language | 31 | 15 | 6 | 12 | 64 | 60 | 4 | 64 |
| Law | 1 | 2 | 3 | 2 | 8 | ... | 8 | 8 |
| Medicine | 4 | 1 | 1 | 10 | 16 | ... | 16 | 16 |
| Miscellaneous | 103 | 5 | 6 | 22 | 136 | 8 | 128 | 136 |
| Poetry | 99 | 9 | 22 | 21 | 151 | 1 | 150 | 151 |
| Politics | 2 | ... | 2 | 2 | 6 | 1 | 5 | 6 |
| Philosophy (including Mental and Moral Science). | 10 | ... | 7 | 13 | 30 | ... | 30 | 30 |
| Religion | 17 | 1 | 18 | 19 | 55 | ... | 55 | 55 |
| Science (Mathematical and Mechanical). | 8 | 4 | ... | 2 | 14 | 12 | 2 | 14 |
| Science (Natural and other) | 14 | 4 | ... | ... | 18 | 14 | 4 | 18 |
| Voyages and Travels | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Total | 372 | 42 | 67 | 124 | 605 | 103 | 502 | 605 |

(46) —*Total Periodicals for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 22 | ... | ... | ... | 22 | ... | 22 | 22 |
| History | ... | ... | 5 | .. | 5 | ... | 5 | 5 |
| Medicine | 23 | ... | ... | 1 | 24 | | 24 | 24 |
| Miscellaneous | 311 | ... | ... | 10 | 321 | ... | 321 | 321 |
| Poetry | ... | ... | 16 | ... | 16 | ... | 16 | 16 |
| Philosophy (including Mental and Moral Science). | 13 | ... | ... | 3 | 16 | ... | 16 | 16 |
| Religion | 25 | ... | ... | 2 | 27 | ... | 27 | 27 |
| Total | 394 | ... | 21 | 16 | 431 | ... | 431 | 431 |

(47).—*Total Books and Periodicals for the year.*

| Subjects. | Original works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First Edition. | New Edition. | | | | | | |
| Arts | 39 | ... | 1 | ... | 40 | 2 | 38 | 40 |
| Biography | 16 | ... | ... | 3 | 19 | ... | 19 | 19 |
| Drama | 15 | ... | ... | 6 | 21 | ... | 21 | 21 |
| Fiction | 27 | ... | 1 | 9 | 37 | 1 | 36 | 37 |
| History | 8 | 1 | 5 | 1 | 15 | 4 | 11 | 15 |
| Language | 31 | 15 | 6 | 12 | 64 | 60 | 4 | 64 |
| Law | 1 | 2 | 3 | 2 | 8 | ... | 8 | 8 |
| Medicine | 27 | 1 | 1 | 11 | 40 | ... | 40 | 40 |
| Miscellaneous | 414 | 5 | 6 | 32 | 457 | 8 | 449 | 457 |
| Poetry | 99 | 9 | 38 | 21 | 167 | 1 | 166 | 167 |
| Politics | 2 | ... | 2 | 2 | 6 | 1 | 5 | 6 |
| Philosophy (including Mental and Moral Science). | 23 | ... | 7 | 16 | 46 | ... | 46 | 46 |
| Religion | 42 | 1 | 18 | 21 | 82 | ... | 82 | 82 |
| Science (Mathematical and Mechanical). | 8 | 4 | ... | 2 | 14 | 12 | 2 | 14 |
| Science (Natural and other) | 14 | 4 | ... | ... | 18 | 14 | 4 | 18 |
| Voyages and Travels | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Total | 766 | 42 | 88 | 140 | 1,036 | 103 | 933 | 1,036 |

## BENGAL.

From D. J. Macpherson, Esq., C.I.E., Officiating Secretary to the Government of Bengal, General (Miscellaneous) Department, to the Secretary to the Government of India, Home Department,—No. 1412, dated the 13th April 1898.

In continuation of this Government letter No. 1267, dated the 31st March 1897, I am directed to submit, for the information of the Government of India, copy of a letter from the Director of Public Instruction, Bengal, No. 1806, dated the 1st April 1898, together with a copy of the Annual Report on the Bengal Library for the year 1897, received therewith, and copies of the tabular Analysis of books, Statistical forms and table of books referred to.

2. With reference to the remarks contained in the first paragraph of the Bengal Librarian's report, I am to state, for the information of the Government of India, that the necessity for checking the evasion of the duty of registering books under the provisions of Act X of 1890 has already engaged the attention of this Government, and prosecutions have been ordered to be instituted in cases of flagrant breach of the law. The other matters noticed in that paragraph are being considered.

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From C. A. Martin, Esq., LL.D., Director of Public Instruction, Bengal, to the Secretary to the Government, of Bengal, General Department,—No. 1806, dated the 1st April 1898.

I have the honour to submit the Report on the Bengal Library for the year 1897, by Babu Rajendra Chandra Sastri, M.A., the Librarian. I regret the delay which has occurred in its submission, but having regard to the fact that the Catalogue for the last quarter of the year under review was not due till the middle of February 1898, the period of two weeks allowed for the preparation and presentation of the Annual Report, which is an analysis of the contents of the four catalogues issued in the year, may be considered to be inadequate. I would suggest that the due date of this report be fixed for the 31st March in future.

2. A glance at paragraph 1 of the Report shows that cases of evasion of book registration are on the increase, and the difficulty of procuring books for the British Museum is becoming greater every year. Delay at the different Registration centres in sending books registered to the Library is also referred to. This goes to show that the entire subject of the working of the Law of Book Registration stands in need of a careful investigation. I would beg leave to suggest that necessary instructions may be issued to the Inspector-General of Registration to prosecute defaulting printers and publishers. I also think that the necessity for conforming to the requirements of the law should be impressed by that officer on all concerned.

*Report on the Bengal Library for 1897.*

The number of publications received and catalogued in the Bengal Library during 1897 was 2,282, against 2,346 in the year before, showing a decrease of 64, or a little over 2·72 per cent. Viewed in the light of the disclosures made in the course of the last year, this number can hardly be accepted as anything approaching the actual number of publications issued during the period in the Lower Provinces of Bengal, Bihar and Orissa. Since the passing of Act X of 1890, which put a stop to the system of payments for publications supplied to Government, many have evidently ceased to present books for registration, trusting to the supposed absence of any machinery to bring their transgressions to light. The law, again, though holding printers responsible for the supply of books for registration, leaves their employers untouched, and these latter have taken full advantage of the immunity thus extended to them, to defraud Government of its due. Cases of Pandit Jívánanda Vidyáságar and Babu Sasibhúshan Chatterji may be cited as examples. These men are publishers of books on a large scale and were noted for their regularity in presenting books for registration. But since the passing of Act X of 1890, the supply from Pandit Jívánanda has entirely ceased, while that from Babu Sasibhúsan has been marked by omissions in regard to one important class of publications, *viz.*, the wall maps, which sell at a comparatively high price, and the supply whereof to Government gratis entails an appreciable pecuniary loss on their author. In cases like these the real offender is the publisher, and it is a pity that the law cannot reach him. The difficulty of procuring books for the British Museum is also increasing from year to year, and it often happens that by the time search is made for them, they are either out of print or older than a year, the regulation period, that is after which the printers may not be required to furnish them gratis. Speaking generally, publications rarely reach this office before they are six months old. And by the time their catalogues are published and supplied to the authorities in England, the regulation period for their supply is found to have expired in regard to a great many of them. The apathy of the printers in presenting books for registration within one month after their publication, as well as delay, in many instances inexcusable, at the different registration centres in transmitting books registered to this office, account for this undesirable state of things which loudly calls for redress.

2. Out of 2,282 publications received last year, 1,607 are books and 675 periodicals. Of the books, 1,431 are original publications, and the rest republications and translations. The following is a brief analysis of the publications given in the order of languages alphabetically arranged:—

3. Arabic.—Publications in this language are few and unimportant. Only three books were received last year, against four in the year before.

4. Assamese.—Only 7 books in this language were received last year, against 14 in the year before. Of these, 4 are on language, 1 on poetry, 1 on science (mathematical), and 1 a miscellaneous publication. They are school-books and do not call for any notice.

5. Bengali.—The number of publications in this language received last year was 784, against 753 in the year before, showing an increase of 32 or about 4·3 per cent. Of these, 758 are original publications, and the rest republications and translations.

6. *Art.*—Three books on the subject were received last year, against five in the year before. Of these, one is on outline drawing, and the rest are on musical notations. None of them deserves notice.

7. *Biography.*—Ten books on this subject were received last year, against 23 in the year before. Of these, the following deserve notice:—

No. 4328, 1st quarter, *Srí Prabodhánanda O Gopál Bhatta.*

*Srí Prabodhánanda O Gopál Bhatta* (Prabodhánanda and Gopál Bhatta), by Babu Sisir Kumár Ghosh, gives the story of Prakásánanda and his nephew, Gopál Bhatta's conversion to Chaitanyaism, with glimpses of their lives before and after the conversion. Prakásánanda, who took the name of Prabodhánanda after conversion, was a contemporary of Chaitanya, and one of the most learned Vedantists of his day. He came of a Brahman family of Southern India, and early adopted the life of a sannyási. During his tour in the Deccan, Chaitanya stayed for some time with the family, and converted its members, including Gopál, who was Prakása's nephew, to Vaishnavism. Prakásánanda, who was established at Benares as the head of a sect of sannyásis, took umbrage at this, and more than once challenged Chaitanya to come to Benares, to discuss with him the respective merits of Vaishnavism and Vedantism. At last they met and Prakásánanda fell under the influence of Chaitanya and became a convert to his doctrines, and passed the remaining days of his life at Vrindávan. The book incidentally treats of the lives of Chaitanya and many of his well-known disciples and followers.

*Sádhu Tukárámer Jívana Charita* (Life of Sádhu Tukárám), by Babu Dina Náth Gánguli, is a short life of the celebrated Mahratta saint and devotee, Tukárám (1608—1648 A. D.), who was a *Sudra* by caste and a native of Dehu, a place eighteen miles to the north-west of Poona. He is now chiefly remembered for his "avangas," or religious compositions, which breathe a spirit of the utmost piety and devotion to God. These 'avángas' are as well known in Western India as the devotional songs of Rámprasád in Bengal and those of Tulsidás in Upper India.

No. 4523, 2nd quarter, *Sádhu Tukárámer Jívana Charita.*

*Áchárjya Kesava Chandra, Madhya Vivaran* (the Life of Kesava Chandra, the middle part, Part V), by the members of the Apostolic Durbar of the New Dispensation, brings the life of Kesava Chandra down to the Cooch Behar marriage and ends with an appeal to the Brahmos in defence of Kesava Chandra's part in that marriage. The contents of the volume are in places interesting and instructive. This is perhaps the most complete and exhaustive of last year's biographies, and will, when finished, prove the most trustworthy account of that great man's life.

No. 4525, 2nd quarter, *Áchárjya Kesava Chandra, Madhya Vivaran.*

*Srí Advaita Prakása* (*Manifestation of Advaita*), is a metrical account of the life and doings of Advaitácháryya, the well-known follower and collaborateur of Chaitanya, by his disciple and personal attendant, Isán Nágar. The book was written in 1499 of the Saka era, and has now been printed and published for the first time. As an early specimen of Bengali language and literature, it possesses a unique value, and throws considerable side-light on the principal actors in the drama of Chaitanyaism. It possesses, however, very little critical value. The rivival of Chaitanyaism has brought to light many old Bengali poems like the one under notice, and they are invaluable as showing the stages of development which the Bengali language has undergone within the last four centuries.

No. 4962, 4th quarter, *Srí Advaita Prakása.*

Rámakrishna Paramahansaism is still in evidence, as is proved by a biography of that saintly person received in the course of the year. None of the secular biographies which were received last year are of any importance.

8. *Drama.*—Forty-three dramas were received last year, against 34 in the year before. Of these, one is religious, 13 are domestic, 2 historical, 16 mythological, 4 romantic and 7 social. Thev are treated in the order of their classification.

9. The only religious drama received in the course of the year under report was *Sankar Vijay Nátak* [the Drama about the Victory of Sankar] by Jahar Lál Dhar. It gives the main incidents in the life of the great religious teacher Sankar; and portions of the book, specially those relating to Sankar's disputation with Mandan and his meeting with the Amir of Cabul, may be read with interest.

No. 4967, 4th quarter, *Sankar Vijay Nátak.*

10. Domestic dramas are 13 in number. Of these, the following deserve notice:—

*Sayyá-guru* (the Instructress of the bed-chamber) by Hari Náth Chakravartí, tries to make out that the integrity of a joint Hindu family often depends on the good sense of its female members. The plot is as follows:—Four brothers with their mother, wives and a widowed sister live jointly and are on the best of terms with one another. This amity among the brothers was due mainly to the good understanding prevailing among their wives. But as the fact was ignored by everybody, and as all credit for the success of the family went to the brothers, the wives took it into their heads to vindicate themselves at the expense of their husbands. They accordingly got up a fictitious quarrel among themselves and easily induced the brothers, mutually attached though they were, to ask for a division of the paternal property. The entire stock of family moveables was accordingly brought out before a number of neighbours, who were invited to aid in the division, and the allotment of shares was about to commence. At this juncture, the wife of the second brother told the assembled people that the whole thing was a joke, pre-arranged with a view to show that it was she and her sisters-in-law and not their husbands, who were the real guardians of the family peace, and that it was in their power to rule their husbands at pleasure, they being in fact their *sayyá-guru* or instructresses of bed-chamber.

No. 4329, 1st quarter, *Sayyá-guru.*

*Árkáti* (the cooly-recruiter), by Harilál Banerji, is the story of the rescue by a Nágá-sardar of a number of villagers, both men and women, who were recruited and sent up as coolies under false pretences by one Mr. Alpin, aided by his native agent Atmárám. Mr. Alpin, who was detained along with the coolies by the Nágá Chief, promises on being let off to give up the cooly business for good.

No 4965, 4th quarter, *Árkáti.*

*Juvili Yajna* (the Jubilee Sacrifice) by Babu Durgádás De, is a piece on the celebration of the Diamond Jubilee of the Queen-Empress, in the course of which the Empress is requested by Mother India to take care of her poor famine-stricken sons, and a number of people, men and women, are represented as worshipping the Empress' statue. One of the female worshippers entreats the Empress to abolish the cooly-law, and to prevent outrage on females on railways. The book breathes a spirit of loyalty to the person of the Queen-Empress.

No. 4968, 4th quarter, *Juvili Yajna.*

The above two books deserve notice only on account of the reference they contain to cooly-recruiting, which, as their authors allege, is being attended with hardship and inconvenience in the far mufassal.

11. Of the two historical dramas, one, *viz.*, *Yuvaráj Tikendrajit vá Lomaharshan Manipur Kánda* (Yuvaraj Tikendrajit or the Horrifying Manipur Affair), by Harilál Banerji, relates to the recent Manipur imbroglio and the other, *viz.*, *Rana Ráo* (a name) by Mahendra Chandra Mazumdár to a story of tribal warfare among the Rajputs as told in Tod's *Rajasthán.* The plot is as follows:—

No. 4330, 1st quarter, *Yuvaráj Tikendrajitvá Lomaharshan Manipur Kánda.*

Rana Ráo, Chief of Mandowar, sought the hand of Jayanti, daughter of Harba Singh, Chief of Godvár. Now, as Harba was his cousin, the proposed marriage was contrary to Hindu law. So the girl Jayanti was married to Raghudeva, second son of Rana Laksha of Mewar. Thus foiled, Rana Ráo sought vengeance on Raghudeva. At this juncture the old Rana abdicated in favour of his youngest son, Mukula, then a mere child, and Rana Ráo who was the child's maternal grandfather, took charge of the State. This was resented by Raghudeva, and he came to Chitor to assert his birth-right to the throne. But shortly after his arrival there he was poisoned by Rana Ráo who, in his turn, fell by the hand of Chand Ráo, eldest son of the old Rana.

No. 4532, 2nd quarter, *Rana Ráo.*

12. Of the mythological dramas only one, *viz.*, *Ekasringa Nátak* (the Drama about Ekasringa), by Krishnapada Vidyáratna, deserves notice on account of its being an adaptation of one of the *avadána* stories in Kshemendra's *Avadánakalpalatá,* now being published under the auspices of the Asiatic Society of Bengal. Kshemendra's story, it need not be stated here, is but a slightly modified form of the account of the sage Rishyasringa found in the *Rámáyana.* The plot is as follows:—

In one of his previous births, Buddha was born of a she-antelope and named Ekasringa, or the one-horned, on account of a horn on his forehead. He is bred up in the hermitage of his foster-father Kasyapa, without the slightest knowledge of the differences of the sex. One day he receives a visit from Princess Nalini, daughter of the King of Benares, whom, he in his simplicity mistakes for a hermit of superior powers hailing from a purer and better place than his father's hermitage. He instinctively feels attracted towards her, and notwithstanding his father's warning accompanies her to her father's capital. There he is received with due honour by the king and married to the princess with his foster-father's permission. The writer is not without power, and his characterization of Ekasringa in the play does him credit.

No. 4819, 3rd quarter, *Ekasringa Nátak.*

13. The romantic dramas are four in number, of which one is by a Hindu lady. Only two deserve some notice:—

*Mádhaví* (a name), by Babu Rám Lál Banerji, is a story of love and adventure dramatised. Mádhaví, a blind girl, who was one of the maids of the Princess Vidyut, the reputed daughter of the King of Avanti, captivates the heart of Nakshatra, a prince dearly loved by her mistress. This excites the princess' jealousy, and by her order the offending girl is taken to a wood and there left to die. Her piteous appeals for help move the heart of the goddess *Durgá,* and she is restored to sight and taken care of by Sudhira, who passed as a gardener's son but who is really her own brother, both of them being born of the King of Avanti by his legitimate queen. After a time they meet with their father, who was believed to have been dead, and are brought back to the palace. There the Princess Mádhavi marries her lover, Nakshatra, and as her brother, Sudhira, refuses the throne, it goes to her husband. As regards Vidyut, she turns out to be the natural daughter of the king, and is imprisoned by his order for her inhuman conduct towards her supposed maid.

No. 4338, 1st quarter, *Mádhaví.*

*Ananga Rangini* (Two names) by Babu Annadá Prasad Basu, a comedy, of which the plot is, as the author says, suggested by Shakespear's *As You Like It*. Ananga, the eldest son of his father, had a half brother, named Aravinda.

No. 4966, 4th quarter, *Ananga Rangini.*

The brothers were not on good terms, and Aravinda, driven to desperation by Ananga's ill-treatment, courted death at a wrestling match held before the King Pundarika. But he eventually defeated the State wrestler, Chanda Sinha, and by that means earned the affections of the Princess Rangini, the king's niece who presented him with a jewelled necklace. This display of feeling on her part displeased the king, who ordered her to leave the palace on pain of death. His own daughter, Saralá, was an intimate friend of Rangini, and they both left the palace together and wandered to a hermitage, where Rangini's father, Pundarika's elder brother, lived. Thither they were followed by Ananga and Aravinda, who duly married the Princesses Rangini and Sarala, respectively. Pundarika, who had ousted his elder brother from the throne, and who renounced the world in sorrow and disgust after his daughter's flight from the palace, was also present *in cognito* at the marriage of his daughter and niece. This was the signal for mutual recognition and reconciliation. The book is well written, and the author possesses considerable poetic power. Rangini's adventures in male clothes and her coquetry with a village girl, whom she ultimately induced to marry her lover, have been rendered with considerable power. Her character is, however, cast in a European mould, and she resembles more a European than a native lady.

14. Social dramas are seven in number, and are directed chiefly against female education and female emancipation movements, the affectation of Anglicism by Bengalis, the heterodoxy and irreligion supposed to prevail in Hindu society, pseudo-political and social reformers, the novel reading women, who in their anxiety to play the fine lady neglect their household duties and otherwise misbehave themselves, and a section of the Brahmos who are supposed to commit acts of gross impropriety in their moral and social relations. The following books under this head deserve notice :—

*Baumá* (the Daughter-in-law), by Babu Amirtalál Bose, the well-known Calcutta actor and playwright, is a social caricature, written with considerable power. It is intended to hold up to ridicule three classes of people, *viz.*, (1) men of small means and education who, forgetting their proper position in life, pose as social and political reformers of their country, and often use their profession as a cloak to dishonesty and selfishness ; (2) women who have lost their heads through reading romances and who, in their anxiety to play the heroine, neglect their household duties and grossly misbehave; and (3) a section of the Brahmos, who, as the author thinks, in utter forgetfulness of the high principles of their religion, commit acts of gross impropriety in their moral and social relations. In the play Baburám stands for the first of these types, his wife Kisori, for the second, and the Brahmo couple, Bámádás and Hidimbá, for the third. The affectation of Anglicism by Bengalis is held up to scorn, and the opinion, alleged to have been expressed by Lord Salisbury, that in a country like India, where there are no wars, famine is needed to keep down the population, is ridiculed in the course of a song. The characters of Bámádás and Hidimbá stand out in bold relief, and seem to have been suggested by incidents in real life.

No. 4531, 2nd quarter, *Baumá.*

*Drisya Panchaka vá Apsarár Bhárat Bhraman* (Five Scenes or Travels in India by Heavenly Nymphs), is a social farce, full of reference to contemporary events, such as the plague, the famine, the *Hitavádi* libel case, the stoppage of licenses for fire-arms in the Barisal district, etc. It aims at ridiculing people, apparently Brahmos who are supposed to pose as guardians of taste, to address each other as brother and sister, and whose women are alleged to long for liberty, free love, college education, and such like things, and cannot stand anything smelling of idolatry. A party of heavenly nymphs start on a tour through India to ascertain how things are faring there. They meet with *Kali* (the presiding deity of the present era of irreligion) in the act of taking an account of their doings from his numerous agents, such as Plague, Famine, *Avidyá* (nescience), Lecherousness, Suicide, Official Oppression, etc., and of congratulating himself on the prospect of restraining Hindus from using the sacred formulæ of their religion, such as *om tat sat* (apparently an allusion to the *Hitavádi* libel case), and thereby ruining Hinduism. Later on, they meet with Mother India, and hear her appealing piteously to the Queen-Empress to save her sons from starvation: they then vanish after expressing their sympathy with her in her distress. The district

No. 4540, 2nd quarter, *Drisya Panchaka vá Apsarár Bhárat Bhraman.*

of Mymensingh is referred to in the play as being infested with lewd people, who are said to frequently commit outrages on the female population there with the connivance of the police.

*Nava Ráhá* (the New Path), by Babu Vihári Lál Chatterji, is a low, vulgar farce depicting the heterodoxy and irreligion, supposed to prevail in Hindu society in this *Kali* era. Plague and famine are represented as the two agencies employed by *Kali* to effect the subversion of religion and mortality in India, and they receive much valuable aid from a third, *viz.*, *Anáchár* (heterodox practices), which is specially intended to win over the inmates of the zenana to the new path, that is, Western manners and customs. The alleged reckless burning of the bedding and furniture of the people by plague officials is referred to in the play, and a native youth is represented as threatening to knock out the brains of a European doctor, who wanted to arrest a party of Bengali women for the purpose of examining whether they had got the plague or not. The representation of the gods of the Hindu Trinity in the play is most unseemly, and quite in keeping with the low, vulgar tone of the book.

No. 4533, 2nd quarter, *Nava Ráhá.*

15. *Fiction*—The number of works of fiction received last year was 57, against 83 in the year before. Of these, two are translations and the rest original writing. The latter may be classified as follows:—Three historical novels, 11 treating of upper and middle-class life, including stories of love and adventure, and 41 detective and other stories, nursery and other tales. Of the translations, one is from English and the other from Urdu. The former, *viz.*, *Seksapiyar Dvitíya Bhág* (Shakespeare, Part II, by Babu Hárán Chandra Rakshit, gives the plot of six of Shakespeare's dramas, with a biography of the poet. The other one does not call for notice.

No. 4547, 2nd quarter, *Seksapiyar.*

16. *Historical Novels.*—*Visva Náth* (A name), by Babu Srís Chandra Majumdár, is based on the life and doings of the well known dacoit leader, Visva Náth, who was for some time the terror of Bengal, and gave considerable trouble to the authorities in the early years of the present century. It gives the principal incidents of his life, and ends with his capture by Mr. Elliott, Magistrate of Krishnagore. He was the Robin Hood of Bengal, and had some noble traits in his character, which endeared him to the poor and the helpless. He appears in a very amiable light in the story, which is written in good, chaste Bengali and with considerable skill.

No. 4343, 1st quarter, *Visva Náth.*

*Mahárástra Jívan Prabhát* (The Dawn of Maharatta life), by R. C. Dutt, Esq., C. S., C. I. E., is an interesting and well written novel based on the incidents in the life of Sivaji, beginning with his first brush with the Moguls and ending with his formal declaration of war against them under the Emperor Aurangzeb. The characters of Sivaji, Raghu Náthji Havildar, and Chandra Ráo Jumládár, are the best drawn in the book. The present edition is, as the writer says, thoroughly revised and recast.

No. 4541, 2nd quarter, *Mahárástra Jivan Prabhát.*

*Vanger Seshavíra* (The last Hero of Bengal), by Babu Hárán Chandra Rakshit, is an historical novel based on the story of Pratápáditya, as given in Babu Satya Charan Sástri's work. Pratápáditya was the last Bengali who made a stand against the great Mogul, and ruled over Bengal for a time independently. The writer is not without power, and has delineated some of the characters, specially those of Sankar, Pratáp, Phulajani, and Pratáp's wife with considerable art and skill.

No. 4985, 4th quarter ? *Vanger Seshavíra.*

17. Novels treating of upper and middle-class life, including stories of love and adventure, are 11 in number. Of these, the following deserve notice:—

*Palás-Vana* (A name), by Babu Avinás Chandar Dás, is a faithful picture of Bengali middle-class life delineated with considerable skill. A Brahman youth, named Devendra, after finishing his university education, takes up his quarters in a village named Palás-Vana with the object of passing his days in study and religious contemplation. Here he eventually marries a girl named Yogamáyá, daughter of a highly respected Brahman resident of the place, and lives a life of peace and contentment. His college friend, Satyendra, also goes to Palás-Vana for a change and stays with him. He is suffering from a serious illness, and his life is despaired of. But with his marriage with his affianced bride, Susamá, sets in a change for the better, and he recovers within a short time. The two friends then live a happy life and devote themselves to the cause of education and philanthropy. Susamá's self-denial in marrying a lover on the point of death is worthy of the best traditions

No. 4542, 2nd quarter, *Palás-Vana.*

of classic India. The purity, simplicity, and falicity of Hindu domestic life have been delineated in the book with a skill and fidelity that do credit to the author. The book is written in pure and chaste Bengali.

*Matiyá* (A name), by Babu Vinod Lál Chatterji, is a story of love and adventure, in the course of which the lover Prabodha marries Matiyá, whom he rescued from the hands of cannibals in an island in the Mediterranean. Prabodha and Matiyá were a good deal thrown together in infancy when they resided with their fathers in Manipur. But as Matiyá was a Brahmin's daughter and Prabodha a Káyastha by caste, their union in marriage was out of the question. The young people, however, loved each other dearly, and after years of separation, which brought strange vicissitudes to each, they met together, embraced Christianity and became husband and wife.

No. 4562, 2nd quarter, *Matiyá.*

*Padmálayá,* by Babu Vasanta Kumár Mukherji, is another story of the same class. Padmálayá was the daughter of the King of Indore. She was betrothed to the Crown Prince of Oudh. But before her marriage could be celebrated, her father was poisoned by her uncle, and the murderer, Dhurandhar, ascended the throne. While flying from his malice, Padmálayá met with a boat accident on the Jumna and was picked up by a sannyási, named Sankar Svámi, and taken to his hermitage near Allahabad. Here her identity being known the sannyási negotiated for her marriage with Prince Anil Kumár of Oudh, to whom she had been betrothed. In the meantime, Dhurandhar also sought the hand of the prince for his daughter, Chámeli. But eventually his suit was rejected, and Anil Kumár married to Padmálayá. Thereupon, Dhurandhar vowed vengeance on the King of Oudh, and led an expedition against Anil Kumár, as he ascended the throne on his father's death. In the battle which followed, Anil Kumár was victorious, and Dhurandhar lost his life. But while the battle was in progress, the queen, Padmálayá, was by an emissary of Dhurandhar induced to leave the capital and forcibly taken towards Indore by some ruffians employed for the purpose. The news of this mishap to the queen reaching the ears of the king, he renounced the world in disgust and became a sannyási. He was, however, sought out by Sankar Svámí, and induced to return to the capital, where he was joined later on by the queen, who was fortunate enough to elude the hands of the ruffians and to find shelter again in the hermitage of the Svámi. Princess Chámeli led a miserable existence since the rejection of her suit by Anil Kumár, but her attachment towards the prince remained unabated. She refused to marry, and found solace in the contemplation of her early love. His renunciation caused her extreme pain, and the news of his return to the capital made her happy. She died shortly after the event, a victim to love unrequited. Her character is one of the best drawn in the book. Those of Sankar Svámaí, Anil Kumár and Padmálayá have also been drawn with skill. The book is written in fairly good Bengali.

No. 4973, 4th quarter, *Padmálayá.*

*Kalikátá Rahasya,* Part I (Mysteries of Calcutta), by Babu Harilál Banerji, depicts Calcutta life in realistic colours. The plot is well conceived, and the interest in the story never flags. Although the number of characters is large, the connection and interdependence among them are never lost sight of. Among the characters in this part that of the physician Nepál stands out in bold relief. A moral purpose runs through the story, which is promised completion in the second part.

No. 4981, 4th quarter, *Kalikátá Rahasya.*

18. Detective and other stories, nursery and other tales, etc., are 41 in number. Of the detective stories, those by Babu Priyanáth Mukherji, an officer in the service of the Calcutta police, purport to be taken from real life, and are more or less interesting. Those by others, for Priya Babu's success has induced many to write on the same subject, are mostly translations of, or adaptations from similar works in English, and do not call for any notice. Of the stories other than detective, the Puranic stories, *viz.*, *Pauránik Galpa* (Puranic tales) by Babu Aghora Náth Ghosh, and *Pauránik Akhyáyiká* (Puranic tales), by Babu Satyánanda Dás, and *Sarater Chithi* (Sarat's letters), by Babu Kshetra Náth Sen, deserve notice. The first two books contain moral stories from the *Puranas,* and is an attempt on the part of their authors to utilize the *Puranas* for the secular concerns of Bengal life. The last book gives realistic sketches of Bengali life in many of its aspects; and as the incidents related in it purport to have been taken from real life, it cannot fail to be both interesting and instructive reading.

No. 4975, 4th quarter, *Pauránik Galpa.*
No. 4976, 4th quarter, *Pauránik Akhyáyiká.*
No. 4979, 4th quarter, *Sarater Chithi.*

19. *History including Geography.*—Thirty-four books under this class were received last year against 37 in the year before. Of these, 28 are educational and 6 non-educational. The educational publications do not call for any notice. Of the non-educationals, the following deserve mention:—

No. 4357, 1st quarter, *Rájmalá vá Tripurár Itihás.*

*Rájamálá vá Tripurár Itihás* (A Collection of Kings, or the History of Tippera), by Babu Kailás Chandra Sinha, gives the history of Tippera and its people from the earliest times to the present day, ending with an account of the administration of the late Mahárájá. It is based, in its earlier portion, on the ancient historical records of the State known as Rája-málás, supplemented by independent sources of information, such as coins, inscriptions, etc., and in its concluding portion on the records of British courts and various historical documents. Some of the chapters of the book give an account of the Kukis and of Manipur, Sylhet, Chittagong and Bhulua ( the modern district of Noakháli). It contains a mass of interesting information, and is a valuable contribution to the historical literature of Bengal.

No. 4563, 2nd quarter, *Jalpesvar Mandirer Itivritta.*

*Jalpesvar Mandirer Itivritta* (History of the Temple of Jalpesvar), by Kumar Jagadindra Ráykata, gives the stories and anecdotes about an ancient temple of Mahádeva at Jalpes, a place within pargana Mayanaguri in the Western Dooars. The temple is in a dilapidated condition, and subscriptions are being collected with a view to its repair.

No. 4564, 2nd quarter, *Inrejer Jay.*

*Inrejer Jay* (Triumph of the English), by Babu Vihárí Lál Sarkár, is an account of the siege of Arcot and the battle of Plassey—of the two events, that is, which led to the establishment of British supremacy in India. Sirájud-dowla is portrayed in the book in favourable colours, and the story of the Black Hole declared to be a myth. The conclusions arrived at are supported by a reference to old historical records. The book seems to be the outcome of much patient labour and research on the part of the writer. It is written in a popular style.

No. 4830, 3rd quarter, *Aitihásika Chitra Murshidábád Kahini.*

*Aitihásika Chitra, Murshidábád Káhini* (Historical sketches: Chronicles of Murshidábád), by Babu Nikhil Náth Ray, is a series of historical sketches connected with Murshidábád, the last seat of Muhammadan government in Bengal. Many of these sketches were originally contributed by the writer to the columns of well-known Bengali journals. A collection of these articles, with a good deal of additional matter has been presented in the volume under notice. In the sketch headed "Plassey," the author, on the authority of English historians, like Malleson and others, presents the character of Nawab Sirájud-dowla in distinctly attractive colours. The book is the outcome of considerable study and local research. Contemporary records, both English and Native, have been laid under contribution, and references to authorities have been given for every statement of importance. The writer, who appears to be a native of the district, with whose history and traditions he deals, has brought to his task a zeal and enthusiasm, which is really commendable.

No. 4986, 4th quarter, *Mahishádal Ráj Vansa.*

*Mahishàdal Ráj Vansa* (The Mahishádal Ráj family), by Babu Bhágavati Charan Pradhán, contains an interesting account of the Mahishádal Ráj from the earliese times down to the present day. It throws considerable side-light on the history of the early years of British rule in Bengal.

No. 4987, 4th quarter, *Chattagramer Itivritta.*

*Chattagrámer Itivritta* (The History of Chittagong), by Babu Tarák Chandra Dás Gupta, gives the history of Chittagong from the earliest time down to the present day, compiled, as the writer says, from Hunter's Statistical Report, Captain Lewin's History of Hill Tracts, Chittagong, and Stewart's History of Bengal. It contains a detailed account of the principal shrines in the district, and comments unfavourably on the action of Government in connection with the approaching re-assessment of the Nayabad Mahals.

20. *Language.*—One hundred and seventy-nine books under this head were received last year, against 149 in the year before. They are all educational books, and do not call for any notice.

21. *Law.*—Four books under this head were received last year, against 7 in the year before. They are for the most part translations of Acts of the Legislature, and a few of them text-books on Hindu and Muhammadan law.

22. *Medicine.*—Twenty-nine books under this head were received last year, against 39 in the year before. Of these, 10 belong to the Allopathic, 9 to the Homœopathic, 3 to the Electro-Homœopathic, 1 to the Kaviráji, and 1 to the Suprapathic systems of medicine. Of the remaining five, two are on the nursing of the sick, two treat of *Mushtiyog* remedies, and one is on the treatment of diseases according to one or other, as the case may be, of the recognized systems. As regards Suprapathy, it is a new system like that of Count Mattei's, and one Babu Púrna Chandra Sen claims to be its originator.

23. *Miscellaneous.*—One hundred and ten works under this head were received last year, against 113 in the year before. Of these, 30 are collections of songs, and the rest books discussing literary, social, agricultural, moral, and general topics. With the exception of a few, the songs are generally on the subjects of love and religion. The exceptions are:—

*Sangíta Charita Sataka* (Song lauding the Virtues of a Hundred Persons, Part I), by Babu Sarat Chandra Dás, is a collection of songs in praise of the Queen-Empress, the Viceroy, the Lieutenant-Governor and the native notabilities, chiefly of Calcutta.

No. 4662, 2nd quarter, *Sangíta Charita Sataka*, Part I.

*Bháratíya Sangita Muktávalí* (A Collection of Pearls of Indian Songs, Part I), compiled by Babu Nava Kánta Chatterji, is a collection of 1,580 songs, which may be classed as national, social, mythological, historical, religious, and miscellaneous. Speaking generally, the national songs deplore the poverty and political servitude of India, and ask Indians to unite with a view to better their condition, morally and politically. Social songs deplore the prevalence of Kulinism, child-marriage, forced widowhood, and similar practices in the country.

No. 4678, 2nd quarter, *Bháratíya Sangíta Muktávalí*, Part I.

24. Books discussing literary topics are 5 in number. Among them the following deserve notice:—

*Sáhitya Chintá* (Thoughts on Literature), by Babu Púrna Chandra Basu, is a collection of literary essays, being an exposition of the characteristic features of the ancient Hindu literature. The object of the book is to bring out the beauty and excellence of Hindu literary models as compared with those of Western literature. It is thoughtfully written, and full of observations which bear testimony to the writer's common sense and high critical acumen.

No. 4445 (A), 1st quarter, *Sáhitya Chintá.*

*Bankim Chandra* (A name), Part III, by Babu Girijá Prasanna Ráy Chaudhurí, is a critical analysis of three of Rai Bankim Chandra's novels, namely, the *Ananda Matha*, the *Devi Chaudhuráni* and the *Sítárám*. The writer is an admirer of the great novelist, and has criticised his work in a becoming spirit.

No. 4668, 2nd quarter, *Bankim Chandra*, Part III.

*Unavinsa Satávdir Mahábhárata* (The Mahábhárata of the Nineteenth Century), by Babu Víresvar Pánde, is a detailed examination of Babu Navín Chandra Sen's poems—*Raivataka*, *Kurukshetra*, and *Prabhás*. The examination, which is remarkable for clearness of thought, closeness of reasoning, and sound commonsense, has brought to light the glaring inconsistencies and contradictions of the poems in the conception and development of their plot, and the serious defects of style and language under which they labour. The criticism falls under three heads, according as it relates to the historical basis of the poems, the philosophy which they teach, and the characters which they pourtray. And under every one of these heads the criticism is the most searching and destructive possible, and exposes the utterly maudlin and incoherent character of the poems.

No. 4902, 3rd quarter, *Unavinsa Satávdir Mahábhárata.*

Literary criticism is apt in these days to degenerate into sycophancy, and it required no small moral courage in the writer to attack an established reputation, a popular poet, and a writer backed by all the prestige which attaches to a high official position. In these days of literary insincerity it certainly requires no inconsiderable love of truth in the critic to tell his countrymen that the works which they have cherished so long are a falsification of their *śástras*, their religion, and of everything which they hold dear.

*Rájá Haris Chandra* (King Haris Chandra), by Babu Kshítindra Náth Tagore, is an interesting and thoughtful dissertation on the well-known story of Haris Chandra. The writer has attempted to trace the origin of the story to the Vedic age, and to point out the modification it has undergone in successive ages. The book ends with an appeal to his countrymen to eschew the materialistic ideals of modern Europe, and to regulate their lives by the noble

No. 5028, 4th quarter, *Rájá Haris Chandra.*

ideals of duty and self-abnegation, as set forth in the story of Haris Chandra and taught in the *sástras* in general.

25. Books discussing social topics are three in number. They are (1) *Sámájik Kathá* (Social topics), which is a protest by some members of the Várendra Káyastha community against the practice of demanding large dowries by the people of that community on the occasion of marrying their sons.

No. 4437, 1st quarter, *Sámájik Kathá.*

(2) *Chintá Rahasya* (Mysteries of Thought), by Babu Vihárí Lál Mitra, is an appeal to the people of Bengal to strive after uniformity in matters of food, dress, caste and creed, without which they, as the author thinks, will never be a great nation. An abstract creed like Brahmoism can never take the place of a national religion. Saivaism is better suited in that respect, and the leaders of the people should see whether or not they could adopt it. Widow-marriage is no doubt a good thing, but it cannot exist side by side with infant marriage; you must have one of the two and not both. Religious hypocrisy, with the prevailing rage for new doctrines and new incarnations should be eschewed at any cost, as having a tendency to disperse the energy of the race. Government should be moved to enact a law of primogeniture here in order that the disintegration of big estates by partition may be prevented. The above ideas are mixed up with a good deal of useless garbage, and expressed at times with a reckless disregard of decency and decorum.

No. 4660, 2nd quarter, *Chintá Rahasya.*

(3) *Kaulinya Prathá* (The Institution of Kulinism), by Babu Vrindávan Chakravartí, sets forth the mischief which Kulinism, of which a short account is given in the book, has wrought and is still working among Rárhi Brahmans, and exhorts the latter to disregard its trammels in marrying and giving in marriage in future.

No. 4895, 3rd quarter, *Kaulinya Prathá.*

26. Books discussing agricultural topics are three in number, *viz.*, (1) *Krishi Pranálí* (Methods of Agriculture, Part VIII), by Babu Bhuvan Chandra Kar. It treats of the cultivation of white celery, ground-nut, sugarcane, and of the means of protecting plants from the ravages of insects.

No. 4444, 1st quarter, *Krishi Pranálí*, Part VIII.

(2) *Krishi Parichaya* (Introduction to Agriculture, Part I), by Babu Kumud Mohan Dás Gupta, is an elementary treatise on the cultivation of food-grains and some of the staple agricultural products of India.

No. 4661, 2nd quarter, *Krishi Parichaya*, Part I.

(3) *Krishi Parichaya* (Introduction to Agriculture), by Babu Girish Chandra Basu, is a revised edition of the work of the same name, published several years ago, and does not call for any notice.

No. 4447, 1st quarter, *Krishi Parichaya.*

27. Books discussing moral and general topics. Books under this head are 69 in number, and of these the following deserve notice:—

*Panchabhút* (The Five Elements), by Babu Ravindra Náth Tagore, contains literary, social, and philosophical reflections given in the course of a conversation between the author and his five companions, named after the five elements, possibly on account of each having the characteristic quality of the element from which he takes his name. The book is written in the author's well-known playful style, and is full of observations which bespeak a thoughtful mind, cultured taste, and a varied experience of men and things.

No. 4670, 2nd quarter, *Panchabhút.*

*Bángálí Charit* (Bengali Character), is a description of the different phases of Bengali life and character. There is a vein of humour running through the book, and some of the most prominent faults of Bengali life have come in for severe castigation.

No. 4669, 2nd quarter, *Bángálí Charit.*

*Bhádu Purána* (The Purána relating to Bhádu), by Babu Pítámvar Chandra Chandra, is interesting as giving an account of the origin of Bhádu worship in the district of Bankura. According to the account, Bhádu was no other than the goddess Durgá, who, in consequence of the austerities practised by a certain queen of Bankura to obtain her favour, incarnated herself as her daughter, but threatened to disappear as soon as the secret of her birth would be revealed. One day the queen was forced to reveal the secret and the goddess disappeared. The celebration of this disappearance is said to be the origin of the worship.

No. 4878, 3rd quarter, *Bhádu Purána.*

Bhádu worship is largely prevalent in certain parts of Bengal, and so many as seven works containing songs in honour of Bhádu were received in the Library last year.

*Visvakosha* (The Universal Dictionary), by Babu Nagendra Náth Basu, had not done with the letter ঈ of the Bengali alphabet when the year closed. The work, which is a mine of information on all subjects, specially those connected with the Indian antiquities, will, when complete, prove a valuable contribution to Bengali language and literature.

*Visvakosha.*

28. *Philosophy.*—Only three books on this head were received last year against none in the year before. They are:—

(1) *Advaita Mater Samálochaná* (A Review of the Vedantic Monism), by Babu Dvijendra Náth Tagore. In the course of the review the writer comes to the conclusion that monism or non-dualism, although admirable as a starting point of spiritual enquiry, becomes wholly inadequate when looked upon as a goal of such enquiry. He denies that there is real identity between God and individual souls except in so far as that identity is identity of nature revealed in consciousness. The book is thoughtfully written, and shows an acquaintance, on the part of the author, with both Hindu and European systems of thought and philosophy.

No. 4448, 1st quarter, *Advaita Mater Samálochaná.*

(2) *Atmatattva Prakása* (Exposition of the Truths Relating to the Soul), by Babu Satís Chandra Vidyábhúshana, M. A., contains a clear and succinct exposition of the doctrines of Nyaya philosophy relating to the soul metempsychosis, salvation, and such like things. It has a learned introduction, giving a short history of the principal systems of Indian philosophy treated chronologically. The writer's chronology may at times be at fault, but there can be no doubt about his learning, scholarship, and thorough acquaintance with the subject he treats of.

No. 4905, 3rd quarter, *Atmatattva Prakása.*

(3) *Advaitaváda Vichára* (A Dissertation on Monism), by Babu Priyanáth Sen, is a lucid and learned dissertation on monism, mainly as it is expounded in Vedanta and incidentally as it finds place in the systems of the West. It is written at the instance of the Vangiya Sáhitya Parishad, which has set a prize upon the best essay on the subject. The author seems to have made the subject his special study, and the essay bears evidence of being thoughtfully and methodically written.

No. 5041, 4th quarter, *Advaitaváda-Vichára.*

29. *Poetry.*—One hundred and thirty-two publications under this head were received last year against 99 in the year before. Of these 53 are educational and the rest non-educational. None of the educational poems deserve notice. Of the poems, 8 are written by Hindu ladies and 2 by Muhammadans. The following works under this group deserve special notice:—

*Tridivavijaya* (The Conquest of Heaven), by Babu Sasadhar Ráy, is an epic poem in eight cantos based on the Puranic story of the defeat and death of the demon Táraka by the hand of Kártikeya, son of Siva. Táraka defeated Indra and took possession of heaven. Indra in despair sought the protection of the goddess Durgá and accompanied her to where Siva was engaged in meditation. There the goddess's prayer to Siva disturbed his meditation, and as he was about to open his eyes, Cupid, who was with the goddess to help, if necessary, the cause of Indra, hit Siva with an arrow. Thus hit Siva glanced at the offending god who was reduced to ashes. He next heard the goddess on behalf of Indra, and promised her a son by himself, who would rid heaven of the demons. The goddess then incarnated herself as daughter of Himálaya (Mount Himálaya), and was married in due time to Siva. The son born of the marriage was Kártikeya, who, after a period of pupilage, passed with the god Visvakarmá, was declared fit to lead the army of the gods against the demon hosts. The war between gods and demons then recommenced, and after a continuous battle for seven days an armistice was agreed upon. The demons violated the armistice, and in the battle which followed they were defeated, and their leader, Táraka, was wounded and taken captive. In prison he devoutly prayed to the god Siva to know the cause of his defeat. He was informed that his fall was due to demerit incurred by the violation of the armistice. He then breathed his last, applauded by Kártikeya and other gods for his heroism in battle and his just and enlightened principles as a ruler. Kártikeya then touched his dead body with Siva's trident, and purified by the touch, Táraka's astral body entered heaven as one of the gods—a privilege which was vouchsafed to nearly all his followers, who had fallen in battle. It will be seen from the analysis that the poem is a Bengali version of the *Kumára Sambhava* of Kálidás, on which, as well as on Milton's *Paradise Lost*, the writer has

No. 4449, 1st quarter, *Tridivavijaya.*

freely drawn for his ideas, imagery, and expression; Táraka is represented as a just and wise ruler—much better in many respects than Indra, and his fall is ascribed to acts of oppression and injustice committed by his followers without his knowledge. Indra's fall is ascribed to his indulgence in sexual pleasures and the neglect of his duties as a ruler. The writer is not without power, and the character of Táraka is well drawn. But the language and versification stand somewhat in need of improvement.

No. 4710, 2nd quarter, *Bhiktoriyá Mahotsav.*

*Bhiktoriyá Mahotsav* (The Victoria Jubilee), by Babu Srísagovinda Sen, is a poem on the Diamond Jubilee extolling the personal virtues of the Queen-Empress, and the liberal and enlightened character of her administration in India. It also narrates the various benefits which that administration has conferred, and is still conferring, on the people of India. The entire poem is instinct with fervent loyalty to the Queen-Empress, and is a tribute of gratitude to English rule in India.

No. 4711, 2nd quarter, *Srí Srí Pada Kalpataru.*

*Srí Srí Pada Kalpataru* [The Tree of *Padas* (songs) fulfilling all Desires, Part I], by Babu Satís Chandra Ráy, is an important collection by the old poet Vaishnava Dás, of more than 600 choice Vaishnav songs by Jayadev, Vidyápati, Chandí Dás, and others, describing principally the scenes of Krishná's early life in Vrindában. Chaitanya and his followers have also some songs dedicated to them in the beginning of the collection. Most of these songs rank high as specimens of erotic poetry, and are highly prized by the Vaishnav community of Bengal.

No. 4698, 2nd quarter, *Mitra Kavya.*

*Mitra Kávya* (A Poem consisting of Rhymes), by Babu Anánda Chandra Mitra, is a poem divided into four parts dealing, respectively, with (1) appeals to the readers' patriotic feelings; (2) social subjects, such as child-marriage, enforced widowhood, etc.; (3) love, and (4) Puranic, historical, and miscellaneous topics. The piece entitled 'Kalir Rájasuya' (the Rájasuya Sacrifice of the Kali era), describing the Imperial Assemblage at Delhi on the occasion of the assumption by Her Majesty of the title Empress of India, contains a few stanzas, wherein the Queen-Empress is piteously entreated to abolish the distinction between the black and the white in India, to put down the oppression of Indians by Britain's sons, not to send out wicked men to rule India, and not to condemn as disloyal the poet's appeals to his countrymen, conceived in bitter anguish of heart and inspired by a memory of India's past glory and greatness. Many of the pieces in this book are written with considerable power and are instinct with genuine feeling.

No. 4455, 1st quarter, *Nihárikā.*

*Níhárikā* (Nebula), Part II, by Srímati Prasannamayí Deví, is a book of poems by a Hindu lady, being a collection of emotional, lyrical and descriptive pieces, many of which are of considerable power and originality. Each piece resembles a star embedded in a nebula represented by the whole collection and hence the name.

No. 4697, 2nd quarter, *Premananda Kávya.*

*Premánanda Kávya* (A poem on the Ecstasy of Love towards God), by Babu Ananda Chandra Mitra, is a collection of religious and devotional poems intended to inculcate the love of God. Many of these poems seem to be prompted by a genuine earnestness of heart, and characterised by a spirit of unfeigned devotion to God. They are free from sectarian bias, and their versification is sweet and flowing.

No. 4450, 1st quarter, *Prabhás.*

*Prabhás* (The name of a place), by Babu Navín Chandra Sen, is an epic in thirteen cantos based on the well-known story of the destruction of the Yádavas at Prabhás, the modern Prabhás Patan on the Guzerat coast. The poem is a continuation of, and a supplement to, Raivataka and Kurukshetra, the two earlier poems by the writer. According to him, Krishna was the founder of a new religion opposed to the Brahmanism of the Vedas which aimed at raising the non-Aryan races of India to the level of the Aryan, and uniting them both in a common bond of brotherhood. The battle of Kurukshetra, by breaking the power of the Kshatriyas, removed the only obstacle to the acceptance of the new creed, and there was a grand mustering of Aryans and non-Aryans at Prabhás thirty-six years after the battle, to do honour to the founder of the new cult, who was regarded as an incarnation of Náráyana. The poem opens with a description of this gathering at Prabhás and a conversation between the two principal wives of Krishna, on the eve of the grand festivities to be celebrated next night. The Yádavas, including Krishna's numerous progeny and their descendants, were there, and they were freely indulging themselves in drink—a habit to which they had been converted by the persistent

efforts of a secret emissary of the sage Durvásá, who, as an exponent of Brahmanism, was opposed to the new creed, and who mortally hated its founder and meditated an attack on the Yádavas on the night of the Prabhás festivities. This emissary was no other than his own wife, Káru, a sister of the great Nágá Chief (non-Aryan leader), Vásuki (the thousand-headed serpent of the Hindu Mythology). The Nágá Chief was commissioned to have an army ready for the night attack. The brother and sister meet the sage at his *asram* on mount Raivataka on the eve of the eventful night. The sister secretly loved Krishna, but as the love was not requited, she swore vengeance on him, and was easily induced to play her part in the coming drama; but the brother, who was touched by the beauty of the new creed and conceived a liking for its founder, had to be cajoled into the enterprise by means of a trick. The sage took him to the brink of a burning crater on the mount and there the simple savage heard in terror and surprise the words of the great non-Aryan god, Bhútanáth, commanding him not to swerve from his resolution to found a non-Aryan empire over the destruction of the Yádava supremacy at Prabhás. Thus everything was ready for the approaching catastrophe. The festivities commenced and millions of throats lustily cheered Krishna and adored and worshipped him as a living god. About midnight the festivities ceased by order of Krishna, and people who came to do him honour retired to a short distance from the place. Shortly afterwards the night attack commenced, and piercing cries were heard on all sides, mixed with the din and confusion of battle. The Yádavas maddened by lust and wine began to fall by each other's weapons, supplemented by the missiles of the Nágás and combustibles let loose from the burning crater above referred to. Krishna hastened to the scene, and meeting his brother, Valarám, asked him to take ship with the remnants of Yádavas and Nágás and to cross over to some distant land in the west and there to found a new colony and give the benefit of religion and civilisation to that part of the world. His instruction was carried out, and Valarám immediately started on his voyage. Krishna then sat himself down under a *Nim* tree, and while there was pierced to death by an arrow shot by Káru. She was, however, forgiven by him, and she died lamented by her brother, Vásuki. Arjuna, his wife, Subhadrá, and the sage Vyása then met at the Prabhás field, where Subhadrá nursed the dying and the wounded and ministered last comforts to the dying sage Durvásá. The death of Sailajá, another sister of Vásuki, who was a devout admirer of Krishna and who loved Arjuna first as a lover and lastly as a daughter, together with a description of the various incarnations of the God in the different parts of the world, given by Vyása at her request, bring the poem to an end. The poem is, in fact, the writer's interpretation of the story of Prabhás as told in the Mahábhárat, but it is an interpretation so alien alike to the letter and spirit of that grand epic that it will perhaps commend itself to very few sensible people. Although labouring under serious defects of style and language, the poem is not altogether devoid of passages of beauty and originality.

*Apúrva Svapna* (Strange Dream), by Babu Banku Vihárí Visvás, is an allegorical poem, containing an exposition of the philosophic aspect of Hinduism. It relates how a man, who was troubled with doubts regarding God's mercy, providence and justice, as manifest in creation, had these solved by the goddess Bhakti (devotion to God), who revealed herself to him in a dream, and taught that *bhedajnán*, or the conception of individual souls as distinct from the Universal Soul, was the cause of all their sufferings in this world, and that *mukti*, or salvation, could only be achieved by getting rid of this *bhedajnán*. She related, moreover, how she herself was once a victim of this *bhedajnán*, and lost sight of her Lord (God), whom she recovered with the returning consciousness of her identity with Him.

No. 4906, 3rd quarter, *Apùrva Svapna.*

*Srávaní* [Verses suggested by the month of *Srávan* (July and August)], by Babu Valendra Náth Tagore, is a collection of sonnets, most of which are love-pieces, conceived in a spirit of extreme gallantry and devotion to the sex. Many of these giving realistic pictures of home life are really enjoyable.

No. 4907, 3rd quarter, *Srávaní.*

*Hiraka njali* (The Diamond Jubilee offering), by Babu Rájendra Náráyan Mukherji, is a collection of verses on the Diamond Jubilee, in the course of which the Queen-Empress is asked to remove the miseries of her Indian subjects, whose cry for redress and help are said to have met with no response from the rulers up to this time.

No. 4919, 3rd quarter, *Hirakánjali.*

*Hiraka Jubilí* (The Diamond Jubilee), by Babu K. P. Banerji, is a poem in which the Queen-Empress is respectfully asked to pay a visit to India, and there to see with her own eyes the condition of her subjects. If she were to come, she would see a starving people reduced to skeletons, who, niggers as they are, neither want arms and guns, nor seats on the judicial

No. 4920, 3rd quarter, *Hiraka Jubilí.*

bench, nor the privilege to try European British subjects; but who only want bread, clothing and water to enable them to live in health. The sights which Her Majesty was to see in Bombay and elsewhere of people stricken with plague and famine are then described in vivid language. The writer is unable to account for those visitations, but he has heard great men say that the sins of the sovereign bring destruction on his kindgom. Let, therefore, the Empress come to India and perform holy and auspicious rites for the good of her subjects. They are ready to receive her with their offering of unfeigned love and loyalty, and to open their hearts to her in the expectation of obtaining redress.

No. 4926, 3rd quarter, *Asrumálá.*

*Asrumálá* (Garland of Tears), by Babu Krishna Gopál Chakravartí, gives expression to the sorrow and anguish of lovers, who have been more or less unfortunate in their love and whose dreams of happiness have been rudely shattered by the vicissitudes of their lives. It also teaches that true love is an ideal sentiment absolutely free from all tinge of sensuality and selfishness. A true lover loves he knows not why, and expects no sort of requital from his object of love. The poem is conceived in a strain of the utmost pessimism and mysticism so common in modern Bengali poetry.

No. 4929, 3rd quarter, Patrávali.

*Patrávalí* (A Collection of Letters), by Babu Avinás Chandra Chatterji, is a collection of letters which may be classed as mythological and historical. Amongst the latter, that addressed by the Ráná Ráj Sinha of Mewar to Emperor Aurangzeb, protesting against the imposition of Jijia, and that of the Princess Prabhávátí to Ráná Ráj Sinha, entreating him to rescue her from the clutches of Aurangzeb, may be read with interest.

No. 5044, 4th quarter, *Sindhu Nandiní Kávya.*

*Sindhu Nandiní Kávya* (The Poem on the Daughters of Sind), by Babu Kálí Kánta Siromani, is a historical poem relating to the Muhammadan invasion of Sind in 712 A. D. In the battle which followed, Dahir, the King of Sind, was defeated and killed, and his two daughters were sent as presents to the Khálifá by his victorious General, Kásim. When brought before the Khálifá, the elder one of the princesses falsely accused Kásim of having violated her, and by that means procured his death. Her father's death being thus avenged, she and her sister committed suicide by falling themselves on a burning pyre.

No. 5047, 4th quarter, *Kaurava Mahá Kávya.*

*Kaurava Mahá Kávya* (The great poem on the Kauravas, Part I), by Babu Syámlál Munshi, gives the story of the Mahábhárata down to the burning of the lac-house. The book is written entirely in Sanskrit metres, which are perhaps not suited to the Bengali verse. To write a Bengali poem in such metres is, therefore, always a difficult work, and the author has acquitted himself creditably in that work.

No. 5051, 4th quarter, *Yamer Darbár.*

*Yamer Darbár* (Pluto's Darbar), by Babu Adhar Chandra Mandal, is a seriocomic poem describing the outbreak of plague in India. Yama, or the god of death, having received a message from Brahmá (the creating god) to destroy the world, holds a darbar, to which he summons all his agents of destruction and reads out Brahmá's message to them. The most well known among them, *viz.*, Consumption, Fever, and Cholera, having declared their inability to perform the task, a new agent is forthwith called into existence, and the work of destruction entrusted to him. This agent is no other than the Bubonic Plague. He then orders Famine to accompany Plague and to aid him in his work of devastation. Thus accompanied, Plague forthwith proceeds to India and begins his operations there. The history of India, the author next proceeds to say, is written in blood, and death and destruction have been the normal order of things there since the days of Kurukshetra, where the flower of India's chivalry and manhood perished for ever. So visitations like the present are not new in India, and what greater havoc will the plague do there than what has already been done by the bloody fields of Panipat, Haldighát, and Chitor, etc. The writer possesses considerable powers of description, and his characterisation and personification of the different diseases do him credit.

No. 5052, 4th quarter, *Pushpánjáli.*

*Pushpánjáli* (Floral Offering), by Babu Rasamay Láhá, is a collection of sonnets, many of which are really enjoyable. They are written in a chaste and flowing diction, and touch the heart by reason of their pathos and simplicity.

30. *Politics.*—Only one book on this subject was received in the Library last year, against the same number in the year before. The book in question is *Durbhiksha O Daridratá* (Famine and Poverty) by Babu Rádhikánáth Banerji. It discusses the question of famine and poverty in Bengal, and suggests remedies which may, in the opinion of the writer, prevent these evils in future. The remedies fall under three classes, according as they are required to be applied

No. 4477, 1st quarter, *Durbhiksha o Daridratá.*

by the Government, the zamindars, and the agricultural and labouring classes. Among those which fall to the share of Government, the following deserve mention:—Aid in the protection of cattle, lightening the burden of taxation, the abolition of the Arms Act, stopping the exportation of food-grains in times of scarcity, the imposition of an export duty, the encouragement of Joint-Stock Companies, the extension of railways and irrigation works, and the establishment of agricultural banks in khás mahals. The tone of the book is excellent.

31. *Religion.*—One hundred and twenty-three religious publications were received last year, against 117 in the year before. Of these, 54 belong to Hinduism, 3 to Muhammadanism, 54 to Christianity, 11 to Brahmoism, and 1 to Deism. Among the books on Hinduism 8 are collections of religious and devotional songs, while the Christian publications include as many as 42 leaflets. The following books on this head deserve notice:—

32. Hindu publications:—

No. 4499, 1st quarter, *Srí Srí Chandí.*

*Srí Srí Chandí* (The goddess Durgá), by Babus Mahendra Náth Mitra and Devendra Vijay Basu, is a Bengali translation in verse of the well-known Sanskrit religious work entitled Chandi, which treats of the exploits of the goddess Durgá. In the appendix to the work an attempt has been made to point out the esoteric and philosophic truths contained in it. The translation is fairly well done.

No. 4500, 1st quarter, *Avakás*, Part I.

*Avakás* (Recreation), Part I, by Babu Varadá Kánta Ghosh, is a collection of religious essays, in one of which the writer attempts to prove the superiority of Hinduism over all other religions.

No. 4945, 3rd quarter, *Trayí Bhashá.*

*Tráyí Bhásha* (The Vedas in Bengali), by Pandit Satyavrata Samasrámí, gives Bengali translations of a number of Vedic *mantras* selected from the four Vedas, with explanatory notes based on the commentaries of Sáyana and other ancient writers. The object of the work, as explained by the author, is to afford the reading public of Bengal an opportunity of acquiring a tolerable acquaintance with the contents of these sacred works. In this, as in all his previous publications on the subject, the author fully sustains his reputation as the foremost Vedic scholar in Bengal.

The rest of the publications under this head comprise translations of Puránas and other well-known works on Hinduism.

Muhammadan publications do not call for any notice.

33. Christian publications:—

No. 4483, 1st quarter, *Isár Anukaran.*

Only one book under this head deserves mention, and that is *Isár Anukaran* (The Imitation of Christ,) by Babu Gaurgovinda Ráy Upádhyáya. It is a Bengali translation of the first two chapters of that well-known work in English. The translator belongs to the Nava Vidhán section of the Brahmo Church, who are well known for their predilection for Christianity.

34. Brahmo publications:—

No. 4741, 2nd quarter, *Moha Ávaran Panchaka.*

*Moha Ávaran Panchaka* (The Five Coverings of Ignorance), by Babu Kunja Vihárí Brahmavrata, describes the five coverings of ignorance which darken a man's spiritual vision and prevent him from perceiving the means of his salvation.

No. 4742, 2nd quarter, *Ingita O Adársa.*

*Ingita O Adársa* (Hints and Models), by the same author, contains hints for the subjugation of passions and attainment of spiritual life, together with a discourse on the essentials of such a life.

No. 4743, 2nd quarter, *Parichaya O Pushpánjáli.*

*Parichaya O Pushpánjáli* (Introduction and the Offering of Flowers), by Babu Surendra Náth Gosvámí are, as the title indicates, two distinct works in one cover, of which the former is written in prose and the latter in poetry. The first one consists of a series of discourses inspired by objects and incidents of every-day life, breathing a spirit of piety and spirituality. The second one purports to give expression to the Vaishnav idea of worshipping God, through the sentiment of *Mádhuryya* as reflected in the love between husband and wife. The verses however, are at places obscure and unintelligible.

35. Deistic Publications.—*Adhyátma Dharma O Ajneyavád* (Theism and Agnosticism), by Kshitíndra Náth Tagore, is a neatly and carefully got up treatise on theism *versus* agnosticism,

No. 4478, 1st quarter, *Adhyátma Dharma O Ajneyavád.*

showing an acquaintance with the most recent literature on the subject. The case both for and against theism has been very lucidly stated.

36. *Science (Mathematical).*—The number of books on this subject received last year was 33, against 36 in the year preceding. They are all school-books, and do not call for any notice.

37. *Science (Natural and other).*—Twenty-two books on this subject were received last year, against 10 in the year before. Of these, 20 are educational, and do not call for any notice. The only two non-educational books received in the year are (1) *Prakriti* (Nature), by Babu Rámendra Sunder Trivedí, M. A. It is a collection of thoughtful essays on scientific and philosophic subjects; (2) *Svásthya Pradípa* (The Lamp of Health), by Amrita Lál Chatterji, is a book on hygiene.

No. 4801, 2nd quarter, *Prakriti.*

38. *Travels and Voyages.*—One book on this subject was received last year, against the same number in the year preceding. It is entitled *Sachitra Bhárat Bhraman* (Pictorial Tour Round India), by Babu Hárán Chandra Ráhá, and contains incidental attacks on Hinduism and Hindu manners and customs.

No. 4815, 2nd quarter, *Bhárat Bhraman.*

39. *English.*—The number of publications in this language received last year was 230, against 263 of the year preceding.

40. *Biography.*—Five books on this subject were received in the Library last year, against three in the year preceding. Of these, the following deserve notice:—

*Truth Stranger than Fiction,* by Babu Kshetra Chandra Ghose, is a brief autobiography of a respectable and well-educated native gentleman of Calcutta. The chief interest of the book consists in an account of certain supernatural phenomena, which occurred in the author's own house, and fully convinced him of the truth of the popular belief in the existence of ghosts and spirits.

No. 3957, 1st quarter, *Truth Stranger than Fiction, or the Life and experience of Kshetra Chandra Ghosh.*

*The Diamond Jubilee Souvenir,* by Babu H. Datta, is a short biographical account of Her Majesty the Empress of India, to which are also appended brief outlines of the lives of the Prince Consort and the Prince of Wales. The work is written in a spirit of profound loyalty to the person of the Empress, and sets forth the manifold virtues by which she is distinguished in her private and public life.

No. 4118, 4th quarter, *The Diamond Jubilee Souvenir.*

*Lord Guaranga or Salvation for All,* by Babu Sisir Kumár Ghosh, is a very interesting work on the life and teachings of Chaitanya, also known as Gauránga Maháprabhu (the great Lord of Fair complexion). It contains a complete account of his life from his birth to his renunciation of the world. Besides the incidents connected with the life of Chaitanya, the work also contains an interesting discourse dealing with the esoterics of the Vaishnav religion, and explaining the true import of the story of Krishna's sports with Rádhika and the milkmaids of Vrindávan. The work, though written by a professed follower of Chaitanya, is nevertheless free from sectarian bias, and evinces a broad catholicity of spirit and a tone of intense religious fervour and devotion.

No. 4119, 4th quarter, *Lord Gauranga, or Salvation for All.*

41. *Fiction.*—Only two books on this subject were received last year, against the same number in the year preceding. They are (1) Ptalith by Kathleen M. Butt, which is a collection of ten short stories. The work takes its name from the title of the first story in the collection, which purports to be the history of the romantic love adventures of a beautiful dancing girl of ancient Egypt named Ptalith. In this, as well as in some of the other stories of the series, the writer evinces considerable power in the delineation of character and development of romantic scenes and situations.

No. 4091, 3rd quarter, *Ptalith.*

(2) *The Two Rings,* by Babu Rákhál Chandra Banerji, is a translation of a short story by the late Rai Bankim Chandra Chatterji Bahadur, the author's father-in-law.

No. 4120, 4th quarter, *The Two Rings.*

42. *History including Geography.*—Thirty-four books under this head were received last year, against 36 in the year before. Of these, 27 are educational and 7 non-educational. Of the non-educational books, the following deserve notice:—

*A Note on the Ancient Geography of Asia,* by Babu Navin Chandra Dás, is, as the name implies, a very interesting work on the ancient geography of Asia, specially India, based on the authority of the Rámáyana. The author attempts

No. 3958, 1st quarter, *A Note on the Ancient Geography of Asia.*

to identify, in the light of modern researches, the cities, rivers, and mountains mentioned by Válmíki. The work is the outcome of much careful study and patient research, and is furnished with an interesting map of ancient India, showing the route taken by the army of Ráma in its march to the island of Lanká.

*Muntakhabu-t-Tawarikh* (Selections from History), by the well-known Persian author, Al-Badaoni, is being translated into English in a serial form by Surgeon-Lieutenant-Colonel G. Ranking, M. D., M. R. A. S., under the auspices of the Asiatic Society of Bengal. Only two fasciculi of the translation were received last year.

No. 4092, 3rd quarter, *Muntakhabu-t-Tawarikh.*

*Ayeen-Akbery*, Volume I, Part I, edited by Babu B. M. Ghosh, is a reprint of Francis Gladwin's English translation of that well-known work.

No. 4009, 2nd quarter, *Ayeen-Akbery.*

*History of the Mayo College*, Volume II, by Herbert Sherring, contains short historical accounts of the different States of Rajputana, with brief notices of the careers of the successive Viceroys of India from Lord Mayo, the founder of the College, down to Lord Elgin. The book contains besides much detailed information regarding the family history as well as the scholastic career of the princely students who have been educated in the Institution.

No. 4821, 4th quarter, *History of the Mayo College.*

43. *Language*—Fifty-five books on this subject were received last year, against 57 in the year preceding. They consist solely of school-books, and as such do not call for any notice.

44. *Law.*—Nineteen books under this head were received last year, against 9 in the year preceding. They consist only of annotated editions of important Acts of the Legislature.

45. *Medecine.*—Nine books under this head were received last year, against the same number in the year preceding. Of these, the following deserve notice:—

The English translation of the well-known *Charak Samhitá*, by Kaviráj Avinás Chandra Kaviratna. Only one fasciculus of this work was received during the year. The translation of the *Vimána-sthánam* had not been finished before the year closed.

No. 4044, 2nd quarter, *Charak Samhitá.*

*A Practical Treatise on Malarious Fevers*, by Babu Amrita Lál Bhattácharya, is an elaborate work dealing with malarious fevers, acute and chronic, with their various complications and sequelæ as well as many other diseases that have their origin in malaria.

No. 4045, 2nd quarter, *A Practical Treaties on Malarious Fevers.*

*The Bubonic Plague*, by A. Mitra, is an interesting monograph on the Bubonic Plague. The writer traces its history back to a period long anterior to the Christian era, describes the ravages wrought by it in different parts of the world, and gives the symptoms of the disease with its varieties and its diagnosis, prognosis and treatment. The different theories of its causation have been discussed, and hygenic rules for its prevention have also been laid down for the guidance of the public.

No. 4105, 3rd quarter, *The Bubonic Plague.*

46. *Miscellaneous.*—The number of publications under this head received last year was 52, against 66 in the year preceding. Books under this head deal with a large variety of topics, and include literary essays, controversial papers, books on sport, social and political tracts, etc.

The following publications under this head deserve notice:—

*Selections from the Calcutta Review*, edited by James W. Furrell, Nos. 34 to 36, second series of these selection were received last year.

No. 3983, 1st quarter.
Nos. 4056-57, 2nd quarter.

*Catalogue of the Coins of the Indian Museum*, Parts III and IV, by Charles J. Rodgers, M. R. A. S., M. N. S., is a descriptive catalogue of the Coins of the Indian Museum. The third part contains descriptions of ancient and mediæval coins, as well as of the miscellaneous coins of North and South India, while the fourth one deals with the Græco-Bactrian, Indo-Scythian, Greek, Seleukid, Parthian, Roman, Sassanian, Miscellaneous, Muhammadan, Ghazni, Durrani and Autonomous, Modern Asiatic, European and American coins.

Nos. 3989-3990, 1st quarter, *Catalogue of the Coins of the Indian Museum.*

*Idolatry* is a philosophical exposition of the theory and practice of image worship among the Hindus. The writer denies that such worship is a form of superstition and justifies it on rational and scientific grounds.

No. 3988, 1st quarter, *Idolatry.*

*Text book of Official Procedure*, by C. P. Hogan, is an elaborate and exhaustive treatise on the procedure of public business in the different Secretariat offices in India. It is a most useful publication, containing a mass of information systematically arranged and readily available for reference.

No. 3992, 1st quarter, *Text-book of Official Procedure.*

*Forbidden Fruit*, by F. A. Perroux, is a collection of short sketches intended to illustrate the conventionality, hypocrisy, and prudery of English social life. The sketches are mostly suggestive of images of an altogether obscene and immoral nature, and the picture of sexual morality as presented in them is far from attractive, and offends against all notions of decency.

No. 3993, 1st quarter, *Forbidden Fruit.*

*Wealth of India* is the name given to an interesting series of publications containing translations of important Sanskrit works, Volume IV, Parts 7 to 12, and Volume V, Parts I and II, of this series were received last year. A translation of portions of the well-known Sanskrit work on politics, named *Kámandakiya Nitisár*, was published in one of these parts last year.

Nos. 4054-55, 2nd quarter, *Wealth of India.*

*Calcutta Sanitation*, by James R. Wallace, is a reprint of a series of articles from the Indian Medical Record, pointing out the principal defects and shortcomings of the Health Department of the Calcutta Municipality. According to the writer, the reclamation of the Salt-water Lakes is a far better mode of disposing of the town refuse than costly incinerators, which, with their noxious fumes, engender deadly diseases in the neighbourhood in which they are erected. The duties of an efficient Health Officer should, in his opinion, consist in energetically supervising the conservancy of the town rather than in performing scientific experiments in a bacteriological laboratory.

No. 4058, 2nd quarter, *Calcutta Sanitation.*

*Hinduism as contrasted with Islam*, by Muhammad Israil, is a criticism from the standpoint of Islam, of the doctrines of Hinduism, and of the social and other customs enjoined by it. The writer is angry with the Hindus for their opposition to cow-slaughter. According to him, Muhammadanism is destined to be the universal religion of the future, inasmuch as it has already been accepted by the most enlightened nations of the world.

No. 4068, 2nd quarter, *Hinduism as contrasted with Islam.*

*Universal History of Music*, by Raja Sir Saurindra Mohan Tagore, Mus. Doc., contains an interesting account of the music of the different nations of the globe. Although the account is not exhaustive, the author has brought together a large mass of interesting information about the state of musical development among the different races of the earth. The subject of Hindu music receives detailed treatment in an appendix.

No. 4070, 2nd quarter, *Universal History of Music.*

*Six years in Burma*, by Babu Kámákhyá Náth Gupta, contains an account of the author's life in Upper Burma. He began his career in the country as a hospital clerk in a military station in Upper Burma, and finally rose by his industry and preseverance to be the leading merchant of the place. A chapter is specially devoted to observations on the manners and customs of the people.

No. 4071, 2nd quarter, *Six Years in Burma.*

*Bibliotheca Indica*, new series, No. 899, Ahsanu-t-taqásén Fí-Ma Rifati-l-Aqálin (Best Divisions of the Earth according to Climate known as Al-Muquaddasí, Vol. I, Fas. I), translated by Surgeon-Lieutenant-Colonel G. S. A. Ranking, M .D., M. R. A. S., and R. F. Azo, is an English translation of the well-known Arabic work by Al-Muqaddasí. It purports to be a sort of Gazetteer of the Empire of Islam as it was at the time of the author, and contains interesting information on a variety of subjects, *viz.*, history, geography, ethnology, language, religion, commerce, etc.

No. 4167, 4th quarter, *Bibliotheca Indica.*

47. *Philosophy.*—The number of works received under this head during the year under review was 10, against 7 in the year preceding. Of these, the following are worthy of notice:—

*Sankarácháryya*, by Babu Sítánath Datta, contains a brief account of the life of the great Hindu teacher, Sankarácháryya, with a succinct review of the philosophical doctrines inculcated by him. An English translation of one of his minor works, the *Átmabodha*, and a short note on his age by Professor H. H. Wilson are also appended to the work.

No. 4111, 3rd quarter, *Sankarácháryya.*

*Darsana* (Philosophy), by Babu Mamatha Náth Datta, contains a summary of the leading doctrines of the principal systems of Hindu philosophy, based mainly on the work of Cole-

No. 4112, 3rd quarter, *Darsana.*

brooke. English translations by eminent European scholars of the two popular works on the Sánkhya and Nyáya systems, *viz.*, the Sánkhya Káriká and the Tarka Sangraha, are also appended to the work.

48. *Poetry.*—Thirteen books were received under this head during the year, against 9 in the year preceding. They are mostly annotated editions of well-known English poems, selected as text-books for the different University examinations. The only original poems received last year are:—

*Reminiscences of a Workman's Life,* by Mr. R. C. Dutt, C. S., C. I. E., is a revised edition of a collection of elegant verses on a variety of subjects.

No. 4076, 2nd quarter, the *Reminiscences of a Workman's Life.*

2. *Songs of Exile,* by C. E. Freeman, B. A., is a collection of sonnets and other verses on a variety of topics.

No. 4172, 4th quarter, *Songs of Exile.*

3. *Verses Grave and Gay,* by C. P. Davy, is a collection of miscellaneous pieces consisting of songs, sonnets, verses on sacred themes, etc.

No. 4173, 4th quarter, *Verses Grave and Gay.*

49. *Politics.*—Only two books on this subject were received last year, against three in the year before. They are:—

*The Indian National Congress and the Revival of India,* by Babu Nanda Lál Sarkár. It gives a short history of the Indian National Congress movement from its first inception together with its aims and objects, the method of its work and its aspirations. The writer discusses some of the most important political questions which have been dealt with in the successive sessions of the Congress, and endeavours to prove that representative institutions were well known in ancient India, and that the Indians of to-day are fully qualified and fit to perform the functions required of a self-governing people. The real reason, the author holds, for not granting representative government to the country is the baseless apprehension in the minds of Englishmen that by granting increased political power to the people, England would lose much of her present power and hold over India, and might possibly lose her altogether. The writer takes great pains to show that this suspicion of the loyalty of a people who have done nothing to incur it is utterly unjustifiable and wholly unworthy of a great and powerful Government.

No. 4077, 2nd quarter. *The Indian National Congress and the Revival of India.*

(2) *The Address of the Hon'ble Mr. R. M. Sayani, President, Twelfth Indian National Congress,* by the Hon'ble R. M. Sayani. The address was delivered at the last session of the Indian National Congress held at Calcutta on the 28th December 1896.

No. 4078, 2nd quarter, *The Address of the Hon'ble Mr. R. M. Sayani, President, Twelfth Indian National Congress.*

50. *Religion.*—The number of books received under this head last year was 14, against 18 in the year before. Of these, one belongs to Brahmoism, six to Hinduism, and seven to Christianity. The one Brahmo publication is *The Present Paradise,* by the Reverend Pyárí Mohan Chaudhuri. It is a collection of sermons, essays and lectures inculcating the truth that paradise is not an ideal conception to be realised at a remote future, but that it is a living truth, and ever present with us in this earth to cheer us and help us in our difficulties.

No. 4082, 2nd quarter, *The Present Paradise.*

The Hindu publications under this head include among others Babu Manmatha Náth Datta's translation of the *Mahábhárata,* F.E. Pargiter's translation of the *Márkandeya Purána* with annotations, and a dissertation on the *Vedas,* also by Babu Manmatha Náth Datta. Both the translations were unfinished when the year closed. Mr. Pargiter's translation is being published in the *Bibliotheca Indica* series, and only one fasciculus of it was received last year.

Babu Manmatha Náth Datta's book entitled *Vedas* presents in a small compass the results of the researches of Colebrooke and other European scholars on the subject of those sacred books, and gives an analysis of their contents with a short dissertation on the Vedic theology and the state of society in the Vedic age. Many of the theories and suggestions put forth in the course of the work on the authority of European scholars can be hardly accepted as conclusive by orthodox native scholars.

No. 4114, 3rd quarter, *Vedas.*

Christian publications do not call for any notice.

51. *Science (Mathematical).*—Five works under this head were received last year, against 18 in the year before. These consist merely of mathematical class-books, and none of them call for notice.

52. *Science* (*Natural and other*).—Only nine books on this subject were received last year, against 10 in the year preceding. Of these only two deserve notice. They are:—

No. 4084, 2nd quarter, *Meteorology and the Laws of Storms.*

(1) An elaborate treatise on *Meteorology and the Laws of Storms*, by G. A. Depenning.

No. 4186, 4th quarter, *Chemical Researches at the Presidency College.*

(2) *Chemical Researches at the Presidency College*, by Mr. Prafulla Candra Ráy, D. S. C. Edinburgh), being a record of original researches in chemistry carried on at the Presidency College Laboratory from July 1895 to May 1897.

53. *Travels and Voyages.*—Only one book under this head was received last year, against none in the year before. It was the fourth edition of Mr. R. C. Dutt's book entitled *Three years in Europe.*

No. 4090, 2nd quarter, *Three years in Europe.*

54. GARO.—Only one book in this language was received in the Library last year, against three in the year before.

55. HINDI.—The number of publications in this language received last year is 92, against 106 in the year before. The following among them deserve notice:—

56. *Drama.*—Two books on this subject were received last year, against three in the year before. None of them call for notice.

57. *Fiction.*—Two books on this subject were received last year, against three in the year before. Both of them are translations from other languages, and do not call for notice.

58. *History, including Geography.*—Nine books on this subject were received last year, against one in the year before. None of them call for notice.

59. *Language.*—Eight books on this subject were received last year, against 15 in the year before. All of them are educational, and as such do not call for notice.

60. *Law.*—Only one book on this subject was received last year, against *nil* in the year before. It does not call for notice.

61. *Medicine.*—Only one book on this subject was received last year, against two in the year before. It is a short treatise by Babu Lakshmí Prasád on the homœopathic treatment of diseases.

62. *Miscellaneous.*—Eighteen books on this subject were received last year, against 22 in the year before. Of these, 3 are educational and 15 non-educational. None of these deserve any notice.

63. *Poetry.*—Nine books on this head were received last year, against 4 in the year before.

No. 1630, 2nd quarter, *Vihárí ki Satsai.*

Of these, only one, *viz.*, *Vihárí ki Satsai* (Seven Hundred Verses,, by Víhárí), edited by Prabhu Dayál Pánde, deserves notice. It is a classic Hindi poem by Vihárí Lál, a contemporary and *protégé* of the celebrated King Jay Singh of Jeypur, on the model of Govardhanácharryya's *Aryyá Sapta Satí* (Seven Hundred Verses in the Aryyá metre). It is composed in the Donhá metre, and contains verses on a variety of topics, those on the subject of love and devotion to God forming the majority. The book is highly prized on account of its superior poetry.

64. *Religion.*—Thirty-seven books on this subject were received last year, against 33 in the year before. Of these, 5 are on Christianity, 31 on Hinduism, and 1 on Deism.

Among the Hindu publications the following deserve notice:—

No. 1647, 2nd quarter, *Bibliotheca Indicá*, New series, No. 888, *Tulsi Satsai Fasc. V.*

The classic Hindi work named *Tulsi Satsai* (Seven Hundred Verses, by Tulsidás), edited by Pandit Vihárílál Chaube, was brought to a close during the year.

*Srí Pipájí-ki-Kathá* (Anecdotes about Pipájí), by Bhagavánprasád, gives an account of the sayings and doings of one Pipájí, a Chief of Upper India, who is said to have given up his wealth and kingdom and become a follower of the celebrated Vaishnav teacher, Rámánanda.

No. 1681, 3rd quarter, *Srí Pipájí ki-Kathá.*

*Siddhánta Dípiká* (The Illuminator of Conclusions), by Ananda Dás, is a collection of the philosophical precepts and sayings of the celebrated religious reformer, Kabir.

No. 1709, 4th quarter, *Siddhánta Dípiká,*

Christian publications do not call for notice.

The only deistic publication is one entitled *Srí Prema Patriká* (A tract on the Love of God), by Syed Abdul-Ad-Sah, inculcating the utmost piety and devotion to God, and betraying the intense earnestness of a Vaishnav devotee.

No. 1624, 1st quarter, *Srí Prema Patriká.*

65. *Science* (*Mathematical*).—Three books on this subject were received last year, against 7 in the year before. They are all educational works, and do not call for notice.

66. *Science* (*Natural and other*).—Only 2 books on this head were received last year, against 6 in the year before. They are all educational books, and do not call for notice.

67. *Khási.*—Only 1 book in this language was received last year, against the same number in the year preceding. It does not call for notice.

68. *Manipuri.*—Only 1 book in this language was received last year, against *nil* in the year before. It is a Manipuri translation of the Gospel of St. John.

69. *Musalmani Bengali.*—Twenty-two books in this language were received last year, against 30 in the year before. The books fall under the following heads:—

Fiction 7, Miscellaneous 10, Poetry 1, and Religion 4; the corresponding figures for the year before being:—Fiction 4, Medicine 2, Miscellaneous 5, Poetry 1, and Religion 18. None of these call for any notice.

70. *Nepalese.*—Only 3 books in this language were received last year, against *nil* in the year before. All of them are on religion, and do not call for notice.

71. *Persian.*—Only 3 books in this language were received last year, against 2 in the year preceding. Of these, 1 is on Language, 1 on Religion and 1 a miscellaneous publication. None of these call for any notice.

72. *Sanskrit.*—Fifty books in this language were received last year, against 54 in the year before. The books fall under the following heads:—Drama 2, Language 6, Medicine 2, Miscellaneous 4, Philosophy 5, Poetry 3, Religion 27, Science (Mathematical) 1; the corresponding figures for the year before last being:—Drama 2, History 1, Language 6, Medicine 2, Miscellaneous 2, Philosophy 6, Poetry 6, Religion 28, and Science (Mathematical) 1. Of these, the following deserve notice:—

73. *Drama.*—Of the two dramas, one is *Sávitrí Parinayákhyána Nátakam* (Drama on the marriage of *Sávitrí*), by Pandit Visvanáth Mahápatra, describing the Puranic story of Sávitrí's marriage with Satyaván, and the other is the *Antar Vyákarana Nátya Parsishta* (Appendix to the Drama Embodying Grammar), by Krishnananda Sarasvatí, edited by Pandit Ajitanáth Nyáyaratna. The third part of this learned and interesting work embodying drama and grammar was received in the Library last year.

No. 1534, 3rd quarter, *Sávitrí Parinayákhyána Nátakam.*

No. 1540, 4th quarter, *Antar Vyákarana Nátya Párisishta*, Part III.

74. *Language.*—Six books on this subject were received last year, against the same number in the year before. Of these, 2 are educational and 4 non educational. Of the non-educational books, the following deserve notice:—

*Kárakártha Prakásiká* (The Expositor of the Import of Cases), by Mukta Náth Siddhántaratna, contains an exposition of the cases based on the commentaries on Kaláp Grammar, as well as other ancient authorities.

No. 1509, 1st quarter, *Kárakártha Prakásiká.*

*Kavikalpadruma* (The Tree that fulfils all desires of the Poet), edited by Siva Náráyan Sromani, is Vopadevá's well-known work on the conjugation of roots, with the commentary entitled *Dhátudípiká*, by Durgádás Vidyávágís, and supplementary notes by the Editor.

No. 1521, 2nd quarter, *Kavikal padruma.*

75. *Medicine.*—Only 2 books on this subject were received last year, against the same number in the year before. They are:—

(1) *Paribháshá* (Technicalities), edited by Babu Rájendra Náráyán Sen, explains the technicalities connected with weights, measures, as well as other matters not clearly mentioned or explained in the standard works on Hindu medicine.

No. 1523, 2nd quarter, *Paribháshá.*

(2) A new edition of *Charak Samhita*, with Chakrapáni Datta's gloss,, by Kaviráj Hari Náth Visárad. *Vimánasthán*, or the chapter on the nature of diseases, had been taken up when the year closed. The edition is being got up with great care.

No. 1541, 4th quarter, *Charak Samhitá*, Part XVIII.

76. *Miscellaneous.*—Four books on this subject were received last year, against *nil* in the year before. None of them call for notice.

77. *Philosophy.*—Five books on this subject were received ast year, against 6 in the year preceding. They are the two fasciculi of the *Anu Bháshyam*, edited by Pandit Hem Chandra Vidyáratna, the two fasciculi of the *Tattva Chintá-*

No. 1513, 1st quarter, *Bibliotheca Indica; Anu Bháshyám, Fasc. III.*

*mani*, edited by Pandit Kámákhyá Náth Tarkavágis, and the *Mádhyamiká Vritti*, edited by Rai Sarat Chandra Dás Báhádur, C. I. E., and Pandit Sarat Chandra Sástri. The first two works are being published by the Asiatic Society of Bengal, and the last-named work by the Buddhist Text Society. The *Anu Bháshyam* is the standard work of the Dvaitá-Dvaitá School of Vedanta, while the *Tattva Chintámani* is the standard work of modern Nyáya. As regards the *Mádhyamiká Vritti*, it represents the Mádhyamik school of Buddhist philosophy, and is being published for the first time. Every one of these learned works is being edited with scholarly ability.

78. *Poetry*.—Three books on this subject were received last year, against six in the year before. They are:—

(1) *Aryyá Laharí* (Waves of verses in Áryyá metre), by Pandit Rám Náth Tarkaratna, is an original poem in Sanskrit, containing nine hundred verses in the Áryyá metre, dealing with a variety of topics. Considering the difficulty of composing in the Áryyá metre, the writer may be said to have succeeded remarkably well. The book fully sustains the author's high reputation as a poet.

No. 1514, 1st quarter, *Aryyá Laharí*.

(2) *Sárasvata Laharí* (Waves of verses in honour of the goddess Sarasvatí), by Babu Káli Kánta Chakravartí, contains some original verses in honour of the goddess Sarasvatí.

No. 1256, 2nd quarter, *Sárasvata Laharí*.

(3). *Vijayiní Kírtimálá* (The Garland of Victorious Fame), compiled by Jaynáráyan Sarmá, is a collection of Sanskrit verses composed by the members of the Sanskrita Sanjívana Association of Bihar and other well-known pandits of the Province in commemoration of the Diamond Jubilee of Her Majesty the Empress of India. The verses acknowledge in grateful terms the many substantial benefits that have been conferred on the country during her auspicious and memorable reign.

No. 1536, 3rd quarter, *Vijayiní Kírtimálá*.

79. *Religion*.—Twenty-seven books on this subject were received last year, against 28 in the year before. Among them the following *Bibliotheca Indica* publications deserve notice:—

*Kálaviveka* (A dissertation on Time) of Jimutaváhan, edited by Mahámahopáhdhyáya Madhusúdan Smritiratna, is a valuable treatise on the determination of the proper time for the performance of the different religious rites and ceremonies of the Hindus. The work forms part of Jimutaváhan's larger work named *Dharmaratna*. Fasciculi 1 and 2 of the work were received last year.

No. 1527, 2nd quarter, *Bibliotheca Indica*, new series, No. 893, *Kálaviveka*, Fasc. I.

*Taittiríya Krishna Yajuh Samhitá* (The Samhitá of the Black Yajur Veda) and the *Aitareya Bráhmanam*, edited by Pandit Satyavrata Sámasrami, with the commentary of Sáyan. Fasciculus 41 of the first work and fasciculi 1—3 of Vol. IV of the second work were received in the course of the last year.

No 1551. 4th quarter, *Bibliotheca Indica*, new series, No. 902, *Taitiríya Krishna Yajuh Samhitá, Fasc.* 41; and No. 154648, 4th quarter, *Aitareya Bráhmanam*, Vol. iv, Fasc. I—III.

*The Sánkhyáyana* and *Apastamva Srauta Sútras*, edited the first by Dr. Alfred Hillebrandt, and the second by Dr. Richard Garbe. The fourth fasciculus of Vol. III of the first, and fasciculus 14 of Vol. III of the second work were received in the course of the year under review.

Nos. 1549-50, 4th quarter, *Sánkhyáyana Srauta Sútra* and *Apastamva Srauta Sútra*.

*Vrihat Dharmapurán*, edited by Mahámahopáhdhyáya Haraprasád Sástri. Fasciculus 6 of the work was received last year.

No. 1552, 4th quarter, *Vrihat Dharmapurán*.

79. *Science* (*Mathematical*).—Only one work under this head was received last year, against the same number in the year before. It is entitled *Kshetramiti* (Geometry), by Durgá Prasád Dvivedí, and is based on a number of English text-books on the subject.

No. 1520, 1st quarter, *Kshetramiti*, Vol. II, Part I.

80. *Santali*.—Only four books in this language were received last year, against two in the year before. Of these, one is on Language, two are on Religion, and one a Miscellaneous publication. None of them call for any notice.

81. *Tibetan*.—Only one book in this language was received last year, against *nil* in the year before. It is a *Bibliotheca Indica* publication, entitled *Sher Phyn*, edited by Babu Pratáp Chandra Ghosh, being a Tibetan translation of the well-known Sanskrit work on Buddhism, entitled *Satasáhasriká Prajná Páramitá*.

No. 26, 3rd quarter, *Sher Phyn, Vol. III, Fasc. II.*

82. *Urdu.* Only 24 books in this language were received last year, against 13 in the year before. They fall under the following heads, *viz.*, Biography 1, Fiction 5, History 3, Medicine 4, Miscellaneous 2, Poetry 3, Religion 5, and Science (Mathematical) 1. None of them call for any notice.

83. *Uriya.*—One hundred and eighty books in this language were received last year, against 156 in the year before. The books fall under the following heads:—

Biography 1, Drama 16, Fiction I, History 12, Language 17, Law 1, Miscellaneous 28, Poetry 35, Religion 51, Science (Mathematical) 14, and Science (Natural and other) 4. Of these, the following deserve notice:—

84. *Biography.*—The only work on this subject is a life of the Queen-Empress, entitled *Rája Rájesvarí Srímatí Victorianka Jívaní*, by Náráyan Prasád Mitra.

No. 1362, 3rd quarter, *Rája Rájesvarí Srímatí Victorianka Jívaní.*

85. *Drama.*—Of the dramas, one is a Uriya translation by Pandit Harihara Náth of the well-known Sanskrit work named *Sakuntalá.*

No. 1372, 3rd quarter, *Sakuntalá Nátak.*

86. *Law.*—The only work on law in this language is a translation of the Indian Penal Code by Srí Krishna Mahápátra.

No. 1449, 4th quarter, *Bháratavarshiya Dandavidhi Ain.*

87. *Poetry.*—*Rasa Kallola* (Waves of Sentiment), is a Uriya lyric of considerable merit on the subject of Srí Krishna's Vrindában sports. It is written by Dínakrishna Dás, and edited by Kapilesvara Vidvábhúshan.

No. 1456, 4th quarter, *Rasa Kallola.*

88. *Religion.*—Publications under this head are mostly translations of Sanskrit works.

89. *Bi-lingual publications.*—One hundred and eighty-five publications under this head were received last year, against 270 in the year before. They consist of works written generally in any two of the following languages:—Arabic, Armenian, Assamese, Bengali, English, Hindi, Kashmiri, Latin, Manipuri, Musalmani-Bengali, Persian Sanskrit, Santali, Tiabetan, Urdu and Uriya. But among them, those written in Bengali and Sanskrit are the most important. They consist mostly of editions of ancient Sanskrit works on History, Language, Medicine, Miscellaneous, Philosophy, Poetry and Religion. The following works under this head deserve mention:—

90. *Bengali and English.*—*Some Chittagong Proverbs*, by J. G. Anderson, I. C. S., is an interesting collection of proverbs current in the district of Chittagong, intended, as the author says, to afford examples of the local dialect of that place. The proverbs are accompanied with an English translation.

No. 1085, 4th quarter, *Some Chittagong Proverbs.*

91. BENGALI AND SANSKRIT—

*History.*— *Táki Ráya Chaturdhurina Vamsam* (The Family of the Ráya Chaturdhurin as of Táki), by Dadhibhúshan Kaviratna, contains a short account of the family of the Ráya Chaturdhurinas of Táki in the district of the 24-Parganas. It is written in elegant and flowing Sanskrit verse, and is accompanied with a Bengali translation.

No. 2389, 1st quarter, *Táki Ráya Chaturdhurina Vamsam.*

92. *Language*—*Kalápa Vyákaranam, Kalápa Chandriká Sandhí Vritti* (Kalápa Grammar, the Moonlight of Kaláp, the Commentary on the chapter on *Sandhi*, Part I), edited by Jádav Náth Kávyatírtha, contains the commentary of Durgá Sinha and explanatory notes in Sanskrit and a Bengali translation by the Editor.

No. 2409, 2nd quarter, *Kalápa Vyákaranam, &c.*

*Satíka Sánuváda Ruchádi Vritti* (The commentary commencing with the words Rucha, etc., with a translation and explanatory notes), compiled by Hari Náth Sástri, contains aphorisms dealing with the use of roots in the *átmanepada* form.

No. 2441, 3rd quarter, *Satíka Sánuváda Ruchádi Vritti.*

93. *Medicine.*—*Sarpágháta-Chikitsásár*, Part I (The Essence of treatment for snake-bite), by Rám Chandra Siddhánta, contains a large number of indigenous remedies for cases of snake-bite. The author is a professional snake-doctor, and enjoys extensive practice in the district of Bankura.

No. 2460, 4th quarter, *Sarpágháta-Chikitsásár.*

94. *Miscellaneous.*—*Bhávakutúhalam* (Curiosity about the *Bhávas*, or the twelve subjects for astrological calculations), edited by Rámagopál Jyotirvinod, is well-known treatise on astrology with a Bengali translation.

No. 2416, 2nd quarter, *Bhávakutúhalam.*

95. *Philosophy.—Nyáyadarsan* (Nyaya Philosophy, Part IV), edited by Sarvesvar Sárvabhauma, gives the *Sútras* of Gautama, with an easy commentary in Sanskrit and explanations in Bengali. This is a very useful publication, and calculated to popularise the study of the Nyaya philosophy in this country.

No. 2395, 1st quarter, *Nyáyadarsan.*

*Sukla-Yajur Vedíya Isávásyopanishad* (The Isávásyopanishad of the white Yajurveda) edited by Babu Vihárilál Mukherji, gives the text of that well-known Upanished with the commentaries of Sankar and Anandagiri and a Bengali translation.

No. 2464, 4th quarter, *Sukla-Yajur Vedíya Isávásyopanishad.*

*Siddhántaratnam* (Jewel of Conclusions), by Valadeva Vidyábhúshan, and edited by Pandit Syámalál Gosvámí, is an elaborate treatise dealing with the principles of Vaishnavism. It has a chapter specially devoted to the refutation of the unqualified monism held by Sankar and his followers.

No. 2465, 4th quarter, *Siddhóntaratnam.*

96. *Religion.—Vrihat Tantra Sár* (The Essence of the Tantras, enlarged), edited by Prásanna Kumár Sástri, is a well-known Tantric compilation by Krishnánanda Agamavágísa with a Bengali translation.

No. 2396, 1st quarter, *Vrihat Tantra Sár.*

*Sachitra Srí Srí Chaitanya-Charitámrita* (The Nectar of the life of Chaitanya, with Illustrations), edited by Pandit Madan Gopál Gosvámí and others, gives the text of that well-known work, with interesting notes by the Editor. The work was finished last year.

No. 2397-98, 1st quarter, *Sachitra Srí Srí Chaitanya-Charitámrita*, Parts 25–28.

*Hindu Sástra* (The Hindu Sastra), Part II, edited by Mr. R. C. Dutt, C.S., C.I.E. The subjects dealt with in this volume are the *Rámáyana*, the *Mahábhárata*, the *Bhagavadgítá*, and the *Puranas*. This brings the series to a close. The series will go to enhance the reputation of the learned editor, and serve to popularise the study of the Hindu *sástras* among his countrymen.

No. 2434, 2nd quarter, *Hindu Sástra.*

*Srímadbhagavadgítá.* (The Divine Lay), edited, by Babu Damodar Mukherji, M. B. A.S., is an edition of that well-known work, with a Bengali translation and ten commentaries in Sanskrit. It is a gigantic piece of work indicating unmistakeably that the appreciation of the philosophy and morality of the *Gítá* is increasing among the educated Bengalis. The learned editor has therefore deserved well of his countrymen by the way in which he is performing his self-imposed task.

No 2467-68, 4th quarter, *Srímadbhagavadgítá*, Nos. 20—22.

*Laghu-Bhágavatámrita* (The Nectar of Bhágavatá on a small scale), edited by Valái Chánd Gosvámí and Atul Krishna Gosvámí, is a standard work on Vaishnavism by the well-known Rúpa Gosvámí, contemporary and disciple of Chaitanya. The editors have done their work with a thoroughness which is above all praise.

No. 2478, 4th quarter, *Laghu-Bhágavatámrita.*

*Saiva-Sarvasvasár* (The Essence of the Entire Wealth of a Sivaite), edited and translated by Pandit Bhágyaván Vidyálankár, complete treatise on the worship of the god Siva by the old Bengali poet Vidyápati. The work was written, as the editor says, at the instance of the Ráni Visvás Deví of Mithilá.

No. 2477, 4th quarter, *Saiva-Sarvasvasár.*

97. English and Tibetan.—*The Colloquial language of Tibet*, by C. H. Polhill Turner, describes in a series of exercises the occurrences of daily life indoors and out, according to the Lhassa idiom.

No. 2, 3rd quarter, *The Colloquial language of Tibet.*

98. Kashmiri and Sanskrit.—*The Káshmir Sabdámrita* (The Nectar of Kashmiri words), edited by G. A. Grierson, C.I.E., I.C.S., etc., is a grammar by Isvara Kaula of the Kashmiri language as spoken by the Hindu inhabitants of Srinagar. The work is written in Sanksrit, and the rules are given in the ancient aphoristic style. The present part deals with declension only. The work is prepared with great care.

No. 1, 3rd quarter, *The Káshmir Sabdámrita.*

99. Sanskrit and Tibetan.—*Avadána Kalpalatá* (The Creeper of Great Deeds which fulfils all desires), edited by Rai Sarat Chandra Dás Báhádur, C.I.E., and Pandit Hari Mohan Vidyábhúsan, is an edition of Kshemendra's well-known work accompanied with a Tibetan version. It is a collection of Buddhistic *avadn* stories.

No. 10, 2nd quarter, *Bibliotheca Indica, Avadána Kalpalata*, Volume II, Fasc. V.

100. *Trilingual Publications.*—Sixteen works under this head were received last year, against 26 in the year before. They fall under several groups, and consist mostly of notes, meaning books, etc., and do not call for notice.

101. *Periodicals.*—Periodicals received in the Bengal Library are generally classed under the heads of Law, Medicine, Miscellaneous and Religion. The number of periodicals received last year was 675, against 647 in the year before. They represent 114 distinct issues, against 100 in the year before, and are written—61 in Bengali, 37 in English, 2 in Garo, 2 in Hindi, 2 in Sanskrit, 2 in Bengali-English, 9 in Bengali-Sanskrit, and 2 in English-Sanskrit. The above list gives the number of distinct issues as 117, and the discrepancy is accounted for by counting twice each of the following journals, which changed from uni-linguals into bi-linguals in the course of the year, *viz.*, *Hanimán Patriká* (once appeared in Bengali and afterwards in Bengali and English), *Vidyodaya* once in Sanskrit and afterwards in Sanskrit and English), and the *Journal of the Buddhist Text Society* (once in English and afterwards in English and Sanskrit). Forty-seven new journals were started, and 33 old ones disappeared in the course of the last year.

10. *Bengali Journals.*—Among the Bengali journals, the following are the most important:—

*Art.—Víná-Vádiní.* (The Playeress on the Lute), edited by Babu Jyotirindra Náth Thákur, is a new journal started in the course of the last year devoted to music.

Nos. 4504—4505, 4th quarter, *Vénú-Vádini.*

103. *Law.—Indiyán La-Riport* (Indian Law Reports), edited by Babu Hem Chandra Mitra, is a Bengali translation of the Indian Law Reports, Calcutta, Madras, Bombay, and Allahabad series. This is the only journal of its kind in Bengali.

104. *Medicine.*—There are only three journals under this head, *viz.*, *Chikitsak o Samálochak* (The Physician and the Reviewer), edited by Babu Satyakrishna Ráy, *Chikitsá Sammilaní* (The Bringing Together of Different Systems of Medicine), edited by Pandit Avinas Chandra Káviratna; and *Hánimán Patriká* (The Hahnemann Journal). Of these, the first is now devoted to discussing general topics, and treats of medical matters only incidentally. The last is devoted to homœopathy, and the second aims at bringing together, and if possible reconciling, the different systems of medicine, *viz*, allopathy, homœopathy and the kaviraji.

105. *Miscellaneous.*—The bulk of Bengali journals belongs to this head, and the following are the most important among them:—

*Adrishta* (Fate), edited by Babu Ramankrishna Chatterji, is devoted to astrology, palmistry, phrenology, etc.

*Bhárati* (the Goddess of Speech), edited by two Hindu ladies, *viz.*, Hiranmayí Deví and Sáralá Deví, heads the list of Bengali journals. It is conducted with conspicuous ability, and discusses literary, scientific, political, and miscellaneous topics. Among the articles published in its columns last year, those relating to Mir Jafar and Siràj-uddaula are perhaps the most interesting.

*Navya-bhárata* (New India), edited by Babu Deví Prásanna Ráy Chaudhuri, is a high class journal, discussing literary, historical, philosophical, and miscellaneous topics. Social and religious matters often predominate in its writings. Among the articles published in its columns last year, those relating to the history of Nepal are perhaps the most interesting.

*Samían* (The Air), edited by Babu Dváraká Náth Mukherji, is another high class journal, treating of articles of literary, general, and philosophical interest. One of its issues published last year contained an interesting article on a system of musical notation by numbers.

*Sáhitya* (Literature), edited by Babu Sures Chandra Samájpati, is an important journal, conducted with great ability. Its articles relating to Vedic hymns written by Babu Umed Chandra Vatabyála, of the Provincial Executive Service, are very interesting reading.

*Sáhitya Parishát Patriká* (the Journal of the Academy of Literature), edited by Babu Nagendra Náth Bose, is an organ of the newly-established society named the Vangíya Sáhitya Parishad. Its articles relating to old Bengali poems, of which it has unearthed quite a number, and its articles on the nomenclature of different sciences, form very interesting and instructive reading. The contents of Nos. 2 and 3 of Volume III of this journal specially deserve notice.

*Vámábodhiní Patriká* (A Journal for the Instruction of Women), edited by Babu Umes Chandra Datta, deserves notice as being the oldest among the Bengali journals intended for female readers. Its columns often contain a large quantity of readable matter on all subjects.

106. *Religion.*—Of the journals under this head, 3 belong to Hinduism, 5 to Christianity, and 2 to Brahmoism. Of these, the *Saivá* (belonging to Siva), edited by Pandit Siva Chandra Vidyárnava; the *Sanátan Dharmakaná* (Bits of Eternal Religion), edited by Babu Durgádás Ráy; and the *Tattvabodhiní Patriká* (The Expositor of Truth), edited by Babu Dvijendra Náth Tagore, deserve mention. The first two belong to Hinduism and the last to the Adi section of the Brahmo Church.

107. ENGLISH PERIODICALS.—

108. *Law.—The Calcutta Weekly Notes*, edited by J. Chaudhri, is the only journal in English under this head.

109. *Medicine.*—There are four journals under this head, *viz.*, *The Calcutta Journal of Medicine*, edited by Dr. Mahendra Lál Sarkár; the *Indian Medical Gazette*, edited by W. G. Simpson; the *Indian Medical Record*, edited by James R. Wallace; and the *Indian Lancet*, edited by Lawrence Fernandez. Of these, the first belongs to homœopathy and the rest to allopathy. All of them are conducted with ability, and discuss matters of scientific and general interest.

110. *Miscellaneous.*—Of the journals under this head, the following deserve mention:—

*Journal of the Asiatic Society.*—A new section named the anthropological was opened in connection with this journal in the course of the last year. The journal is devoted to literature, science, and antiquities.

The *Calcutta Monthly*, edited by Maulvi Abdul Ghani, is a new journal which was started in the course of the year under review. It is the organ of the Muhammadan Sporting Club, and contains articles of literary, political, and general interest.

The *Calcutta Review*, edited by James W. Furrell, is a high-class literary journal devoted to literature, science, and politics. Among the articles published in the journal last year, those headed "Studies on the Vedantar," "Technical Education in India," "Indian Review," "Baber Padshah Ghazi," and "The Progressive Cooling of the Northern Hemisphere and of Northern India" perhaps deserve special mention.

The *Light of the East*, edited by S. C. Mukherji, is devoted to Theosophy, Yoga, esoteric Hinduism, and Occultism generally.

The *Dawn*, edited by Babu Manmatha Náth Pál, is a new journal containing articles of religious, social and general interest, which was started in the course of the year.

The *National Magazine*, edited by Babu Kálí Prasanna De, is an important organ of educated Bengalies, and contains articles of literary, scientific, and general interest. One of its numbers, issued last year, contains an interesting article on original scientific research in Bengal.

The *Wealth of India*, edited by Kaviráj Asutosh Sen, is a monthly journal of Indian industries, products, and trade, being the only one of its kind under native management. It is edited with the assistance of Mr. T. N. Mukherji, who has made the economic and industrial products of India the study of his life.

111. *Religion.*—Among the journals under this head only one, *viz.*, the *Journal of the Buddhist Text Society of India*, edited by Rai Sarat Chandra Dás, Bahadur, C.I.E., deserves notice. It is, as its name implies, given to publishing Buddhist texts of which the Editor is credited to have brought in a large number from Tibet. One of the issues of the journal, published last year, contains an English translation of a portion of Nágárjuná's well-known Mádhyamika aphorisms.

112. SANSKRIT JOURNALS.—Only two journals under this head, namely, the *Vidyodaya* (the Dawn of Learning), edited by Pandit Hrishíkesa Sástrí, and the *Sanskrita Chandriká* (The Moonlight of Sanskrit), edited by Pandit Jaya Chandra Siddhánta Bhùshan, were published last year. Of these, the second one has ceased to exist since.

## BI-LINGUAL JOURNALS.

113. BENGALI AND ENGLISH.—*Medicine.*—Only one journal under this head, *viz.*, *The Indian Homœopathic Review*, edited by Babu Pratáp Chandra Mazumdár, deserves notice.

114. BENGALI AND SANSKRIT.—Of the journals under this head the following deserve notice:—

115. *Medicine.—Sachitra Áyurveda vá Chikitsá Vishayaka Mâsikapatra* (Áyurveda with Illustrations, or a Monthly Paper on Medicine), edited by S. Bhattácháryya, is, as the name indicates, devoted to the Ayurvedic system of medicine.

116. *Miscellaneous.*—*Arunodaya* (The Dawn), edited by Babu Rasik Mohan Chatterji, is given to publishing, with translations in Bengali, ancient Sanskrit works on astronomy, astrology, yoga, palmistry, etc.

*Vrihaspati* (Jupiter), edited by Vimálaprasád Siddhánta Sarasvatí, was started in the course of the year, and commenced the publication with a Bengali translation of a number of ancient Sanskrit works on astronomy and astrology, *viz.*, the *Laghujátak*, the *Ududáyapradípa*, the *Siddhánta Siromani*, *Vrihat Párásari*, etc. It is devoted to astronomy and astrology.

117. *Religion.*—The journals under this head are all devoted to Hindu orthodoxy. The *Ushá* (the Dawn), edited by Pandit Satyavrata Samásramí, the most learned Vedic scholar of Bengal, and the *Hindu Patriká* (The Hindu Magazine), edited by Babu Jadunáth Mazumdár, Vakil, Judge's Court, Jessore, are the most important among them. The former is given to publishing rare and interesting Vedic texts, while the latter is an exponent of philosophic Hinduism, and goes on publishing the works of Sankar and other writers on philosophy and metaphysics.

The others belonging to this group are the *Hindu Suhrid* (The Friend of Hindus), edited by Syámalál Gosvámí; the *Sa Sanginí Sajjanatoshiní* [The Delight of Good Men with the Sanginí (Female Companion)], edited by Babu Kedár Náth Datta; the *Veda*, edited by Kedár Náth Vidyávinod, and the *Vedavyása*, edited by Babu Bhúdhar Chatterji. They are all given to publishing Hindu religious texts with expositions and translations.

118. ENGLISH AND SANSKRIT.—The two journals under this head, *viz.*, the *Vidyodaya* and the *Journal of the Buddhist Text Society of India*, have already been noticed under the head of Sanskrit. Parts III and IV, of Volume IV, of the last named journal contains interesting articles on Buddhistic philosophy and an account of the Buddhist philosopher, Dingnága, said to be a contemporary of Kálidása, gleaned from Tibetan sources.

119. *General remarks.*—As a record of intellectual and literary progress made in these provinces during the year under review, the above analysis will perhaps be found disappointing. Compared with the year before last, the year under review shows a marked falling off both as regards the number and the excellence of publications. As regards Bengali literature, which is by far the most important among those reviewed, very few contributions worth the name seem to have been made to it during the year, and the reason is not far to seek. Literary veterans like the late Pandit Isvara Chandra Vidyáságar, the late Babu Bhúdev Mukherji, the late Rai Bankim Chandra Chatterji Báhádur, and others, who made the Bengali language and literature what they are at present, have passed away, and the void created by their disappearance has not yet been filled up. But there is comfort in the reflection that in a few years their places will be taken up by a fit body of successors, many of whom have begun to make a name for themselves. Literature is now being adopted by many as a profession, and the ranks of such men are receiving fresh accessions every year. The people's attitude towards the English language and literature has undergone a marked change, and this change is reflected in attempts among others made by the members of the newly-established Bengal Academy of Literature, (the *Vangíya Sáhitya Parishad*) to secure for Bengali and, if possible, other Indian vernaculars, a place in the curriculum of the higher examinations of the University. Even England-returned gentlemen have taken kindly to Bengali literature, and some of the best articles which appear in the columns of the *Bhárati* are from the pen of such men. Bengalis have apparently entered upon a higher phase of literary culture, which is characterised by a desire to assimilate, and disseminate in a suitable garb among their countrymen, the knowledge gained at the feet of their foreign masters. Even the latest discoveries in science and the pettiest details of English and continental politics are now served up in the columns of the *Sáhitya* and the *Bhárati* for the edification of their readers. A political and a religious upheaval have followed in the wake of this intellectual renascence, which is gathering strength as years roll by. And all these three revivals have their exponents in the different Bengali journals. As regards literary form, Bengali language and literature have undergone a distinct deterioration since the death of Pandit Isvar Chandra Vidyáságar and others who followed a Sanskritic model and looked upon grammatical correctness as one of the essentials of a good literary style. There is now a dearth of Sanskrit-knowing men in the ranks of Bengali authors, and the result has been the formation of a mongrel style, half-English, half-Bengali, resembling the Gáthá dialect of Sanskrit, which is met with in the pages of *Lalita Vistar* and other Buddhistic works. Thoughts and expressions found in the majority of Bengali books have often a distinctly foreign air about them, and require to be translated into English before they can be properly understood. As to grammatical correctness, it is simply conspicuous by its absence, and even writers like Babu Navín Chandra Sen show a persistency in defying grammar and literary usages, which is both deplorable and reprehensible.

*Table of books received in the Bengal Library during the year 1897—2,282.*

| No. | Subject. | Books published in English and other European languages. | Books published in the Vernacular languages spoken in the Province. | Books published in the Indian classical languages. | Books published in more than one language. | Remarks. |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1 | Art | ... | 5 | ... | ... | |
| 2 | Biography | 5 | 12 | ... | 1 | |
| 3 | Drama | ... | 61 | 2 | ... | |
| 4 | Fiction | 2 | 72 | ... | ... | |
| 5 | History (including Geography) | 34 | 58 | ... | 2 | |
| 6 | Language | 55 | 209 | 7 | 60 | |
| 7 | Law | 37 | 13 | ... | ... | |
| 8 | Medicine | 54 | 37 | 2 | 17 | |
| 9 | Miscellaneous | 154 | 381 | 14 | 49 | |
| 10 | Philosophy | 10 | 4 | 5 | 3 | |
| 11 | Poetry | 13 | 181 | 3 | 11 | |
| 12 | Politics | 2 | 1 | ... | ... | |
| 13 | Religion | 99 | 370 | 30 | 108 | |
| 14 | Science (Mathematical) | 5 | 52 | 1 | ... | |
| 15 | „ (Natural and other) | 9 | 28 | ... | 2 | |
| 16 | Travels and Voyages | 1 | 1 | ... | ... | |
| | Total | 480 | 1,485 | 64 | 253 | |
| 1 | Originals | 450 | 1,433 | 37 | 172 | |
| 2 | Republications { Originals | 15 | 7 | 27 | 17 | |
| | { Translations | 1 | ... | ... | ... | |
| 3 | Translations | 14 | 45 | ... | 64 | |
| | Total | 480 | 1,485 | 64 | 253 | |
| 1 | Educational | 112 | 413 | 3 | 63 | |
| 2 | Non-educational | 368 | 1,072 | 61 | 190 | |
| | Total | 480 | 1,485 | 64 | 253 | |

| | |
|---|---|
| Uni-linguals | 1,406 |
| Bi-linguals | 201 |
| Periodicals (in number) | 675 |
| Total | 2,282 |

Form I.—*Total books of all kinds received from the different Divisions in Bengal—2,282.*

| No. | Divisions. | English. | | Other Languages. | |
|---|---|---|---|---|---|
| | | Number of books. | Number of copies. | Number of books. | Number of copies. |
| 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | Bhagalpur | ... | ... | 6 | 6,850 |
| 2 | Burdwan | 1 | 500 | 79 | 68,450 |
| 3 | Chittagong | 1 | 100 | 36 | 23,425 |
| 4 | Chota Nagpur | 4 | 6,750 | 12 | 7,500 |
| 5 | Dacca | 10 | 15,750 | 184 | 218,200 |
| 6 | Orissa | ... | ... | 205 | 242,750 |
| 7 | Patna | 7 | 4,000 | 91 | 81,725 |
| 8 | Presidency | 12 | 10,100 | 94 | 97,860 |
| 9 | Rajshahi | 1 | 15 | 33 | 26,120 |
| 10 | Town of Calcutta | 444 | 499,850 | 1,062 | 1,558,890 |
| | Total | 480 | 537,065 | 1,802 | 2,331,770 |

FORM II.—*Total number of books and copies in English and other languages.*

| ENGLISH. | | OTHER LANGUAGES. | |
|---|---|---|---|
| Number of books. | Number of copies. | Number of books. | Number of copies. |
| 1 | 2 | 3 | 4 |
| 480 | 537,065 | 1,802 | 2,331,770 |

FORM III.—*Comprising uni-linguals only for 1897, being 1,406 in number.*

| No. | LANGUAGE. | Originals. | Re-publications and translations. | No. | SUBJECT. | Originals. | Re-publications and translations. |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 | Arabic | 2 | 1 | 1 | Art | 3 | ... |
| 2 | Assamese | 7 | ... | 2 | Biography | 17 | ... |
| 3 | Bengali | 758 | 26 | 3 | Drama | 63 | ... |
| 4 | English | 200 | 30 | 4 | Fiction | 70 | 4 |
| 5 | Garo | ... | 1 | 5 | History (including Geography). | 87 | 5 |
| 6 | Hindi | 82 | 10 | 6 | Language | 264 | 7 |
| 7 | Khasi | 1 | ... | 7 | Law | 23 | 2 |
| 8 | Manipuri | ... | 1 | 8 | Medicine | 43 | 2 |
| 9 | Musalmani-Bengali | 22 | ... | 9 | Miscellaneous | 221 | 7 |
| 10 | Nepalese | ... | 3 | 10 | Philosophy | 13 | 6 |
| 11 | Persian | 3 | ... | 11 | Poetry | 186 | 11 |
| 12 | Sanskrit | 24 | 26 | 12 | Politics | 3 | ... |
| 13 | Santali | 4 | ... | 13 | Religion | 215 | 57 |
| 14 | Tibetan | ... | 1 | 14 | Science (Mathematical) | 58 | ... |
| 15 | Urdu | 24 | ... | 15 | „ (Natural and other) | 36 | 1 |
| 16 | Uriya | 177 | 3 | 16 | Travels and Voyages | 2 | ... |
| | TOTAL | 1,304 | 102 | | TOTAL | 1,304 | 102 |

FORM IV.—*Exhibiting the number of periodicals published during 1897, amounting in all to 114 magazines and periodicals for 1897.*

| MONTHLY. | | BI-MONTHLY. | | ANNUAL. | | HALF-YEARLY. | | QUARTERLY. | | FORT-NIGHTLY. | | TRI-MONTHLY. | | WEEKLY. | | BI-WEEKLY. | | UNCERTAIN. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 24 | 70 | ... | ... | 1 | ... | ... | ... | 3 | 1 | 5 | 3 | ... | ... | 2 | 3 | ... | ... | 2 | ... |

## TABULAR ANALYSIS OF THE BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1897.

*Arabic.*

| SUBJECT. | ORIGINAL WORKS. | | Re-publications. | Translations. | TOTAL. | Educational. | Non-Educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| TOTAL | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |

*Assamese.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | 1 | 3 | ... | ... | 4 | 4 | ... | 4 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Science (Mathematical and Mechanical). | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Total | 3 | 4 | ... | ... | 7 | 6 | 1 | 7 |

*Bengali.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 5 | ... | ... | ... | 5 | 1 | 4 | 5 |
| Biography | 9 | 1 | ... | ... | 10 | ... | 10 | 10 |
| Drama | 42 | 1 | ... | ... | 43 | ... | 43 | 43 |
| Fiction | 53 | 3 | ... | 1 | 57 | ... | 57 | 57 |
| History | 23 | 11 | ... | ... | 34 | 28 | 6 | 34 |
| Language | 96 | 83 | ... | ... | 179 | 179 | ... | 179 |
| Law | 3 | 1 | ... | 7 | 11 | ... | 11 | 11 |
| Medicine | 21 | 11 | ... | ... | 32 | ... | 32 | 32 |
| Miscellaneous | 295 | 19 | ... | ... | 314 | 12 | 302 | 314 |
| Philosophy (including Mental and Moral Science). | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Poetry | 109 | 22 | 1 | ... | 132 | 53 | 79 | 132 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 204 | 9 | 1 | 23 | 237 | ... | 237 | 237 |
| Science (Mathematical and Mechanical). | 17 | 16 | ... | ... | 33 | 33 | ... | 33 |
| Science (Natural and other) | 12 | 10 | ... | ... | 22 | 20 | 2 | 22 |
| Travels and Voyages | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 894 | 187 | 2 | 31 | 1,114 | 326 | 788 | 1,114 |

*English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Fiction | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| History | 22 | 7 | 1 | 4 | 34 | 27 | 7 | 34 |
| Language | 37 | 15 | 3 | ... | 55 | 55 | ... | 55 |
| Law | 30 | 6 | 1 | ... | 37 | ... | 37 | 37 |
| Medicine | 53 | ... | ... | 1 | 54 | ... | 54 | 54 |
| Miscellaneous | 146 | 4 | ... | 4 | 154 | 1 | 153 | 154 |
| Philosophy (including Mental and Moral Science). | 9 | 1 | ... | ... | 10 | 8 | 2 | 10 |
| Poetry | 2 | 1 | 10 | ... | 13 | 10 | 3 | 13 |
| Politics | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 93 | 1 | 1 | 4 | 99 | ... | 99 | 99 |
| Science (Mathematical and Mechanical). | 3 | 2 | ... | ... | 5 | 5 | ... | 5 |
| Science (Natural and other) | 7 | 2 | ... | ... | 9 | 6 | 3 | 9 |
| Travels and Voyages | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Total | 410 | 40 | 16 | 14 | 480 | 112 | 368 | 480 |

*Garo.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 19 | ... | ... | 1 | 20 | ... | 20 | 20 |

*Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Fiction | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| History | 9 | ... | ... | ... | 9 | 8 | 1 | 9 |
| Language | 3 | 4 | ... | 1 | 8 | 8 | ... | 8 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Carried over | 15 | 4 | ... | 3 | 22 | 16 | 6 | 22 |

*Hindi*—contd.

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Brought forward . | 15 | 4 | ... | 3 | 22 | 16 | 6 | 22 |
| Medicine . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous . . . | 24 | ... | ... | 1 | 25 | 3 | 22 | 25 |
| Poetry . . . . . | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Religion . . . . | 40 | 1 | 4 | 1 | 46 | ... | 46 | 46 |
| Science (Mathematical and Mechanical). | 1 | 2 | ... | ... | 3 | 3 | ... | 3 |
| Science (Natural and other) . | 1 | ... | ... | 1 | 2 | 2 | ... | 2 |
| Total . | 91 | 7 | 4 | 6 | 108 | 24 | 84 | 108 |

*Khási.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Manipuri.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Musalmani-Bengali.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction . . . . | 5 | 2 | ... | ... | 7 | ... | 7 | 7 |
| Miscellaneous . . . | 9 | 1 | ... | ... | 10 | ... | 10 | 10 |
| Poetry . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Total . | 19 | 3 | ... | ... | 22 | ... | 22 | 22 |

*Nepalese.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | ... | ... | ... | 3 | 3 | ... | 3 | 3 |

*Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |

*Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama . . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Language . . . . | 2 | 1 | 3 | ... | 6 | 2 | 4 | 6 |
| Medicine . . . . | ... | 1 | 1 | ... | 2 | ... | 2 | 2 |
| Miscellaneous . . . . | 11 | ... | 1 | ... | 12 | ... | 12 | 12 |
| Philosophy (including Mental and Moral Science). | ... | ... | 5 | ... | 5 | ... | 5 | 5 |
| Poetry . . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Religion . . . . | 10 | 1 | 16 | ... | 27 | ... | 27 | 27 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 29 | 3 | 26 | ... | 58 | 2 | 56 | 58 |

*Santali.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | 2 | ... | ... | 2 | ... | 2 | 2 |
| Total | 1 | 3 | ... | ... | 4 | 1 | 3 | 4 |

*Tibetan.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science). | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| History | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Medicine | 3 | 1 | ... | ... | 4 | ... | 4 | 4 |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Religion | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 23 | 1 | ... | ... | 24 | 4 | 20 | 24 |

*Uriya.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 14 | 2 | ... | ... | 16 | ... | 16 | 16 |
| Fiction | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| History | 9 | 3 | ... | ... | 12 | 12 | ... | 12 |
| Language | 5 | 12 | ... | ... | 17 | 17 | ... | 17 |
| Law | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Miscellaneous | 21 | 6 | ... | 1 | 28 | 3 | 25 | 28 |
| Poetry | 24 | 11 | ... | ... | 35 | 2 | 33 | 35 |
| Religion | 43 | 7 | ... | 1 | 51 | ... | 51 | 51 |
| Science (Mathematical and Mechanical). | 6 | 8 | ... | ... | 14 | 14 | ... | 14 |
| Science (Natural and other) | ... | 4 | ... | ... | 4 | 4 | ... | 4 |
| Total | 123 | 54 | ... | 3 | 180 | 52 | 128 | 180 |

*Arabic and Bengali.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Arabic and Musalmani-Bengali.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |

*Arabic and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Armenian and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Assamese and English.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bengali and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Language | 18 | 11 | ... | ... | 29 | 29 | ... | 29 |
| Medicine | 10 | ... | ... | ... | 10 | ... | 10 | 10 |
| Miscellaneous | 15 | ... | ... | ... | 15 | ... | 15 | 15 |
| Science (Mathematical and Mechanical). | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Total | 46 | 12 | ... | ... | 58 | 32 | 26 | 58 |

*Bengali and Manipuri.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bengali and Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 5 | 1 | ... | 2 | 8 | 8 | ... | 8 |
| Medicine | 4 | ... | ... | 3 | 7 | ... | 7 | 7 |
| Miscellaneous | 13 | 1 | ... | 5 | 19 | 1 | 18 | 19 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Poetry | ... | ... | ... | 5 | 5 | ... | 5 | 5 |
| Religion | 40 | 1 | 13 | 33 | 87 | ... | 87 | 87 |
| Total | 63 | 3 | 13 | 51 | 130 | 9 | 121 | 130 |

*Bengali and Uriya.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |

*English and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |

*English and Latin.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*English and Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | 1 | 3 | 3 | ... | 3 |
| Miscellaneous | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 7 | ... | ... | 1 | 8 | 3 | 5 | 8 |

*English and Santali.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*English and Tibetan.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*English and Uriyá.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Hindi and Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion . . . . | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Total . | 2 | ... | ... | 2 | 4 | ... | 4 | 4 |

*Kásmiri and Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Persian and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | ... | 1 | ... | ... | 1 | 1 | ... | 1 |

*Sanskrit and Tibetan.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Sanskrit and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit and Uriyá.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . . | 3 | ... | ... | 5 | 8 | ... | 8 | 8 |
| Poetry . . . . . | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Religion . . . . | 2 | ... | 1 | 4 | 7 | ... | 7 | 7 |
| Total . | 6 | ... | 1 | 10 | 17 | ... | 17 | 17 |

*Bengali, English and Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . | 5 | ... | ... | ... | 5 | 5 | ... | 5 |
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 6 | ... | ... | ... | 6 | 5 | 1 | 6 |

*Bengali, Hindi and Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Bengali, Sanskrit and Uriyá.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*English, French and Latin.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 2 | ... | ... | ... | 2 | 2 | ... | 2 |

*English, Hindi and Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 3 | ... | ... | ... | 3 | 2 | 1 | 3 |

*English, Hindi and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |

*English, Sanskrit and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

## NORTH-WESTERN PROVINCES AND OUDH.

From J. O. Miller, Esq., Secretary to the Government of the North-Western Provinces and Oudh, to the Secretary to the Government of India, Home Department,—No. 710, dated the 20th May 1898.

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report of the Director of Public Instruction, North-Western Provinces and Oudh, on the publications registered in these Provinces during the year 1897 under Act XXV of 1867.

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From T. C. Lewis, Esq., M.A., Director of Public Instruction, North-Western Provinces and Oudh, to the Secretary to the Government of the North-Western Provinces and Oudh,—No. $\frac{G.}{3572}$, dated the 30th March 1898.

I have the honour to submit my Annual Report on Publications, being a brief review and analysis of the works registered in these Provinces under Act XXV of 1867 during the calendar year 1897 and catalogued in my office.

2. The usual statements are appended at the end. Each language or combination of two or more languages forms the subject of a separate statement, as required by G. O. No. 3480, dated 3rd October 1882, General Department.

3. The first statement gives a general classification of all the publications registered during the year according to the prescribed subjects. It shows that the total number of publications received in 1897 was 1,466 against 1,233 of last year and 1,354 of the year before last; in other words, the number of catalogued publications of the year under report exceeded the number of publications of the two preceding years by 233 and 112, respectively. There has been considerable fluctuation in the number of publications on language, miscellaneous, and poetry, which together represent the excess of the works received in 1897 over those of 1896. This increase shows that the literary activity of the people remained progressing.

4. The character and tendency of the works published under each of the various prescribed subjects and the works deserving special notice are briefly noted below :—

(1) *Arts.*—There were eight works registered under this head, of which seven were first editions—four in English, two in Urdu, and one in Hindi.

"The First and Second Standard Kindergarten Drawing Book"* (catalogue, 1st quarter, page 1, No. 1—185) is an educational work, published by the Educational Book Depôt, Lucknow, for use in schools of the Central Provinces.

"Infantry Tactics and Modern Weapons" (catalogue, 2nd quarter, page 1, No. 1—646), translated by Captain P. Holland, is a military work, translated from the German. "Tournament Polo" (catalogue, 2nd quarter, page 1, No. 2—645) contains directions for the preliminary training of a team, keep and preparation of ponies, rules of the game, method of running a polo club, and compares together the English and Indian polo. The fourth work in English included under the same head is a periodical called the "Indian Journal on Patents" (catalogue, 2nd quarter, page 43, No. 1—345). It has been started during the year. Only one issue of the journal has been received. It is published for the benefit of patentees, designers, and manufacturers.

Of the two works in Urdu, one is the "Large Tray of Dainties" (catalogue, 1st quarter, page 3, No. 2—152), which is a cookery book for Hindus and Muhammadans. The other is the first part of a "Book on Drill" (catalogue, 3rd quarter, page 6, No. 1—1030), intended for use in schools, and written to meet the requirements of the village school curriculum. The only work in Hindi classed under the same headings is the "Detached Duties of Cavalry" (catalogue, 4th quarter, page 17, No. 1—1420). It professes to be written for the general public, but it is difficult to imagine how it can interest them. None of the above works is of any importance in showing the direction in which vernacular literature is growing.

(2) *Biography.*—Biography produced 17 works against nine of last year. Fifteen of these were first editions, of which the following deserve notice :—

"Life of Mahárája Jaswant Singh Gajsinghat" (catalogue, 1st quarter, page 15, No. 1—138), the famous Mahárája of Marwar, is a work in Hindi.

"Lives of the Great" (catalogue, 2nd quarter, page 4, No. 1—372) is a work in Urdu, and contains short biographical sketches of ancient Roman emperors, religious reformers, poets, and heroes. Incidents of the life of Nawáb Farid-ud-din Ahmad Khan Báhádur, *Vazir* of Akbar Shah II, are contained in the work called the "Disposition of Farid" (catalogue, 2nd quarter, page 4, No. 2—543), written by Sir Syed Ahmad Khan. "The Picture Gallery of Mansur" (catalogue, 3rd quarter, page 6, No. 2—740), contains an account of the life of Sheikh Husain Ibn-i-Mansur, who was a cotton dresser. "The Virgins of the Paradise of Magnificent Houses" (catalogue, 4th quarter, page 31, No. 1—1195) contains brief notices of educated Muhammadan women. The remaining biographical works are lives of religious leaders, ancient and modern, and of these, the "Adventures of the Life of Buddha, the Enlightened" (catalogue, 2nd quarter, page 19, No. 1—306), and a "Glance on the Life of Pandit Guru Dutta, a Seeker of Knowledge" (catalogue, 2nd quarter, page 19, No. 2—386), are the best examples. "The Bright Sun" (catalogue, 1st quarter, page 33, No. 1—35) treats of the lives of poets, and illustrates by examples the beauties of their poetical work.

The literature of the year under this head is almost double that of the last year, and is reported to be full of readable books. We have here a genuine, though not extensive, growth of vernacular literature, and it indicates a sentiment of hero worship, which is good when the heroes are worshipping.

(3) *Drama.*—Twenty works were registered under this head during the year, of which twelve were first editions, five translations, and three new editions.

"The New Chittra and Bakauli" (catalogue, 1st quarter, page 3, No. 4—98), "The Consequence of Love" (catalogue, 1st quarter, page 4, No. 5—107), and "*Sang-i-Gulfam*" (catalogue, 2nd quarter, page 4, No. 3—642) are publications of theatrical companies. The Hindi dramas "*Visvamitra*" (catalogue, 2nd quarter, page 19, No. 3—381), "*Harisch Chandra*" (catalogue, 2nd quarter, page 19, No. 5—553), "*Bali Lila*" (catalogue, 2nd quarter, page 19, No. 6—556), and "*Daropdi Líla*" (catalogue, 3rd quarter, page 6, No. 3—725), are founded on religious and semi-religious accounts of the characters introduced in them. "Ferdinand and Miranda" (catalogue, 3rd quarter, page 7, No. 4—751), is a translation of Shakespeare's "Tempest." "*Naql-i-Majlis*" (catalogue, 3rd quarter, page 19, No. 2—963) contains several laughable farces. "The Well Behaved Son" (catalogue, 3rd quarter page 19, No. 4—1004) is intended to impart some moral instruction to the youthful reader. "Randhir and Premmohini" (catalogue, 4th quarter, page 4, No. 1—1191) is an Urdu translation by Pandit Partab Kishan Agha of Seth Srinivas Das' Hindi drama of the same name. True heroism, love, and purity of character are beautifully blended in Randhir, and the book is popular among the reading public. The translation of "*Sakuntala*, or the Lost Ring" (catalogue, 4th quarter, page 18, No. 2—1083), in Hindi verse by Rája Lachman Singh, is another work of note in this category. "*Gangotri*" (catalogue, 4th quarter, page

18, No. 5—1331) is a drama on the chastity of women. "*Qatl-i-Haqiqat Rai*" (catalogue, 4th quarter, page 18, No. 3—1084) shows how a Hindu boy retorted on the unfavourable remarks on Hindu gods made by his Muhammadan fellow students, and how unjustly he suffered for it. The account given of the book appears to show that its tendency is to excite ill-feeling among Hindus against Muhammadans.

This division of the subject, therefore, contains plays for acting and plays for reading. Among the latter there are translations from Sanskrit and from English, while others deal with the domestic and social problems of the day.

(4) *Fiction.*—Sixty-four works were received on this subject during the year under report. "The Progeny of Chandra Kanta, Part II" (catalogue, 1st quarter, page 15, No. 2—198) is a continuation of a great work on the subject written in Hindi. It is the only work of its kind in that language, and is much read and admired by the people. When complete it will vie with the two gigantic works on fiction in Urdu, the *Bostan-i-Khayal* and the *Dastan-i-Amir Hamza*. It is marked by a complete absence of the indecencies found in its rival publications. "*Vir Sikka*, or The Stamp of Heroism" (catalogue, 1st quarter, page 24, No. 78—215) is a Nepali novel, of which only the first part has yet come to hand. "The Great War, complete in the form of a Novel," (catalogue, 2nd quarter, page 4, No. 5—537), by Sukh Dyal Singh, draws its scenes from the *Mahábhárat*. The subject matter and the style in which the book is written and printed are, unlike most of the publications on the subject, suited for juvenile readers, and the author deserves credit for bringing out a book in a pure idiomatic style and free from indecency in subject or language. The book is favourably reviewed by the best Urdu scholars. "*Hanuman Charitra Novel Bhumika*" (catalogue, 2nd quarter, page 19, No. 7—463) represents monkeys as belonging to a family of *bandar* kings. "Aurangzeb and Chanchal Kumari" (catalogue, 4th quarter, page 5, No. 4—1098) is a historical novel. Chanchal Kumari, while yet a child, was shown the picture of the Emperor Aurangzeb, which she disfigured by trampling on it and depriving it of the nose. The news of this insult to the picture reached the ears of the Emperor, who sent his troops to her father's capital and sought her hand. The manner in which she saved her father from imperial displeasure and managed to escape from the escort which was carrying her to Delhi, and the subsequent humiliation of the Emperor, are the best scenes in the book. "The Scrap Book of Rum" (catalogue, 3rd quarter, page 7, No. 6—726) is a translation of Diks' (*Morier ?*) "Haji Baba in Persia" and "Haji Baba in England." "The Bracelet of Jasmine" (catalogue, 3rd quarter, page 7, No. 9—799) is the translation of a Bengali novel of the same name. This is a historical novel of the times of Aurangzeb, in which a description of the Mina Bázár of Agra is given. "The Endeavourer" (catalogue, 3rd quarter, page 7, No. 12—913) attempts to acquaint its readers with the rights of women according to Muhammadan law, and awakens moral courage in its readers to protect those rights in order to do justice to their females. "An account of the Prize of the Spiritual Teacher Kanra Das" (catalogue, 3rd quarter, page 28, No. 1—979) is a Bengali novel, containing the story of Kanra Das, who was a magician and had the power of metamorphosing himself. It is founded on a recent proceeding of the law against a Bengali Mahant of Benares. "The Nod of Expectation" (catalogue, 4th quarter, page 5, No. 6—1132) is an abstract translation of James' "Book of Patience" and is written in good Urdu.

This year we received 20 books fewer than last year on the subject, but the numerical deficiency is counterbalanced by better tone, style, and subject evinced by the works of the present year. The translations from English and Bengali authors are improvements over last year's. The original novels may be classed as historical or social. The attempts to fight a law suit over again in the pages of a novel, and to uphold the rights of Muhammadan women, may deserve attention.

(5) *History, including Geography.*—There were 77 works registered under this head, of which 48 were educational. The number of original educational works against this subject as well as against any other is really not so large as it would appear, but is swollen by keys, annotations, questions and answers, and imitations which find a ready market in these Provinces and are steadily increasing notwithstanding the effort of the Educational Department to suppress the pernicious key-making trade. Among the non-educational works those deserving notice are noted below :—

"Handbook of Tahsíl Unao" (catalogue, 1st quarter, page 1, No. 3—130), and "Handbook of Tahsíl Mohan Auras, District Unao," (catalogue, 1st quarter, page 1, No. 4—131), are by a Settlement Officer, and furnish authentic information on the subject. In the "*Jang Nama-i-Namat Khan Ali*" (catalogue, 1st quarter, page 27, No. 1—127) is described the war that took place between Bahadur Shah and Azam Shah, sons of the Emperor Aurangzeb. "*Tarekh-i-*

*Yusufi*" (catalogue, 1st quarter, page 5, No. 10—108) gives the genealogy of Nawáb Abdul Ghafur Khan, of Jaura. "A Translation of the History of Asim Kufi" (catalogue, 2nd quarter, page 5, No. 7—399), by Muhammad Mirza, is the translation of an Arabic history. "History of Bundi State" (catalogue, 2nd quarter, page 19, No. 8—333), and a "Short History of Bharatpur State" (catalogue, 2nd quarter, page 19, No. 9—560), are two small books, giving in Hindi a brief history of those States. "The Siege, Defence, and Victory of the Illustrious Garrison of Arrah" (catalogue, 3rd quarter, page 1, No. 1—901) describes the state of affairs at that place before the outbreak of the Mutiny of 1857. The character of Kur Singh and Umar Singh, the disgraceful conduct of the police, and the Muhammadan officials' private correspondence with the Kings of Delhi and Oudh are treated at length in this work.

"The Book of Sultán, Salah-ud-din" (catalogue, 3rd quarter, page 8, No. 16—828) contains an account of Sultán Salah-ud-din Yusuf, the conqueror of Bethlehem, and of the religious war between the Muhammadans and the Christians.

"The Determination of Time" (catalogue, 3rd quarter, page 19, No. 6—830) is a mathematical geography in Hindi in which are given rules for finding out the longitude of a place and the local time. At the end of the book is given a long list of places with their longitude, Patna being the first meridian. The celebrated Persian work "*Shah Nama*" (catalogue, 3rd quarter, page 31, No. 1—683) has been published in two volumes by the Newal Kishore Press, Cawnpore. The same enterprising press has brought out a second edition of "*Imad-us-Saadat*" (catalogue, 3rd quarter, page 31, No. 2—685) of Saiyid Gholam Ali, another historical work in Persian. Moulvi Aziz-ud-din, Mir Munshi, British Agency, Chitral, has prepared and published a history of Chitral, to which he has added a short geography (catalogue, 4th quarter, page 6, No. 17—1328). We have this year received a work on the subject, written in Sanskrit by Pandit Kalipado Bondopadhya (catalogue, 4th quarter, page 27, No. 1—1339). It begins with an account of the Muhammadan religion, and briefly notices the Muhammdan rulers of India.

(6). *Language.*—We received 205 works on this subject, of which only 32 were non-educational. Of the non-educational works the following deserve notice:—"*Falah-i-darain*" (catalogue, 1st quarter, page 6, No. 21—146) contains moral lessons for the Muhammadans. "*Phakkika Prakash*" (catalogue, 2nd quarter, page 30, No. 2—617) is a dissertation on Sanskrit grammatical forms. "The Ornaments by Maheshwar" (catalogue, 3rd quarter, page 20, No. 10—1047) is a work on Hindi rhetoric, and the "Different Forms by Maheshwar" (catalogue, 3rd quarter, page 20, No. 11—1048), treats of Hindi prosody. "The Explanations of Roots" (catalogue, 3rd quarter, page 29, No. 1—1053) is a reprint from the *Pandit*. "A Book on the Languages of the Arab" (catalogue, 2nd quarter, page 35, No. 4—491), compiled by Muhammad Mehdi, contains Arabic words with their Urdu equivalents. "The Pocket Diamond Dictionary" (catalogue, 3rd quarter, page 34, No. 4—946), published by Ram Narain Lal, is a book of 134 pages, which gives the meanings of English words in Roman, while "The Student's Practical Dictionary" (catalogue, 3rd quarter, page 35, No. 5—949), by the same publisher, is a larger work, containing 764 pages of demy octavo size. This is a new English dictionary, which explains the words in English and gives the Urdu equivalents of the English meanings in Persian character. "The Vocabulary of Karim" (catalogue, 4th quarter, page 31, No. 2—1287) gives the Urdu equivalents of Arabic and Persian words. The bulk of the publications on language is educational, and consists chiefly of helps and imitations of the books prescribed by the University or by the Director of Public Instruction on the recommendation of the Text-Book Committee. These helps and imitations are marvels of cheap printing, but are not, as a rule, free from typographical and other mistakes. School-boys and teachers make use of them too often as mere cram books neglecting the prescribed text-books, in which the subject is dealt with more fully. Such books are, therefore, undesirable, but they have a strong hold on popular favour. The majority of non-educational works treat of rhetoric, prosody, and other grammatical subjects, and consist mostly of Sanskrit and Arabic books; these indicate mental activity and a love of scholarship on the part of the few who write and study them.

(7) *Law.*—Of the 21 books on Law, 16 are first editions, one translation, one republication and three new additions. "A Commentary on the Indian Penal Code" (catalogue, 1st quarter, page 7, No. 26—118), in Urdu, contains, in addition to Act XLV of 1860, other connected Acts and rulings of the four High Courts and the Chief Court of the Panjáb and notifications up to date. "*Majmua-i-Zabta-i-Faujdari*" (catalogue, 1st quarter, page 7, No. 28—248), edited by Bhagwan Das Bhargava, LL.B., is a translation of the Criminal Procedure Code, to which the Editor has added rulings and notes up to date to make the book specially adaptable to the requirements of police officers and those who may have the opportunity of consulting it. It is, unlike the generality of books on the subject in Urdu, printed on good, white paper, and is nicely

lithographed. "Weekly Notes of Cases Decided by the High Court of the North-Western Provinces, 1881" (catalogue, 2nd quarter, page 2, No. 5—311), edited by W. K. Porter, Barrister-at-Law, contains notes of cases decided by the High Court. The Editor has republished the judgments from the records of the High Court and has added head notes to them. This is the only work on Law in English. "Act No. XIX of 1873" (catalogue, 2nd quarter, page 7, No. 34—604) contains in Urdu the rulings and circulars of the Board of Revenue on Rent and Revenue Law. "The Essence of Law, Part I," (catalogue, 2nd quarter, page 8, No. 35—579) is an abstract, by an amateur, of some of the sections of Rent and Revenue, Stamp and Court Fees, Limitation, Registration, Excise, Evidence, and other Acts. Another work worth noting is "The Ordinances of Manu" (catalogue, 2nd quarter, page 36, No. 17—638), with a commentary by Pandit Bhim Sen. We have received only the first volume of this work, which, as last year, has been classed under this head. Most of these works are published under the idea that they will be of practical use to those studying or practising law.

(8) *Medicine.*—There were 29 works registered under Medicine, of which 7 were new editions and 5 translations. Of the 4 works in English on the subject, three have been prepared by natives. "The Medical Manual for Young Men" (catalogue, 2nd quarter, page 2, No. 6—528) is on sexual physiology. "Till the Doctor Comes" (catalogue, 4th quarter, page 3, No. 11—1112) is intended for family use, and contains 16 homœopathic medicines, with some allopathic prescriptions. "The Family Doctor" (catalogue, 4th quarter, page 3, No. 12—1113) is also intended for domestic use. "An Offering to the Stable of Horses" (catalogue, 1st quarter, page 18, No. 24—166) is a little book in Hindi, treating of the most common diseases of horses, with their diagnosis and the best medicine for them. "The Great Elixir" (catalogue, 2nd quarter, page 8, No. 36—383), by Muhammad Zafar, contains the use of homœopathic medicines in the different stages of cholera. "*Nighant Bhasha*" (catalogue, 2nd quarter, page 22, No. 30—455) is the Hindi Materia Medica, containing names of medicines and their properties. "Experiences of Europeans" (catalogue, 2nd quarter, page 33, No. 7—548), and the "Joy of Skilfulness" (catalogue, 2nd quarter, page 33—589), are the two works in Persian. The former contains the diagnosis of diseases and prescriptions; the latter treats of the different temperaments, class, causes, and symptoms of diseases and of the laws of the preservation of health. "*Ashtang Hirdai*" (catalogue, 2nd quarter, page 36, No. 18—629) is a translation of "*Bagbhatta,*" a standard Sanskrit work on the subject,. "A Translation of the Sufficiency of Mansur" (catalogue, 3rd quarter, page 10, No. 36—679) treats of theoretical and practical medicine, or the art and science of medicine. The theoretical portion includes sanitation, pulsation, and temperament; the practical contains prescriptions for numerous ailments, of which the diagnosis is given. "The Requirements of the Inquirers" (catalogue, 3rd quarter, page 10, No. 37—691) contains technicalities of the science, specifics for ordinary diseases, with the names and properties of a few medicines. "The Method of Deliverance" (catalogue, 3rd quarter, page 10, No. 38—997) is a treatise on fevers. "Remedy for Poison" (catalogue, 3rd quarter, page 20, No. 14—942) is a translation of passages from standard Sanskrit and Bengali authorities on the subject, and contains antidotes for poisons. "The Antidote for Poisons" (catalogue, 4th quarter, page 8, No. 38—1219) prescribes remedies for mineral, vegetable, and animal poisons. "The Benefits of *Qutub* in the Verification of Weights used in Medicine" (catalogue, 3rd quarter, page 37, No. 24—821) is a bi-lingual work in Arabic and Persian, in which the different weights used in medicine are alphabetically arranged, with a list of Indian and English apothecary weights at the end. "The Specifics of Akbar" (catalogue, 4th quarter, page 8, No. 39—1253) is a translation of a Persian work known as "*Mujarrabat-i-Akbari.*" "The Balance of Medicine" (catalogue, 4th quarter, page 8, No. 41—1303) is a discourse on pulsation and medical science. "Homœopathic Treatment of Cholera" (catalogue, 4th quarter, page 21, No. 28—1075) is a Hindi work on the subject and, unlike the Urdu book by Muhammad Zafar called the "Great Elixir," is written by a professional man, Benod Behari Paul, a homœopathic practitioner. We have also received the Hindi edition of Hankin's "The Causes and Prevention of Cholera" (catalogue, 4th quarter, page 21, No. 29—1338). "Cure of Bodies" (catalogue, 3rd quarter, page 33, No. 17—872) is a Persian work, in the first chapter of which the author gives his own method of treatment, and in the second and third the habit and kind of patients. The rest of the book is devoted to the requirements of a good physician and his moral influence, pulsation, springing up of good and bad new diseases, indications of death, and treatment of children. The source of inspiration of the publications on this subject may be traced back to Sanskrit and Arabic severally and jointly, and to Persian and English to a certain extent.

(9) *Miscellaneous.*—Two hundred and fifty-four of the publications of the year are classed as Miscellaneous. The following works are notable :—

"The Indian Yule Tide" (catalogue, 1st quarter, page 2, No. 7—123) is full of tales and anecdotes and riddles for Christmas week. "Wine and Meat" (catalogue, 1st quarter, page 7, No. 32—85) is a translation of a lecture delivered by an Australian professor on vegetarianism. "The Quintessence of Secret Sciences" (catalogue, 1st quarter, page 7, No. 33—86) treats of palmistry, phrenology, and other allied sciences. "The Larger Almanac for 1898" (catalogue, 4th quarter, page 9, No. 53—1164) contains other useful information besides that of a calendar. A view of Constantinople from the Golden Horn, the busts of Turkish Emperors, followed by brief historical accounts of their reigns, phrenology, some geographical and other information, are also included in this calendar. The pictures are beautifully drawn and coloured. "A Tray of Medical Science" (catalogue, 1st quarter, page 11, No. 51—55) pleads against flesh eating and differs from "Wine and Meat" in being an original work. "The Essence of Investigation" (catalogue, 1st quarter, page 19, No. 29—189) treats of foretelling. "The Happy News" (catalogue, 1st quarter, page 27, No. 8—92) is a laudatory tract in justification of the honors conferred on Jai Prakash Lal, of Dumraon. "Interesting Admonition" (catalogue, 2nd quarter, page 8, No. 38—299) disapproves of singing. "Blossom of Talisman" (catalogue, 2nd quarter, page 9, No. 42—334) contains a few important receipts and wonderful experiments. "A Sea of Talisman" (catalogue, 2nd quarter, page 9, No. 51—504) contains magic squares and incantations for love, enmity, destruction of enemies, prosperity, discovery of thieves, and capture of evil spirits.

"The Diamond Jubilee Speeches" (catalogue, 3rd quarter, page 3, No. 15—801) is a collection of lectures delivered at the Diamond Jubilee commemoration meeting of the Benares students. "Cure for Snake Bite" (catalouge, 3rd quarter, page 10, No. 39—729) is a translation of an English book on the subject. "The Matchless Garden of Serenity" (catalogue, 3rd quarter, page 11, No. 41—742) shows, by means of seven examples, how man and animal have been saved from impending danger by patiently relying on God. "A Present to Darwesh," or "A Wreath of Flowers," (catalogue, 3rd quarter, page 11, No. 42—745) gives an account of the various religious sects among Hindus, and of their practices and saints. The author prefers the "practice of sound," of which he gives the details. "The Machinations of Indra" (catalogue, 3rd quarter, page 11, No. 49—826) contains magic squares and charms. "Useful to the Public" (catalogue, 3rd quarter, page 12, No. 52—1025) contains information regarding the Postal, Railway, Telegraph, and other Departments, receipts for preparing varnishes, cups of camphor and mercury. "The Staircase of Astrology" (catalogue, 3rd quarter, page 22, No. 29—1008) contains directions for finding out auspicious moments for the performance of certain ceremonies. "The Exploits of Rámá for Interrogation" (catalogue, 3rd quarter, page 22, Nos. 30—1014) is a method of bibliomancy from the verses describing the exploits of Rámá. "A Rare Collection" (catalogue, 4th quarter, page 9, No. 43—1095) contains prescriptions and receipts for preparing false pearls, rubies, etc. "The Sayings of Hazrat Ali" (catalogue, 4th quarter, page 9, No. 48—1142) is a translation from Dr. Oakley's History of the Muhammadans. The translator regrets that the sayings of Ali are not to be met with in Arabic or in any of the books of that language. "*Tasbil-us-Sitar*" (catalogue, 4th quarter, page 9, No. 51—1156) contains songs, with the different modes of playing on the guitar. "*Taskhir-i-Hamzad*" (catalogue, 4th quarter, page 10, No. 56—1218) gives the magic process of subjugating the "double."

"Regulations of the Empress" (catalogue, 4th quarter, page 10, No. 61—1274) is written in commemoration of the Diamond Jubilee. "The Muhammadan Women" (catalogue, 4th quarter, page 11, Nos. 73—1241) is a translation of an Arabic work by a Muhammadan lady, containing the account of an interview between a French and a Muhammadan lady. "The Treasure of Husain" (catalogue, 4th quarter, page 34, No. 23—1153) contains magic squares, charms, amulets, and incantations. "*Prait Nagar*" (catalogue, 4th quarter, page 35, No. 29—4283) gives an account of the spirits and of the plane of their existence; it also contains a short account of spiritual séances and treats of psychometry, psychography, and mesmerism.

"The Mirror of Famine" (catalogue, 4th quarter, page 35, No. 28—1265) gives an account of the famine at Agra and of the help afforded to the poor by the benevolent inhabitants. "Copy of a Congratulatory Letter" (catalogue, 4th quarter, page 34, No. 21—1120) is an address to the Sultán of Turkey, congratulating him on his victory over the Greeks, and is distributed free. "The Diamond Jubilee" (catalogue, 4th quarter, page 35, No. 1354) is a trilingual encomium in commemoration of the occasion by different authors in prose and verse. The books shown under this head are such as could not properly fit into any of the prescribed heads. Some contain two or more subjects, others are proceedings of conferences, rules for curtailing

marriage expenses, bye-laws of societies, tracts, accounts of discussions and harangues. The above-noted books furnish examples of the variety of subjects, and show that books containing charms, and treating of astrology, bibliomancy, phrenology, palmistry, psychometry, and mesmerism, are in much request.

(10) *Poetry.*—The books registered under this head are exactly three times those that were registered last year, being 237 against 79. Leaving out religion, poetry embraces the largest number of publications of the year, which are metrical compositions on various subjects. The following furnish examples of the subjects comprised under this head :—*Sabha Bilas* (catalogue, 1st quarter, page 17, No. 35—175) is a diversion for social gatherings. "*Niti Mala*" (catalogue, 1st quarter, page 19, Nos. 36—197) contains morals. "*Kal Lila*" (catalogue, 1st quarter, page 20, No. 40—113) contains an account of the famine of 1896. "A Rose Bush of Chronograms" (catalogue, 1st quarter, page 29, No. 11—2) is a bi-lingual work, consisting of chronograms of the birth of a son to a Nawáb. "A Collection of the Essence of Piety" (catalogue, 1st quarter, page 29, No. 12—67) contains religious advice. "A Garden of Virtues" (catalogue, 2nd quarter, page 11, No. 58—340), and "The Brilliance of Ilmi" (catalogue, 2nd quarter, page 11, No. 59—361), contain verses in praise of Muhammad. The "Hindi Ballads," describing the marriage of Alha and the battle fought by him (catalogue, 2nd quarter, page 13, No. 73—517), have been rendered into Urdu. In the "Garden of Sarwar" (catalogue, 2nd quarter, page 14, No. 83—585) the author, Ghulam Sarwar, has made attractive by his verses the duty to God, father, king, teacher, subject, and son, universal love, care of relations, the poor and guests, patience, justice, and purity of conduct. "Poem of Narayan" (catalogue, 2nd quarter, page 30, Nos. 3—387) contains an account of Shandil Rishi and of his family. "The Vernal Blossoms of Language" (catalogue, 3rd quarter, page 13, Nos. 61—690) contains the poems of the three contemporary poets Átash, Násikh, and Ábád, in the same metre, arranged in parallel columns. "Jubilee of Queen Victoria, Empress of India" (catalogue, 3rd quarter, page 13, No. 62—700) contains songs of different notes; the first one is in praise of God, the second immortalizes the fifty years' jubilee. "An Account of the Battle at Badar" (catalogue, 3rd quarter, page 13, No. 64—705) describes the battle fought at Badar Well between Muhammad's generals, Haider, Masaband Sad, and a number of Kafirs with loads of mercantile goods under the leadership of Bin Sufyan. The well known story of *Sakuntala* (catalogue, 3rd quarter, page 13, No. 67—723) has been translated into Urdu verse by Pandit Sham Lal. "A Photograph of Life" (catalogue, 3rd quarter, page 14, No. 72—746) is a versified account of childhood, youth, and old age. "An Account of Sudama" (catalogue, 3rd quarter, page 15, No. 82—847) contains the story of Sudama's poverty and his subsequent and instantaneous richness by the grace of Krishna. "The Ocean of Reality" (catalogue, 3rd quarter, page 15, No. 85—875) begins with "whoever knows himself knows God." In this book are given two methods of knowing one's self and truth about the soul.

Generally speaking Urdu poetry is erotic. In Hindi there are metrical translations and original compositions, which contains some morality or describe important events.

Of the works on religious poetry in Urdu, "The Elegies of Mirza Dabir," (catalogue, 4th quarter, page 13, No. 85—90), the famous elegist of Lucknow, have been published in more than a dozen volumes. These beautiful and impressive verses contain the best similes and metaphors, and are characterized by the highest graces of poetry. "The Poetical Works of Her Highness Nawáb Sháhjahán, Begam of Bhopal" (catalogue, 4th quarter, page 13, No. 93—1347) is worthy of note as the work of a poetess. The Urdu anthology, "*Mukhtar-i-Ashár*," (catalogue, 4th quarter, page 14, No. 101—1349), contains selected verses of standard poets, and is edited by some of the best Urdu scholars.

(11) *Politics.*—Politics is a subject little understood and little cared for by the public, and the epithet of barreness applied to it last year is applicable this year also. The solitary work on this subject, "Our Home Politics; A Thought, Part II," (catalogue, 3rd quarter, page 4, No. 21—927) is an incomplete work by a Bengali gentleman of Benares.

(12) *Philosophy.*—"The Philosophy of Existence" (catalogue, 3rd quarter, page 4, No. 20—977), by R. C. Sen, a retired educational officer, has been reviewed by Dr. Foster, of America, and an abstract of his review has been published. Dr. Foster calls the book "a complete thought system," "worthy of a thoughtful study, and a very compact, thoughtful, and thoroughly systematic view of evolution as seen by an oriental *savant*." The book is exceedingly interesting as forming a contrast to the evolution theories prevailing in the West. "A Collection of Explanations" (catalogue, 2nd quarter, page 30, No. 4—639), by Mahamahopadhyaya Laugaksha Bhasker, contains notes on *Jaimini's Mimansa*. "A Collection of Commentaries on

the Knots of Jalali" (catalogue, 2nd quarter, page 31, No. 3—402) is a collection of five commentaries on *Jalali*, an Arabic work. "*Vyapti Panchkam*" (catalogue, 3rd quarter, page 30, No. 9—978) is a commentary on Sanskrit logic, treating of the "five universal accompaniments of the middle term by the major," a peculiarity of Sanskrit logic. "The Aitri Upanishad of the Rigveda" (catalogue, 3rd quarter, page 38, No. 36—717) contains the text, with its Hindi translation, by Pandit Bhim Sen. We have also received the "*Ishopnishad*" (catalogue, 3rd quarter, page 30, No. 8—941), with its Hindi translation by Pandit Ram Swarup. "The Translation of Yog" (catalogue, 4th quarter, page 36, No. 41—1340) is a bi-lingual work, in which the aphorisms of Patangal on Yog, with Vyas' commentary, have been translated into Hindi. "A Garland of Predicates" (catalogue, 4th quarter, page 28, No. 5—1202) is another work on Sanskrit logic. *Niya* philosophy, "The Niyaya Philosophical System of Gautam" (catalogue, 4th quarter, page 29, No. 6—1225), one of the six schools of Hindu philosophy, has gone through a second edition.

The aphorisms of the "Vaiseshika Philosophy by Kanad, with the Commentary of Prasastapada and the Gloss of Udaynacharya, containing Lakshanavali by the Glosser" (catalogue, 4th quarter, page 29, No. 7—1239) forms No. 50 of the Benares Sanskrit series, edited by the learned Pandits of Benares under the superintendence of R. T. H. Griffith, Esq., a late Director of Public Instruction, and Dr. G. Thibaut, Principal, Muir Central College, Allahabad. Kanad has, in his aphorisms, introduced an extra special (*vaisesh*) element, which has given the designation of Vaisesheka to his philosophy. The nine eternals, or the *Drava Padarths*, as they are called, are the earth, water, fire, air, sky, time, space, self, and mind. Kanad substantiates the eternity of the *Drava Padarths*, wherein lies the peculiarity of his philosophy. We have also received two volumes of the "Vizianagram Sanskrit Series" (catalogue, 4th quarter, page 29, Nos. 8 and 9), edited under the superintendence of Arthur Venis, Esq., Principal of the Sanskrit and Queen's College, Benares.

The work done by the Sanskritists connected with the Educational Department deserves credit. They are not only saving from oblivion the philosophical works of the great minds of India, but are making them easy of access and are widening the scope of their utility. The only original work in English by a native, a retired educational officer, is the "Philosophy of Existence," in which the genesis of existence is traced from the "all perfect conscious existence."

(13) *Religion*.—Four hundred and thirteen publications were registered against this head, snd it fares better than last year.

Besides the three great religions—Hinduism, Christianity, and Muhammadanism—whose tenets have been sufficiently expounded in the publications of the year under report, we have to notice the increase in the tracts and books of the Arya Samajists, which outstrip those issued by any other religious body. The Jains, who have hitherto kept their religious books to themselves, are now following the suit of other religionists, and we have received several works of this religious sect. The Radha Swami Sect has produced several books and is becoming prominent. The Theosophical Society, which does not call itself a religious body, but which represents every religion and holds the esoteric teaching of every religion to be the same, has influenced the English reading public by its literature issued from Benares. Its effect on Vernacular literature is the production of books on phrenology, psychometry, and mesmerism.

The following furnish examples of the variety of religious subjects treated in the works registered under this head :—

In "A Brief View of *Radha Swami* Faith" (catalogue, 1st quarter, page 3, No. 12—38) this religious sect is said to have its origin in its original founder, Radha Swami or the Supreme Being, who appeared in the world and designated himself *Sant Sat Guru* or perfect saint. The book contains an account of what it calls "the three factors in creation," according to which our solar system belongs to the third degree. The book treats also of the superiority of "sound practice" over external religious observances, and goes on to say that "sound" is not the property of ether. "A Present to Islam" (catalogue, 1st quarter, page 12, No. 62—101) treats of fasting. "A Direct Road to Holy Law" (catalogue, 1st quarter, page 12, No. 63—109) contains religious precepts and prayers. "A Catechism on Salvation" (catalogue, 1st quarter, page 21, No. 46—7), and "A Tentative Translation of the Book of the Prophet Jeremiah" (catalogue, 1st quarter, page 21, No. 47—24), are Christian publications. "A Light to the Incomprehensible" (catalogue, 1st quarter, page 21, No. 51—71) gives the meanings of difficult and technical expressions occurring in "*Sar Bachan Radha Swami*." "The Removal of the Points

of Doubts" (catalogue, 1st quarter, page 22, No. 51—204) is a controversy on *Shradha* ceremony, the offering of rice balls to the manes of dead ancestors. "An Investigation into the True Religion and the False" (catalogue, 1st quarter, page 23, No. 70—72) endeavours to refute the teachings of the Christian religion and to show that the Vedic religion is the only true religion. "The Hymns of the Rig Veda" (catalogue, 3rd quarter, page 4, No. 22—802) have been translated, with a popular commentary, by R. T. H. Griffith, of which we have received the the second volume. "The Three Paths" (catalogue, 3rd quarter, page 5, No. 23—850) contains the three lectures delivered by Mrs. Annie Besant at the 6th annual convention of the Indian section of the Theosophical Society on the topic of the three paths, *Karmo, Gyan,* and *Bhakti,* as explained in the *Bhagwat Gita.* "Instruction for Children" (catalogue, 3rd quarter, page 5, No. 2—834) contains prayers, sermons, and hymns for Christian children. "The Delight of Mankind" (catalogue, 3rd quarter, page 16, No. 90—676) contains verses in praise of Imam Husain. "The Ornament of Faith" (catalogue, 3rd quarter, page 16, No. 91—677) gives an account of the birth of Muhammad in the first part and of his miracles in the second. "A Solver of the Subtleties of the Religions of India" (catalogue, 3rd quarter, page 16, No. 93— 719) is in the form of a catechism, and the author in answering the questions, expounds the whole theory of evolution according to the Hindu *Shastras.* "A Trilogue" (catalogue, 2nd quarter, page 15, No. 86—283), with four others, is a tirade on *Nadwat-ul-Ulama,* a conference of learned Muhammadans. "Miracles of the Posterity of the Prophet" (catalogue, 2nd quarter, page 15, No. 89—300) contains an account of the generosity of Ali in giving over his sons to a mendicant, of their wonderful arrival at Jalsa, and of their final release. "The Star of Heaven" (catalogue, 2nd quarter, page 15, No. 93—407) shows how Muhammad, the prophet, ascended through the seven heavens into the presence of God. "*Bais Parishah*" (catalogue, 2nd quarter, page 26, No. 69—458) describes the twenty-two austerities performed by Jain ascetics. "The Elucidator of the Practice of Radha Swami" (catalogue, 2nd quarter, page 27, No. 82—621) describes the obstacles which hinder the progress of a novice in the Radha Swami faith, and gives the method of overcoming them. It is intended for private circulation. "The Deliverance of the Human Monad" (catalogue, 2nd quarter, page 37, No. 29—270), and the "Hindi Translation of the Songs of the Lord" (catalogue, 2nd quarter, page 37, No. 30—288), and "Hundred Verses on *Vyrag*" (catalogue, 2nd quarter, page 37, No. 31—290), are Arya Samájic publications. "*Varma Vyavastha*" (catalogue, 2nd quarter, page 38, No. 38—338) assigns reasons for the superiority of the three castes over the fourth, and is the work of an Arya. "Vedic Text, No. 2," (catalogue, 3rd quarter, page 39, No. 38—935) contains a scientific explanation of the eighth and ninth *mantras* of the "*Surya Sukta*" on the septenary composition of solar light. "A work on the Five Sacrifices" (catalogue, 3rd quarter, page 39, No. 42—732), by an Arya, describes the five daily sacrifices and the method in which they should be performed. "Rebirth" (catalogue, 3rd quarter, page 39, No. 47—829) contains quotations from Sanskrit, bearing on metempsychosis, with their Hindi translation. "Consideration of Soul in the Immovables" (catalogue, 3rd quarter, page 40, No. 53—973) discourses on the question whether plants have souls. "Knowledge of the Divine Truth," with its Hindi translation (catalogue, 3rd quarter, page 40, No. 54—1010), enumerates the four preliminary qualifications of those desirous of emancipation from rebirth. "A Collection of Oriental Mysticism" (catalogue, 3rd quarter, page 41, No. 56—693) explains some of the technical expressions of the Sufis. "Allurement for Love" (catalogue, 3rd quarter, page 41, No. 66—752) contains verses of the *Koran,* with the mode of their recital for special benefits, such as the creating of love and hatred, and the acquirement of wealth. "Tract No. 37" (catalogue, 4th quarter, page 15, No. 107—1230) treats of the meditation of God, and is an Arya Samájic tract. "The Right Path of Muhammad" (catalogue, 4th quarter, page 15, No. 108—1243) contains letters written by the author to his daughter, in which he chalks out the religious path to be followed by her.

(14) *Science* (*Mathematical and Mechanical*).—There are 84 works under this head, of which only 3 are non-educational. Of the educational works, one deserves special notice, *viz.*, the "Manual of Practical Physics; Part I, Practical Geometry," (catalogue, 3rd quarter, page 5 No. 24—1037), by Mr. Murray, Professor, Muir Central College. It has been written to meet the requirements of the new elementary courses in science, and the objects aimed at are (1) to train hand and eye, (2) to develope habits of neatness and accuracy, (3) to teach a clear and orderly method of recording facts, (4) to give a training in methods of exact measurement, and (5) to cultivate the powers of observation. The non-educational works, being rules in Hindi for the preparation of astronomical tables and the calendar, hardly call for any remarks.

(15) *Science* (*Natural and other*).—There are only six publications under this head, against 13 of last year. Half of the works are classed as Educational and half as non-Educational

The only work which deserves notice is the "Testing with Wheatstone's Bridge practically explained" (catalogue, 4th quarter, page 3, No. 16—1218 ). The book illustrates by examples the theoretical and practical mode of testing with Wheatstone's bridge, and is intended for those belonging to the Telegraph Department.

(16) *Voyages and Travels.*—Eight works were registered under this head against three of last year.

In the "*Safar Nama-i-Kashmir*" (catalogue, 1st quarter, page 14, No. 73—5) the author gives an account of his trip to Kashmir. In the "*Safr-ul-Qudswa Misr*" (catalogue, 1st quarter, page 14, No. 74—136) is given an account of the author's pilgrimage to Jerusalem and Egypt. "A Trip to Khatmandu, situate in Nepal" (catalogue, 3rd quarter, page 18, No. 108—793) contains an account of the religious and social rites observed by the Hindus and Muhammadans inhabiting that place. It gives an account of marriages celebrated during the author's residence there and describes the social position of the inhabitants. The book records the friendly relations that exist there between the Hindus and the Muhammadans. "A Messenger of Good News" (catalogue, 2nd quarter, page 18, No. 118—427) is an account of the pilgrimage to Mecca of Haji Muhammad Murtaza Khan. "A Pilgrimage to Karbala, Najaf, Kazmin, and Samar" (catalogue, 2nd quarter, page 18, No. 120—496) contains in hexastiches an account of the author's pilgrimage to those holy places. A statement at the end of the book gives in a tabular form the dates of departure and arrival at different stages, with fares and means of conveyance available. "The Series of the Just" (catalogue, 4th quarter, page 17, No 131—1350), in two volumes, is a translation by Saiyid Ali Bilgrami, an accomplished Urdu writer, of the diary of a Frenchman, M. Theono, in which is given an account of his travels in the Dakkhin. This is a valuable and welcome addition to Urdu literature.

It is remarkable that all the publications containing accounts of travels and voyages are in Urdu.

5. *Periodicals.*—The following new periodicals have been started during the year :—

*English Arts.*—"The Indian Journal on Patents" (catalogue, 2nd quarter, page 43, No. 1—345), edited by F. W. Duncan, is a monthly magazine, started for the benefit of patentees, designers, inventors, and manufacturers, and has been reported along with the books on Arts [*vide* paragraph 4 (1)].

*Urdu.—Fiction.*—"*Saiyara*" (catalogue, 2nd quarter, page 45, No. 4—280), edited by Nur Ahmad Ayan, is a monthly paper, containing a novel. "*Riaz-i-Sukhan*" (catalogue, 2nd quarter, page 45, No. 3—278) is another monthly journal, which has fiction for its object, but has added poetry to it; it is edited by Saiyid Ali Ahsan and Iftikhar Alum. "*Urdu-i-Moalla*" (catalogue, 4th quarter, page 43, No. 5—1453), edited by Ahmad Shafi Khan, contains stories written in good, idiomatic Urdu. Fiction generally runs on love stories and intrigues, with or without a historical basis.

*Miscellaneous.*—"*Ganjeena-i-Sukhan* (catalogue, 3rd quarter, page 45, No. 12—717 ) is edited by Sarju Parshad Nigam, and contains articles on various subjects, interesting news, and art and humours, to which is added poetry and enigmas. "*Sharara*" (catalogue, 3rd quarter, page 45, No. 13—934) is edited by Fazl Muhammad, and is issued twice a month on the 7th and 21st. The object of the above publications is neither political nor social, but purely literary.

*Hindi Poetry.*—The two Hindi monthly magazines devoted to poetry are "*Rasik Batika*" (catalogue, 3rd quarter, page 46, No. 1—862), and "*Rasik Chandrika*" (catalogue, 4th quarter, page 45, No. 1—1448).

*Polyglot.—Miscellaneous.*—"*Bharat Opdeshak*" (catalogue, 4th quarter, page 45, No. 8—1333) is a bi-lingual monthly journal in Sanskrit and Hindi, edited by Brahmanand Saraswati. It deals with social and religious topics and with the Vedic philosophy.

"The Indian Veterinary Journal" (catalogue, 2nd quarter, page 45, No. 5—623), edited by Veterinary-Captain H. T. Pease, is a quarterly magazine, which has been revived in the year under report.

Some of the periodicals have an ephemeral existence and do not last longer than a year or two. Among these may be classed the following, which were shown in last year's report and have now ceased to exist :—

*Firdus-i-Khyal, Gulshan-i-Sukhan, Muzhir-ul-Islam, Kusumanjali, Nasim-i-Chaman, Naghma-i-Andalip, Gulstan-i-Sukhan, Akhtar-i-Sehat,* Allopathic Doctor, *Manu Dharma Shastram, Aina-i-Tandurusti, Arya Darpan, Bráhman Samachar.*

The under-mentioned periodicals still continue :—

*English.—The Prasnottara, Kayastha, The Allahabad Parish Magazine.*

*Urdu.—Muraqqa-i-Alam, Risala-i-Mufid-ul-Mazarain, Gulchin.*

*Marathi.—Nyaya Darpam.*

*Polyglot.—Mehr-i-Munir, Anand Kanan, The Pandit, Arya Sidhanta, Makhzan-i-Masihi.*

6. The last statement shows the number of publications issued from each press in the North-Western Provinces and Oudh during the year 1897.

7. The four quarterly catalogues of 1897 are enclosed.

*I.—General Statement of Publications catalogued during 1897 under each subject.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Arts | 7 | 1 | ... | ... | 8 | 2 | 6 | 8 |
| Biography | 15 | ... | ... | 2 | 17 | ... | 17 | 17 |
| Drama | 12 | 3 | ... | 5 | 20 | ... | 20 | 20 |
| Fiction | 46 | 12 | ... | 6 | 64 | ... | 64 | 64 |
| History | 56 | 14 | ... | 7 | 77 | 48 | 29 | 77 |
| Language | 133 | 58 | ... | 14 | 205 | 173 | 32 | 205 |
| Law | 16 | 3 | 1 | 1 | 21 | ... | 21 | 21 |
| Medicine | 17 | 7 | ... | 5 | 29 | ... | 29 | 29 |
| Miscellaneous | 224 | 16 | ... | 14 | 254 | 10 | 244 | 254 |
| Poetry | 191 | 39 | ... | 7 | 237 | 15 | 222 | 237 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 17 | 1 | 3 | 1 | 22 | 3 | 19 | 22 |
| Religion | 302 | 68 | 4 | 39 | 413 | ... | 413 | 419 |
| Science (Mathematical and Mechanical). | 43 | 34 | ... | 7 | 84 | 81 | 3 | 84 |
| Science (Natural and other) | 4 | 1 | ... | 1 | 6 | 3 | 3 | 6 |
| Voyages and Travels | 7 | ... | ... | 1 | 8 | ... | 8 | 8 |
| Total | 1,091 | 257 | 8 | 110 | 1,466 | 335 | 1,131 | 1,466 |

*II.—English Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 4 | ... | ... | ... | 4 | 1 | 3 | 4 |
| Fiction | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| History | 13 | 1 | ... | ... | 14 | 11 | 3 | 14 |
| Language | 8 | 3 | ... | ... | 11 | 11 | ... | 11 |
| Law | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Medicine | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Miscellaneous | 22 | ... | ... | 2 | 24 | ... | 24 | 24 |
| Poetry | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 7 | 1 | ... | ... | 8 | 2 | 6 | 8 |
| Religion | 13 | 1 | ... | ... | 14 | ... | 14 | 14 |
| Science (Mathematical and Mechanical). | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Science (Natural and other) | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |
| Total | 81 | 7 | 1 | 2 | 91 | 28 | 63 | 91 |

*III.—Roman-Hindustáni (including one book in Roman-Lushai).*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | *7 | 1 | ... | 2 | 10 | ... | 10 | 10 |
| Total | 9 | 2 | ... | 2 | 13 | 2 | 11 | 13 |

* Including one Roman-Lushai.

*IV.—Urdu Language.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Arts | 2 | 1 | ... | ... | 3 | 1 | 2 | 3 |
| Biography | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Drama | 4 | 1 | ... | 3 | 8 | ... | 8 | 8 |
| Fiction | 37 | 9 | ... | 5 | 51 | ... | 51 | 51 |
| History | 17 | 6 | ... | 7 | 30 | 14 | 16 | 30 |
| Language | 32 | 12 | ... | 6 | 50 | 44 | 6 | 50 |
| Law | 6 | 3 | ... | 1 | 10 | ... | 10 | 10 |
| Medicine | 5 | 4 | ... | 4 | 13 | ... | 13 | 13 |
| Miscellaneous | 101 | 10 | ... | 7 | 118 | 2 | 116 | 118 |
| Poetry | 102 | 19 | ... | 1 | 122 | ... | 122 | 122 |
| Religion | 32 | 11 | ... | 8 | 51 | ... | 51 | 51 |
| Science (Mathematical and Mechanical). | 19 | 13 | ... | 6 | 38 | 38 | ... | 38 |
| Science (Natural and other) | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Voyages and Travels | 7 | ... | ... | 1 | 8 | ... | 8 | 8 |
| Total | 369 | 89 | ... | 50 | 508 | 101 | 407 | 508 |

*V.—Punjábi Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Religion | 12 | ... | ... | 1 | 13 | ... | 13 | 13 |
| Total | 16 | ... | ... | 1 | 17 | ... | 17 | 17 |

*VI.—Hindi Language (including one Gondi).*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Drama | 8 | 2 | ... | 2 | 12 | ... | 12 | 12 |
| Fiction | 4 | ... | ... | 1 | 5 | ... | 5 | 5 |
| History | 22 | 5 | ... | ... | 27 | 21 | 6 | 27 |
| Language | 26 | 14 | ... | 5 | 45 | 43 | 2 | 45 |
| Medicine | 3 | 1 | ... | 1 | 5 | ... | 5 | 5 |
| Miscellaneous | 43 | 3 | ... | 3 | 49 | 8 | 41 | 49 |
| Poetry | 59 | 4 | ... | 3 | 66 | 12 | 54 | 66 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | *73 | 15 | ... | 8 | 96 | ... | 96 | 96 |
| Science (Mathematical and Machanical). | 21 | 21 | ... | 1 | 43 | 41 | 2 | 43 |
| Science (Natural and other) | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 264 | 65 | ... | 25 | 354 | 125 | 229 | 354 |

*VII.—Bengali Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*VIII.—Orya Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

* Including one Gondi.

### *IX.—Nepali Language.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Fiction | ... | 3 | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Religion | 2 | 2 | ... | ... | 4 | ... | 4 | 4 |
| Total | 4 | 6 | ... | ... | 10 | ... | 10 | 10 |

### *X.—Maráthi Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Law | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 13 | ... | ... | ... | 13 | ... | 13 | 13 |

### *XI.—Sanskrit Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 7 | 1 | ... | ... | 8 | 1 | 7 | 8 |
| Miscellaneous | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science). | 7 | ... | 3 | ... | 10 | ... | 10 | 10 |
| Religion | 17 | ... | 2 | ... | 19 | ... | 19 | 19 |
| Total | 37 | 1 | 5 | ... | 43 | 1 | 42 | 43 |

### *XII.—Arabic Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Religion | 7 | 2 | 1 | ... | 10 | ... | 10 | 10 |
| Total | 13 | 2 | 1 | ... | 16 | 2 | 14 | 16 |

### *XIII.—Persian Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| History | 1 | 2 | ... | ... | 3 | 2 | 1 | 3 |
| Language | 18 | 10 | ... | ... | 28 | 23 | 5 | 28 |
| Medicine | 2 | 2 | ... | ... | 4 | ... | 4 | 4 |
| Miscellaneous | 5 | 1 | ... | ... | 6 | ... | 6 | 6 |
| Poetry | 7 | 9 | ... | ... | 16 | 3 | 13 | 16 |
| Religion | 2 | 2 | ... | ... | 4 | ... | 4 | 4 |
| Total | 37 | 26 | ... | ... | 63 | 28 | 35 | 63 |

### *XIV.—(1) English and Roman.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | 3 | ... | ... | 5 | 5 | ... | 5 |
| Religion | 26 | ... | ... | ... | 26 | ... | 26 | 26 |
| Total | 28 | 3 | ... | ... | 31 | 5 | 26 | 31 |

### *XIV.*—(2) *Hindi and English.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Total | 6 | ... | ... | ... | 6 | 1 | 5 | 6 |

### *XIV.*—(3) *English and Bengali.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 11 | ... | ... | ... | 11 | ... | 11 | 11 |

### *XIV.*—(4) *English and Nepali.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

### *XIV.*—(5) *English and Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

### *XIV.*—(6) *English and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | 1 | 3 | 2 | 1 | 3 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 3 | ... | ... | 1 | 4 | 2 | 2 | 4 |

### *XIV.*—(7) *English and Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

### *XIV.*—(8) *Sanskrit and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 5 | ... | ... | ... | 5 | 3 | 2 | 5 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 10 | ... | ... | 2 | 12 | ... | 12 | 12 |
| Poetry | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | 28 | 8 | ... | 11 | 47 | ... | 47 | 47 |
| Total | 46 | 8 | ... | 16 | 70 | 3 | 67 | 70 |

### *XIV.*—(9) *Sanskrit and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

### *XIV.*—(10) *Sanskrit and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | 1 | 2 | 2 | ... | 2 |
| Miscellaneous | 12 | ... | ... | ... | 12 | ... | 12 | 12 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 14 | ... | ... | 1 | 15 | 2 | 13 | 15 |

### XIV.—(11) *Prakrit and Hindi.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

### XIV.—(12) *Arabic and Panjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

### XIV.—(13) *Arabic and Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 5 | 1 | ... | ... | 6 | 4 | 2 | 6 |
| Medicine . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . | 6 | 1 | ... | ... | 7 | ... | 7 | 7 |
| Total . | 13 | 2 | ... | ... | 15 | 4 | 11 | 15 |

### XIV.—(14) *Arabic and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography . . . . | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Language . . . . | 5 | 1 | ... | ... | 6 | 3 | 3 | 6 |
| Law . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Poetry . . . . | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Religion . . . . | 60 | 23 | 1 | 9 | 93 | ... | 93 | 93 |
| Total . | 73 | 25 | 1 | 10 | 109 | 3 | 106 | 109 |

### XIV.—(15) *Persian and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography . . . . | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Language . . . . | 12 | 12 | ... | 1 | 25 | 23 | 2 | 25 |
| Miscellaneous . . . | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Poetry . . . . | 6 | 5 | ... | 1 | 12 | 3 | 9 | 12 |
| Religion . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Total . | 27 | 18 | ... | 2 | 47 | 26 | 21 | 47 |

### XIV.—(16) *Urdu and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous . . . . | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Natural and other) . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total . | 3 | 1 | ... | ... | 4 | 2 | 2 | 4 |

### XIV.—(17) *Arabic, Persian, and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Poetry . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . | 6 | 2 | ... | ... | 8 | ... | 8 | 8 |
| Total . | 12 | 2 | ... | ... | 14 | ... | 14 | 14 |

### XIV.—(18) *English, Urdu, and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Statement showing the total number of works published in each Press and in each place during the year 1897.*

| Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. |
|---|---|---|---|
| Lucknow | Newal Kishore | 32 | 375 |
| | Mustafai | 1 | |
| | Mujtabai | 29 | |
| | Nigaristan | 7 | |
| | Gulab Singh | 45 | |
| | Sham-i-Avadh | 1 | |
| | Nami | 83 | |
| | Printing | 44 | |
| | Yusufi | 5 | |
| | Isna Ashari | 21 | |
| | Farogh-i-Lucknow | 1 | |
| | Qaumi | 10 | |
| | Gulshan-i-Faiz | 5 | |
| | Riaz-i-Raza | 5 | |
| | Anwar-i-Muhammadi | 3 | |
| | Matla-ul-Anwar | 5 | |
| | Methodist Publishing House. | 5 | |
| | Jafri | 1 | |
| | Jain | 25 | |
| | The Royal Printing | 2 | |
| | G. P. Varma | 3 | |
| | Asha-ul-Mataba | 11 | |
| | Dabdaba-i-Haidari | 3 | |
| | Dabdaba-i-Ahmadi | 16 | |
| | Anwar-i-Muhammadi | 6 | |
| | Rozana | 1 | |
| | Roshan Lal | 1 | |
| | Gur Prakash Kashi | 2 | |
| | Gulshan-i-Baqari | 1 | |
| | Gulshan-i-Muhammadi | 1 | |
| Allahabad | Pioneer | 5 | 201 |
| | Nur-ul-Absar | 1 | |
| | Exchange | 1 | |
| | Nazair Qanun Hind | 25 | |
| | Mission | 65 | |
| | Barkat Ahmadi | 7 | |
| | Anwar Ahmadi | 23 | |
| | Nisar | 2 | |
| | Vidya Dharm Bardhani | 1 | |
| | Dharmik | 21 | |
| | Indian Christian | 5 | |
| | Ziaat-i-Hind | 1 | |
| | Indian | 11 | |
| | Namwar | 4 | |
| | Union | 1 | |
| | Liverpool | 11 | |
| | National | 10 | |
| | City Albion | 1 | |
| | Queen | 1 | |
| | City | 4 | |
| | Rashid | 1 | |
| Cawnpore | Medical | 10 | 185 |
| | Newal Kishore | 82 | |
| | Nami | 6 | |
| | Ilmi | 1 | |
| | Kayastha Sadar Sabha | 1 | |
| | Gazette | 10 | |
| | Qayyumi | 15 | |
| | Law | 14 | |
| | Qaumi | 19 | |
| | Muhammadi | 1 | |
| | Rasik | 5 | |
| | The Diamond Jubilee | 4 | |
| | Razzaqi | 16 | |
| | Sudha Sagar (Pukhrayan) | 1 | |
| Benares | Chandraprabha | 29 | ... |
| | Tara Printing | 19 | |
| | Jalali | 1 | |
| | Amar | 18 | |
| | Bharat Jiwan | 18 | |
| | Kalpatra | 2 | |
| | Hitchintak | 9 | |
| Benares | Medical Hall | 21 | 179 |
| | Rajrajeshwari | 21 | |
| | Nazair | 1 | |
| | Nazir-ul-Mataba | 2 | |
| | Chashmai Kausar | 1 | |
| | Hari Prakash | 8 | |
| | Jageshwari | 4 | |
| | Sri Balaji | 8 | |
| | Victoria | 1 | |
| | Said-ul-Mataba | 13 | |
| | Vyas | 3 | |
| Agra | Moon | 24 | 131 |
| | Ornamental Job | 2 | |
| | Ilahi | 21 | |
| | Riaz-i-Hind | 4 | |
| | Mufid Am | 37 | |
| | Indu Prakash | 1 | |
| | Gulshan-i-Ilm | 2 | |
| | Ab-ul Alai | 2 | |
| | Husaini | 3 | |
| | Dube | 1 | |
| | Vidya Bilas | 2 | |
| | Ajaz Muhammadi | 1 | |
| | Shaukat-i-Shahjahani | 2 | |
| | Muttra | 14 | |
| | Iqbal-i-Shahanshahi | 3 | |
| | Qaisar-i-Hind | 2 | |
| | Lama-un-Nur | 4 | |
| | Rashid | 1 | |
| | Bombai Prakash | 1 | |
| | Anwar-i-Muhammadi | 2 | |
| | Nagri Bilas | 1 | |
| | Star | 1 | |
| Moradabad | Rahbar | 6 | 98 |
| | Gulzar Ahmadi | 5 | |
| | Vidya Bhushan | 6 | |
| | Shamsul Mataba | 9 | |
| | Lakshmi Narayan | 30 | |
| | Vedic Dharm | 11 | |
| | Arya Bhaskar | 13 | |
| | Matla-ul-Ulum | 5 | |
| | Narain Bhaskar (Chandausi). | 2 | |
| | Gulzar Ibrahim | 2 | |
| | Baldeo Kashi | 3 | |
| | Naiyar-i-Azam | 1 | |
| | Ehtshami | 1 | |
| | Elahi | 1 | |
| | Soldiers' | 1 | |
| | Arya Bhushan | 2 | |
| Meerut | Vidya Darpan | 12 | 58 |
| | Sadiq-ul-Mataba | 3 | |
| | Gyan Sagar | 7 | |
| | Nami | 2 | |
| | Om | 7 | |
| | Gulzar Muhammadi | 1 | |
| | Sharf-ul-Mataba | 3 | |
| | Swami | 19 | |
| | Official | 2 | |
| | Faiz Am | 1 | |
| | Hashmi | 1 | |
| Hardoi | Muraqqa-i-Alam | 42 | 45 |
| | Queen | 3 | |
| Aligarh | Gyanoday | 15 | 45 |
| | Mutba-ul-Ulum | 11 | |
| | Muhammadan | 16 | |
| | Hitchintak | 3 | |
| Etáwah | Saraswati | 32 | 34 |
| | Prabhakar | 2 | |

*Statement showing the total numbers of works published in each Press and in each place during the year 1897.*

| Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. | Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. |
|---|---|---|---|---|---|---|---|
| Farukhabad | Tuhfa-i-Hind | 3 | 31 | Gorakhpur | Anwar-i-Yusufi | 3 | 7 |
| | Chintaman | 27 | | | Asadi | 2 | |
| | Nazir Qanun Hind | 1 | | | Ehsaniah | 2 | |
| Muttra | Shyam Kashi | 3 | 26 | Sultánpur | Jubilee | 4 | 4 |
| | Ayur Vedic | 2 | | Bijnor | Mehr-i-Nimroz | 1 | 3 |
| | Muttra Bhushan | 3 | | | Karim-ul-Mataba | 2 | |
| | Gurjar | 1 | | Almora | Kumaun Printing Works | 3 | 3 |
| | Muttra | 14 | | Bulandshahr. | Baran Prakash | 3 | 3 |
| | Vidya Benod | 1 | | Budaun | Rohilkhand Friend | 2 | 2 |
| | Visva Karma | 1 | | Mussoorie | Gurkha | 2 | 2 |
| | Hardil Aziz | 1 | | Azamgarh | Aftab Azamgarh | 2 | 2 |
| Lakhimpur | Arya Bhaskar | 8 | 10 | Fatehpur | Nasim-i-Hind | 1 | 1 |
| | Hindi Prabha | 2 | | Mirzapur | Legal Remembrancer | 1 | 1 |
| Bareilly | Ahl-i-Sunnat | 6 | 10 | Etah | Surma-i-tur | 1 | 1 |
| | Rohilkhand Gazette, Urdu | 1 | | Bahraich | Khurshid (Nanpara) | 1 | 1 |
| | Khurshid Hind | 3 | | | | | |
| Saháranpur | Khairkhwah-i-Sarkar | 5 | 8 | | | | |
| | Chashma-i-Kausar | 2 | | | | | |
| | Lightning | 1 | | | TOTAL | ... | 1,466 |

## PUNJAB.

From H. J. MAYNARD, Esq., Junior Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department,—No. 305, dated the 18th March 1898.

I am directed to forward, herewith, for the information of the Government of India, a copy of a letter No. 361, dated the 18th February 1898, from the Director of Public Instruction, Punjab, enclosing a report by the Registrar, Education Department, on the publications registered in the Punjab under Act XXV of 1867 during the year 1897.

From J. SIME, Esq., Director of Public Instruction, Punjab, to the Junior Secretary to the Government of the Punjab,—No. 361, dated the 18th February 1898.

I have the honour to forward the Annual Report on the Books registered in the Punjab during the year 1897, under Act XXV of 1867, as furnished by the Registrar, Education Department.

From Lála HARI DAS, M.A., Officiating Registrar, Education Department, Punjab, to the Director of Public Instruction, Punjab,—No. 42, dated the 14th February 1898.

I have the honour to submit my Annual Report on Books registered during the year 1897, under Act XXV of 1867, together with the usual accompaniments.

2. The total number of publications registered during the year has risen from 971 in the previous year to 1,074. The increase is specially noticeable under the heads of Religion and Poetry.

3. The number of books the copyright of which was registered during the year has also risen. It is 204 as compared with 192 in the year preceding.

4. The following table shows the distribution of books with regard to their language as compared with that in 1896 :—

| | 1896. | 1897. |
|---|---|---|
| English | 80 | 101 |
| Arabic | 21 | 31 |
| Barohí | 1 | ... |
| Hindí | 71 | 77 |
| Kashmírí | ... | 1 |
| Márwárí | 6 | ... |
| Punjábí | 208 | 234 |
| Pahárí | 1 | ... |
| Pashto | 22 | 6 |
| Persian | 29 | 22 |
| Sanskrit | 7 | 9 |
| Sindí | 26 | 24 |
| Urdú | 411 | 471 |
| Bi-lingual | 77 | 86 |
| Tri-lingual | 9 | 12 |
| Polyglot | 2 | ... |
| TOTAL | 971 | 1,074 |

Urdú continues to have the largest number of publications, namely, 471 against 411 before; Punjábí with 234, as compared with 208, is the second most richly represented language.

5. The classification of books according to the subjects, with the figures for the year preceding, is as below :—

| | 1896. | 1897. |
|---|---|---|
| Art | 7 | 6 |
| Biography | 26 | 22 |
| Drama | 12 | 10 |
| Fiction | 28 | 36 |
| History | 23 | 12 |
| Language | 107 | 96 |
| Law | 67 | 85 |
| Medicine | 32 | 32 |
| Miscellaneous | 171 | 183 |
| Poetry | 255 | 280 |
| Politics | 3 | ... |
| Philosophy (Mental and Moral) | 4 | 8 |
| Religion | 194 | 271 |
| Science (Mathematical and Mechanical) | 35 | 26 |
| Do. (Natural) | 6 | 6 |
| Voyages and Travels | 1 | 1 |
| TOTAL | 971 | 1,074 |

Poetry heads the list, as last year, so far as numbers are concerned. It has no less than 280 books, as compared with 256 before. Religion with 271 against 194 comes next.

6. Of the total number of publications catalogued during the year under review 978 against 878 are books, and 96 as compared with 93 periodicals. Of the latter, 62 against 49 are legal, 24 instead of 13 religious, and 10 against 27 miscellaneous. There are no scientific periodicals this year.

7. A brief review of the literature of the year under the prescribed heads is attempted in the following paragraphs :—

*Arts.*—The subject does not yet seem to receive due attention. Only 6 as compared with 7 works were received under this class. Three of them are class-books on agriculture prepared under the orders of the Director, Public Instruction. Of the remaining three, two are small pamphlets teaching how to play on the harmonium; and the last gives directions in dyeing.

*Biography.*—The number of biographical works shows a slight decrease from 26 in the previous year to 22. All these are returned as original works, though one or two are decidedly compiled from Western sources. The following will indicate the sort of work that is done under this sub-division :—

(*a*) *Shrádha Parkásh, Part II.*—The first part was noticed in the year preceding. It gave a complete account of the Life of Pandit Shrádha Rám, Phillouri. The widow of the late Pandit, Pandita Mehtáb Kaur, is the subject of the present part. After a brief survey of her younger days comes the chapter on her widowhood, her trials, her sufferings and her truly Hindú resignation, her little acts of kindness, and her care for the social and religious elevation of her sisters. It is really a proof of the author's power as a good writer to make the lives of ordinary people interesting. The Hindí is chaste, elegant, and a spirit of sincere devotion for the subject of the biography pervades through the whole narrative.

(*b*) *Janam Sákhi.*—It is an account of the life and teachings of Bába Nának, said to have been compiled very shortly after the death of the Gurú.

(*c*) *Alfárúy.*—A biographical work by Mirza Hairat, a living Urdú writer of note; possesses considerable literary merit. It deals with the life and doings of the Caliph Omar, his proselytizing zeal and his brilliant conquests.

*Drama.*—Ten as compared with 12 publications were received under this head. Of these, 9 are original works and 1 a reprint. The quality of these performances continues much the same. There is, save in one instance, none of the gradual growth of character, the charm of poetry and other artistic beauties which distinguish the higher drama of the west or of ancient India. These plays are of the type of the moralities and mysteries of the English Middle Ages,

with the germs of the art which may develope some day under happier influences. A rapid notice of a few of the plays would appear desirable :—

(*a*) *Fadda Haqíqat hái* is the exception I mentioned above. It is a dramatized version of the well-known story of Haqíqat Rái, the Faithful. It is by Káli Dás, a rising Punjábí poet. He seems to have considerable power in depicting human passions. The appeals of the mother of poor Haqíqat Rái to the inexorable Qází, whose religious rage would not be appeased by anything short of death to the delinquent boy who had dared to speak ill of the daughter of the Prophet when his own gods were reviled ; the remarkable courage of the lad who died the death of a martyr, but would not forsake his gods, though the change of faith would bring all imaginable worldly prosperity, are painted with life-like reality.

(*b*) *Sang Púran Bhagat* is a Hindí work of the class with Prince Púran, known in after times as Púran Bhagat, for the hero. The whole plot turns on Púran's indignant spurning of the amorous advances of his step-mother and her displeasure in consequence, which resulted in his being thrown alive in the well, with his body hideously mangled. Gorakh Náth, a saint of those days, rescued him, and made him whole again. Púran becomes his disciple, and the poem goes on to the end of his career as a Yogí.

(*c*) *Khel Narsiny Autár* : a play based on the Man-Lion incarnation legend in the Vishnú Purán, prepared for the Sanátan Dharm theatrical company, Siálkot.

*Fiction.*—Works under this class have increased by 8, as compared with last year, but their tone, if not lowered a little, shows no improvement. There is a reprehensible tendency to run after the grotesque, the voluptuous and the highly sensational, which appears very prominently in the translations of such English novels as the Mysteries of the Court of London, by Reynolds, a species of writings with no higher aim than to depict vice for vice's sake. Some of the novels, though purporting to hold up the littlenesses of society, with a view to their ultimate removal, are in such a bad taste and so very exaggerated and so full of low artifices to keep up the interest, that they do more harm than good. It is some relief to find that the year is not altogether without good books of fiction. There are a few which afford ample amusement to beguile an hour or so of one's leisure without carrying him into the regions of crime and sensation. The following may be mentioned briefly :—

(*a*) *Fasána-i-Dilpazír, Volume I,* is an historical novel in Urdú, based on the love of Jahángír for Núr Jehán. All the main incidents of the story are too well-known to require a notice here. The only thing that I would like to note is the charm of the style and language that tends much to enhance the interest of the book. The style is clear and picturesque. The writer's powers of expression are great.

(*b*) *Fasalsal-i-Havadís, etc.,* is a translated work of fiction. In the course of an interesting love tale the author takes occasion to introduce some of the burning questions of the day. The Indian National Congress and the greater political problems are discussed from the point of view of an Englishman, who takes a loving interest in the welfare of the land. According to him the demands of the Congress, though reasonable, are very early. The real advancement of the people depends on trade and the development of the resources of the country. Jápán and her daily rising importance are mentioned as an example.

(*c*) *'Urúj* : a very well-written novel, is likewise based on some English work. It is the story of a young man born of humble parents. He rises to fame and prosperity by sheer dint of honesty and perseverance.

(*d*) *Alif Lailá, arthát Hazár Kaháni de Chár Bhág* : a Punjábí translation of the Arabian Nights in the Gurmukhí character. It seems to be an expurgated edition of the tales. The Punjábí is easy and simple, and reflects great credit on the translator. The printing too is well executed. It is really an acquisition to the Punjábí language.

(*e*) *Kakh de Ohle Lakh,* is an interesting little story in Punjábí, in the Gurmukhí character of a family, the victims of a ship-wreck cast on different strange shores. They are finally brought together by a remarkable coincidence.

(*f*) *Bostán-i-Khiyál, Volume 12* : a work in progress, is a translation of a voluminous Persian book of fiction. The loves and intrigues of princes and princesses, tiresome accounts of the adventures and perils of Quixotic knights, are the main subjects of the present volume.

(*g*) *Ek Sacha aur naját delánewála novel Tálib-i-Sádiq* is a religious novel intended for the benefit of those who have turned half sceptic under the materialistic influence of modern education.

*History*.—Historical works have declined from 23 to 12. Of these 8 are original works, 3 new editions and 1 translation. The translation is a mere Hindí catechism based on Lethbridge's larger work used as a class book in the public schools. As for the original books, they are mostly epitomes to facilitate the work of cram. It is, however, encouraging to note that after all these deductions we have left still 5 publications of general interest returned as non-educational. One of these latter, the "Pathán Revolt in North-West India," owes its existence to the present military operations on the frontier. It is a connected story of the disturbances beginning with the disaster in the Tochi Valley and ending with the retributory march of Sir William Lockhart at the head of the conquering army into the District of Tirah. The book opens with a very thoughtful introduction examining the chief causes that led to the upheaval—the success of Moslem arms in the Greco-Turkish war, the appearance of the Amir's work on Jihád, the meeting of the Mullahs at Kábul, the subsequent activity of the mad Mullah, and the Frontier Policy of the Government.

Then, again, there are two works in Urdú treating of the modern History of Turkey and its Dependencies, based for the most part on European writings on the subject. These are—(*a*) *The Bist Sála Ahdi Hukúmat (Sultan' Abdul Hamid Khan, Shahanshah-i-Turkey,* and (*b*) *Saltanat-i-Osmánia ke maujúdá Hálát aur uski Bájguzár Riyásáten,* by M. Muhammad Insha Allah, a zamíndár of the Gujránwála District. It was through his keen interest in the Turkish Question that we were last year able to note a rather hotly worded political pamphlet defending the Turkish Government from the just attacks of all honest outsiders in connection with the atrocities that were then being perpetrated in Armenia. That interest continues with the same vigour, and these works on Turkish History appear to be its result. The next is a History of the Crusades, compiled, again, from western sources, together with a life of the Sultán Saládín, whose name was rendered famous by these religious wars. The book appears to have been written carefully and with much pains. Its Urdú reads very well for its smoothness. The style is straightforward and forcible. The last is more of an essay than a regular book on the subject. It is the "Rise and Fall of the Muhammadan Empire in Spain." The writer dwells at some length on the abject state of things in Spain before the advent of the Muhammadans, and the advancement made during Moslem rule. Then comes the gloomy close with the speech of the brave but unfortunate Governor of Granada, when the besiegers were pressing on him to surrender.

*Language*.—All the 96 works entered under the head of Language are educational. They are in the majority of cases school reading books, elementary grammars, translation exercises, annotations of school and college text-books, vocabularies and lexicons. The daily rise in the number of keys and notes of school-books cannot be regarded as quite satisfactory. Their injudicious use is always injurious to sound healthy education. It is, however, encouraging to note that some of the religious societies of the Province, specially the Arya Samáj and the Anjuman-i-Himáyat-i-Islámiya, Lahore, have begun to compile Readers for their educational institutions after those prepared for the Education Department, with this difference, that while those of the Department are purely secular, in deference to the policy of Government, the books under notice have in them, in addition to the general information, lessons on the religious teachings of the creed of the compiler, which, in some cases, it is to be regretted, neglect the great principle of modern education—religious toleration. Their style and general get-up too are not yet up to the model before them—the Readers edited under the orders of the Department referred to above. But as attempts in the right direction, they deserve praise. The following works may be mentioned:—

(*a*) *Anglo-Gurmukhí Dictionary*: gives the meaning of English words in Punjábí and Hindí, in the Gurmukhí character. It is intended for the use of those students of the English language who are acquainted with no other vernacular character but Gurmukhí. It is a tolerably neatly printed book of more than 400 pages, and its importance to those for whom it is compiled is great.

(*b*) *Punjábí Teacher, or a Hand-Book to learn Punjábí.*—The book is meant for those who want to learn Punjábí, in the Gurmukhí character, through the medium of English. It appears to have been prepared with great care, and cannot but be useful to British Civil and Military Officers desirous of acquainting themselves with the vernacular of the people.

(*c*) *Arrázi.*—It is a commentary on a standard work on Arabic Etymology.

(*d*) *The Miat' Amil and its Commentary.*—It is an English translation of the original Arabic work on syntax, for the use of school and college students.

(*e*) *Bahár-i-Adab Urdú Jadíd,* is prefaced with notes on Urdú prosody and figures of speech. The main subject, however, is the explanation of select Urdú verses and idioms.

*Law.*—The law literature of the year consists, as usual, of annotated editions of important Acts of the Legislature, Digests of Reported Cases, and so on. These are, as a rule, intended for the steadily growing class of law students and practitioners. None of them appears to call for any notice here.

*Medicine.*—The number of medical works remains 32; of these 9 against 5 represent the English system, 13 as compared with 16 the Yunání, 9 against 6 the Vaidak, and 1 a combination of several systems. The English medicine continues to grow more and more popular, the Vaidak system too is beginning to assert itself. The following appear to claim a passing mention :—

(*a*) *Materia Medica Pharmacology and Therapeutics,* by Pundit Bál Kishan Kaul, of the Lahore Medical School, is a voluminous Urdú compilation, based on the latest writings of European medical men on the subject, and appears to have been prepared with care. Its lithography is clear, and the general get-up creditable.

(*b*) *Ilm-o-'Aml-i-Fann-i-Tibb-i-Haiwánát or the Principles and Practice of Veterinary Surgery in Urdú,* is another useful addition to the vernacular medical literature. This too is a big volume, translated by Khan Bahádur Saíyad Amír Sháh. The importance of thus bringing the treasures of European research in this department of surgery within the reach of the Urdú-knowing public can scarcely be overrated.

(*c*) *Tibb Khángi, Part I,* a hand-book of family medicine, treats of the diseases of women and their cures. The mode of treatment is Ayur vedic in the main.

(*d*) *Guldasta-i-Mujarrabát* is a treatise on Muhammadan medicine, giving prescriptions for all sorts of ailments.

*Miscellaneous.*—It is a very comprehensive class intended to include all the publications that are not returned under other subdivisions. All the Geographical Readers, and other works on the subject, object lessons, military books such as Infantry Drill, Training the Remount, Cavalry Notes, and other directions for the native army, the small leaflets giving the regulations of the daily multiplying mutual relief societies, and the associations for curtailing the expenses in connection with marriages, etc., help much in swelling the number of miscellaneous works. In this apparently confused mass, it cannot be denied that there are some, here and there, that seem to claim a passing notice :—

(*a*) *Sair-i-Parind*: contains a detailed account of the game birds of the Punjab and the trans-frontier region, their habits, their food, and the various devices that may be adopted for catching them. The work is the first of its kind in the vernacular. The author, a lover of *shikár,* with powers of keen observation, seems to have spared no pains to make the work interesting. Tolerably well-executed illustrations are also appended.

(*b*) *Under the Indian Sun* is an interesting little book consisting in the main of short sketches of partly historic and partly antiquarian interest. Besides these we have amusing accounts of a few strange criminal cases.

(*c*) *Musannafi Tajarbát-i-Hind.*—The work is a sort of bulky diary of a police officer detailing the modes in which thieves and pick-pockets, habitual gamblers, cheats and a host of other breakers of the law carry on their nefarious trade. It is no doubt of great service to the police, and the writer seems to have taken much pains in presenting this big mass of information in an intelligent form.

(*d*) *Sagún Brahm Prakásh* is a strange medley in the Punjábí language dealing with various topics such as the lives of eminent saints, descriptions of the chief places held in veneration by the Hindús and a criticism of the teachings of Dayánand.

*Poetry.*—Poetry continues to have the largest number of publications, and to be written in the same aimless fashion. The satisfactoriness of numbers is no evidence of any improvement in the quality of the writings. They are generally common-place, monotonous compositions, more

prosaic than poetic. They have all the license of poetry, but none of its graces. But there are exceptions also here and there. The poetry of Tulsi Dás of the Hindí Epic, that of Háfiz, a well-known Persian classic, the sacred lays of Bulleh Sháh, the Punjábí poet, and a few others. These have the true poetic spark, and their works instinct with genuine feeling. Some of the books returned under this sub-division may be mentioned:—

(*a*) *Kafi hai Hazrat Bulleh Sháh.*—The sacred songs of Bulleh Sháh are remarkable for their originality, their intense feeling and the sincere earnest spirit that pervades through them all.

(*b*) *Rámáyan.*—The well-known publishing firm of Rái Sáhib Guláb Singh and Sons has done a service to the Gurmukhí-knowing public in bringing out an edition of the well-known Hindí Epic of Tulsi Dás in the Gurmukhí character, which is so rapidly superseding the Hindí in this Province.

(*c*) *Sunder Shringar Granth,* or Sundar's amorous songs in various Hind metres.

(*d*) *Anbhav Parkásh*: a didactic poem exhorting people to love God and lead righteous lives. The story of the Rája Harí Chand is given to illustrate the teaching.

(*e*) *Kitáb Usaf wa Zulaikha* was a popular text-book in Persian in the old system of education. Some of the passages are full of poetry of a very high order. Its skiful versification, its simplicity of diction, the richness of imagery, and well-sustained interest of the story are praised deservedly.

(*f*) *Diwán-i-Mahfúz,* or the poetry of Mahfúz, consists for the most part of sonnets in praise of Muhammad and the writer's spiritual director.

(*g*) *Hayát-i-Victoria, al Mulaqqab ba Sháhansháh Námah,* is a biographical poem celebrating the main events in the life of Her Most Gracious Majesty the Queen-Empress. It was written in honour of the Diamond Jubilee, and is from the pen of Mirza Arshad, a well-known living Urdú poet.

(*h*) *Tuhfa-i-Dilkash,* or select sonnets of the celebrated Persian poet Háfiz, with Urdú verse translation. Divine love is the subject of these sacred lyrics. They are commended for the sweetness of their melody, their breathless passion and sincerity. The Urdú, however, is not of the best. It lacks all the smoothness and ease of the original.

(*i*) *Sat Gyán Kalptarú.*—A sort of verse miscellany in the Gurmukhí character. The whole mass of songs in diverse dialects, such as the Punjábí, Hindí and highly Persianized Urdú, hangs round one common theme, the attainment of true knowledge.

(*j*) *Diwán-i-Zauq.*—This is a selection of the poems of Ibráhím Zauq, a great name in the Urdú poetry of the first half of the 19th century. Love, of course, is the main theme, but there is a vigour and a warmth in Zauq's poetry which make even the dull discourses on this conventional sort of love interesting.

*Politics.*—It is to be regretted that there is no work returned under this class during the year. Last year there were but 2. Beyond newspaper articles and occasional speeches traceable in the end to the annual meetings of the Congress, the regular systematic study of the subject is as yet a desideratum.

*Philosophy (Mental and Moral).*—Oriental Philosophy, as it was pointed out last year, goes hand in hand with religion, and it is at times a matter of difficulty—nay, almost impossibility—to separate the one from the other. The number of philosophical writings, making allowance for the circumstance mentioned above is 8 as compared with 4 before. The series of translation of the Upanishads, by Lála Maya Dás, noticed last year, still goes on. The following deserve mention:—

(*a*) *Brahm Yog,* a treatise on union with the Supreme Spirit.

(*b*) *Majmúa-i-yakroza,* being a collection of several Arabic treatises on Logic.

*Religion.*—The works received under this sub-division have increased remarkably, *viz*, from 194 to 271. But in reality it is merely a return to the normal order of things. The last was a year of exceptional decrease owing to the trying season of famine, while in the one before that, 1895, there were as many as 279. Of the total, 140 represent the Muhammadan religion, 40 the Arya, 31 the Hindú, 28 the Christian, 17 the Sikh, 13 the Jain and 2 general. Muhammadanism, as last year, claims the largest number of publications, even larger than that for all

the other religions put together. The tone and general character of these writings do not show any marked improvement. We have the same polemical compositions, the prayer books, the translations of the Qurán, with a sprinkling, however, of works of real merit here and there. The Hindús and Arya Samájists come next in point of numerical importance. The appearance of Jain religious tracts on a comparatively very large scale is an interesting feature of the year. The Jains had, heretofore, contented themselves with their silent work, submitting passively to the uncalled-for attacks of outsiders, but now they seem to have awakened to the necessity of holding their own by launching into the religious contentions of the day. The chief characteristic of their writings as of their religion is inoffensiveness; they never become aggressive.

(*a*) *Majmúa-i-Asrár-i-Nikáni, y'ani Gulzár-i-Ma'ani,* is a partly religious partly philosophic work consisting of a series of thoughtful essays, explaining the true nature of the human and the supreme spirit, and the surrounding universe. The world is said to have no real existence, and is merely a production of our imagination. Renunciation of worldly attachments would, in consequence, be the best preparation for reaching the goal—release from the never-ending chain of births and rebirths, and the absorption in the "Universal Spirit" Brahma.

(*b*) *Nafa'ul-Musalmín, y'ani Anis-ul-W'aizin.*—It is an Urdú version of an Arabic book dealing with Moslem religion and morality. The importance of facts, the religious merit of giving away the tenth part of one's income in charity, etc., are explained.

(*c*) *Panj Granthi*: a collection of Sikh religious teachings, the sayings of the Gurús and prescribed prayers, is a nicely printed book in the Gurmukhí character.

(*d*) *Tuhfatul Hind* is a learned exposition of the principal doctrines and ceremonials of Islám by a Hindú convert.

(*e*) *Kalid-i-Gyán Lahr.*—A Muhammadan saint wrote a leaflet in Hindí on the realization of the "Supreme Spirit." The book under notice is a commentary of the same with copious parallel quotations.

(*f*) *Sankhep Bibek,* a dialogue on the Vedánt Philosophy, with the attainment of divine knowledge and beatitude for its subject.

(*g*) *Works of the late Pandit Gurú Datt Vidyárthi,* M. A.—The Pandit was a leader of the Arya Samáj in its infancy. The volume is an interesting collection of his writings for the Samáj. It opens with two erudite essays on the terminology of the Vedás in which the writer takes exception to the European and old Hindú mode of interpreting them. Criticism of Monier William's Indian Wisdom, exposition of some of the Upanishads, and an Essay on the Human Spirit, are the other noteworthy subjects of the book.

(*h*) *Gyán Depka,* a Jain religious work, gives in detail the articles of the faith, together with directions for the daily conduct of a Jain householder. Along with these are attempts to meet the objections of non-Jains to their system, together with a critical examination of the views of Atma Rám, a prominent member of that community.

(*i*) *Mono Ráma*: a Christian religious tract, opens with the story of Mono, an orphan Indian girl brought up in an English family. But the biographical sketch is a secondary thing, the principal point is the presenting of the main teachings of Christ in an instructing form.

*Science* (*Mathematical and Mechanical*) has 26 as compared with 35 books. These are mostly school books on Arithmetic, Algebra, Euclid, Mensuration, etc. With the exception of those prepared for the Educational Department, which are edited, as usual, with the greatest care, the works on these subjects do not appear to call for any special notice.

*Science* (*Natural*) is represented by six publications as before. The following deserve mention:—

(*a*) *Roshni Hissa Awwal,* being an elementary treatise explaining the fundamental laws of light, with illustrations.

(*b*) *Astronomy y'ani Asmáni Science* is a hand-book of astronomy compiled from western sources.

(*c*) *Jauhar-i-Farídiya*:— a Persian treatise on the construction and use of the astrolobe, by a nobleman of the Court of Muhammad Akbarsháh.

*Voyages and Travels.*—The only work of this class is the "Safr-i-Europe wa America," a diary of travel by His Highness the Rája of Kapúrthala. It is interesting to read in its pages the first-hand accounts of the places of note in the principal countries of the western world that the Rája visited. The picture galleries of Italy, the numerous charming sights of Paris, the grand natural beauties of the Alpine mountains and lakes, the great commercial activity of London, the "World's Fair" at Chicago, and the grand Water-falls of the Niagara, receive more or less mention according to His Highness' inclination. The style is simple and running, and the general get-up creditable for a Punjab publication.

*Language.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Art | 2 | 3 | ... | 1 | 6 | 3 | 3 | 6 |
| Biography | 20 | 2 | ... | ... | 22 | ... | 22 | 22 |
| Drama | 7 | 2 | 1 | ... | 10 | ... | 10 | 10 |
| Fiction | 18 | ... | ... | 18 | 36 | ... | 36 | 36 |
| History | 8 | 3 | ... | 1 | 12 | 7 | 5 | 12 |
| Language | 53 | 31 | 6 | 6 | 96 | 96 | ... | 96 |
| Law | 49 | 7 | 1 | 28 | 85 | 1 | 84 | 85 |
| Medicine | 24 | 4 | 1 | 3 | 32 | 1 | 31 | 32 |
| Miscellaneous | 147 | 20 | 2 | 14 | 183 | 51 | 132 | 183 |
| Poetry | 232 | 24 | 24 | ... | 280 | 3 | 277 | 280 |
| Philosophy (including Mental and Moral Science). | 8 | ... | ... | ... | 8 | 2 | 6 | 8 |
| Religion | 225 | 33 | 7 | 6 | 271 | ... | 271 | 271 |
| Science (Mathematical and Mechanical). | 21 | 5 | ... | ... | 26 | 25 | 1 | 26 |
| Science (Natural and other) | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Voyages and Travels | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 820 | 134 | 42 | 78 | 1,074 | 189 | 885 | 1,074 |

*English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| History | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |
| Language | 11 | ... | ... | 2 | 13 | 13 | ... | 13 |
| Law | 39 | 1 | 1 | ... | 41 | 1 | 40 | 41 |
| Miscellaneous | 29 | 4 | ... | ... | 33 | 2 | 31 | 33 |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Science (Mathematical and Machenical). | 7 | ... | ... | ... | 7 | 7 | ... | 7 |
| Total | 93 | 5 | 1 | 2 | 101 | 24 | 77 | 101 |

*Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 7 | 1 | 3 | ... | 11 | 11 | ... | 11 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | 16 | 1 | ... | ... | 17 | ... | 17 | 17 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 26 | 2 | 3 | ... | 31 | 13 | 18 | 31 |

*Hindí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Language | 2 | 2 | 1 | 1 | 6 | 6 | ... | 6 |
| Medicine | 3 | ... | 1 | ... | 4 | ... | 4 | 4 |
| Miscellaneous | 7 | ... | 1 | ... | 8 | 5 | 3 | 8 |
| Poetry | 28 | 1 | 2 | ... | 31 | ... | 31 | 31 |
| Carried over | 44 | 3 | 5 | 2 | 54 | 12 | 42 | 54 |

*Sindi*—contd.

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Brought forward . . | 44 | 3 | 5 | 2 | 54 | 12 | 42 | 54 |
| Philosophy including (Mental and Moral Science). | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion . . . . | 16 | 1 | ... | 2 | 19 | ... | 19 | 19 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Science (Natural and other) . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 64 | 4 | 5 | 4 | 77 | 13 | 64 | 77 |

*Kashmiri.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Punjábí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art . . . . . | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Biography . . . . | 9 | 1 | ... | ... | 10 | ... | 10 | 10 |
| Fiction . . . . . | 1 | ... | ... | 4 | 5 | ... | 5 | 5 |
| History . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Language . . . . . | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Law . . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Medicine . . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous . . . . | 9 | 1 | 1 | ... | 11 | 1 | 10 | 11 |
| Poetry . . . . . | 148 | 14 | 17 | ... | 179 | ... | 179 | 179 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . . | 19 | ... | 1 | ... | 20 | ... | 20 | 20 |
| Total . | 192 | 17 | 19 | 6 | 234 | 5 | 229 | 234 |

*Pashto.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry . . . . . | 2 | 1 | 1 | ... | 4 | ... | 4 | 4 |
| Religion . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total . | 3 | 1 | 1 | 1 | 6 | ... | 6 | 6 |

*Persian Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | ... | 5 | ... | ... | 5 | 5 | ... | 5 |
| Miscellaneous . . . | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Poetry . . . . . | 5 | 2 | ... | ... | 7 | 1 | 6 | 7 |
| Religion . . . . | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| Science (Natural and other) . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 14 | 8 | ... | ... | 22 | 6 | 16 | 22 |

*Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion . . . . | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Total . | 9 | ... | ... | ... | 9 | 1 | 8 | 9 |

*Sindhí.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Language | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 5 | ... | ... | ... | 5 | 1 | 4 | 5 |
| Poetry | 4 | 3 | ... | ... | 7 | ... | 7 | 7 |
| Religion | 3 | 1 | ... | 1 | 5 | ... | 5 | 5 |
| Total | 17 | 6 | ... | 1 | 24 | 5 | 19 | 24 |

*Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 2 | 2 | ... | ... | 4 | 2 | 2 | 4 |
| Biography | 9 | 1 | ... | ... | 10 | ... | 10 | 10 |
| Drama | 6 | 2 | 1 | ... | 9 | ... | 9 | 9 |
| Fiction | 14 | ... | ... | 14 | 28 | ... | 28 | 28 |
| History | 4 | 2 | ... | ... | 6 | 3 | 3 | 6 |
| Language | 9 | 12 | 1 | 3 | 25 | 25 | ... | 25 |
| Law | 10 | 6 | ... | 27 | 43 | ... | 43 | 43 |
| Medicine | 15 | 4 | ... | 3 | 22 | 1 | 21 | 22 |
| Miscellaneous | 89 | 15 | ... | 14 | 118 | 41 | 77 | 118 |
| Poetry | 40 | 3 | 4 | ... | 47 | ... | 47 | 47 |
| Philosophy (including Mental and Moral Science). | 4 | ... | ... | ... | 4 | 1 | 3 | 4 |
| Religion | 108 | 19 | 5 | 2 | 134 | .. | 134 | 134 |
| Science Mathematical and Mechanical). | 11 | 5 | ... | ... | 16 | 15 | 1 | 16 |
| Science (Natural and other) | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Voyages and Travels | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 325 | 71 | 11 | 64 | 471 | 88 | 383 | 471 |

*English-Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 3 | ... | ... | ... | 3 | 3 | ... | 3 |

*Urdú-Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 4 | ... | ... | 4 | 4 | ... | 4 |
| Poetry | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Total | 5 | 4 | ... | ... | 9 | 6 | 3 | 9 |

*Arabic-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 21 | 5 | ... | ... | 26 | ... | 26 | 26 |
| Total | 22 | 6 | ... | ... | 28 | 1 | 27 | 28 |

*Sanskrit-Hindí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Total | 6 | ... | ... | ... | 6 | 1 | 5 | 6 |

*Urdú-English.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | 10 | 3 | ... | ... | 13 | 13 | ... | 13 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 11 | 3 | ... | ... | 14 | 13 | 1 | 14 |

*Urdú-Chatráli.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Sanskrit-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 5 | ... | 1 | ... | 6 | ... | 6 | 6 |

*Persian-Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 4 | ... | ... | ... | 4 | ... | 4 | 4 |

*Pashto-Punjabi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*English-Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Arabic-Punjábí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | 2 | ... | ... | 2 | ... | 2 | 2 |
| Total | 1 | 2 | ... | ... | 3 | ... | 3 | 3 |

*Punjábí-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit-English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | 1 | ... | 2 | 2 | ... | 2 |

*Hindí-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*English-Punjábí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |

*Pashto-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |

*Arabic-Pashto.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*English-Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*Punjábí-Hindi-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Punjábí-Arabic-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Arabic-Persian-Punjábí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | ... | 2 | ... | ... | 2 | ... | 2 | 2 |

*Arabic-Persian-Pashto.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Arabic-Urdú-Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Urdú-Sanskrit-English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

## BURMA.

From D. H. R. Twomey, Esq., Officiating Secretary to the Government of Burma, General Department, to the Secretary to the Government of India, Home Department,—No. 149-3B.—4, dated the 9th March 1898.

In accordance with the instructions contained in Home Department Resolution No. 1-461, dated the 12th September 1882, I am directed to submit the quarterly catalogues and tabular analysis of publications registered in this province during the year 1897 under Act XXV of 1867, as amended by Act X of 1890.

2. There were 59 publications as compared with 73 in the previous year.

Forty-five of the books registered during the year under report were printed in Rangoon, seven in Mandalay, three in Akyab, two in Moulmein, one in Bassein, and one in Paung, Thatôn district.

Of the 59 publications included in the statement, 16 were intended for educational purposes.

Of the remaining 43 non-educational works, seven were classified under the head "Drama," two under "Law," eight under "Miscellaneous," and 23 under "Religion," the corresponding figures for 1896 being 6, 6, 11 and 28, respectively. Besides these, one book was published during 1897 under each of the heads "History," "Language," and "Natural Science."

The religious element still preponderates, and the creation of a healthy secular literature in the vernacular is still a desideratum. The only work of special interest is "The Orchids of Burma (including the Andaman Islands)" by Captain Bartle Grant.

*General Department Notification No. 7, dated Rangoon, the 7th January 1898.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 31st December 1897, is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or re-publication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | *An Elementary Geography of Burma (adapted to Standard III).* | Burmese | Science | Original | W. G. Wedderspoon, M.A. | Rangoon | A. B. M. Press | 27th Sept. 1897 | 38 | 16mo. | 1st | 10,000 | Printed | 0 4 0 | ..... | |
| 2 | Dhammapada | Pâli and Burmese. | Religion | Do. | Thingaza Sadaw | Do. | Yadanathiri Press | October 1897 | 256 | 8vo. | 2nd | 3,000 | Do. | 0 6 0 | ..... | |
| 3 | Ngatana-Adikayana Sakanda Chauk Pôksa. | Do. | Do. | Do. | U. Athapa | Do. | Do. | September 1897 | 72 | ,, | 2nd | 4,000 | Do. | 0 4 0 | ..... | |
| 4 | Chinshwepanhnint hatethamimanan Pyazat. | Burmese | Drama | Do. | Saya Thin | Do. | Do. | Do. | 88 | ,, | 6th | 3,000 | Do. | 0 2 0 | ..... | |
| 5 | Kywèbalu byitnebeiklhman Minthagyi Pyazat. | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 84 | ,, | 6th | 3,000 | Do. | 0 2 0 | ..... | |
| 6 | Translations of the Selected Judgments and Rulings of the Judicial Commissioner and Special Courts from 1872 to 1882, Volume I. | Do. | Law | Translation | Maung Pu | Paung, Thatôn district. | Dhamma Padesa Press. | 1st Oct. 1897 | 398 | ,, | 1st | 500 | Do. | 0 6 0 | Maung Pu, Thatôn district. | Copyright registered on 10th November 1897. |
| 7 | Questions on "Sermonizing." | Do. | Religion | Original | Reverend F. H. E. Eveleth. | Rangoon | A. B. M. Press | 11th Nov. 1897 | 62 | 8vo. | 1st | 400 | Do. | 0 8 0 | ..... | |
| 8 | Meiksawada Wineiksaya Kyan. | Pâli and Burmese. | Miscellaneous. | Do. | W. Withôkda | Akyab | Orphan Press | 3rd Nov. 1897 | 17 | ,, | 2nd | 300 | Do. | ... | ..... | |
| 9 | *The Students' Exercise book, Home work.* | English | Do. | Do. | Maung Tha To | Rangoon | W. O'Brien | 3rd Dec. 1897 | 100 | Quarto | 1st | 4,000 | Do. | 0 4 0 | Maung Tha Po, Rangoon. | Copyright registered on 29th December 1897. |
| 10 | *The Students' Exercise book, Dictation.* | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 100 | Do. | 1st | 4,000 | Do. | 0 4 0 | | |
| 11 | *The Examination book* | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 16 | Royal quarto. | 1st | 10,000 | Do. | 0 0 6 | | |

*N.B.*—Works, the titles of which appear in *italics*, are designed for educational purposes.

By order,

F. C. GATES,

*Secretary to the Government of Burma.*

*General Department Notification No. 71, dated Rangoon, the 7th April 1897.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books, registered in Burma during the quarter ending the 31st March 1897, is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | The Excise Act, No. XII of 1896, with notes, rules, rulings, and orders in force in Lower and Upper Burma. | Burmese | Law | Translation | Maung Tha Din | Rangoon | A. B. M. Press | 18th Jan. 1897 | 70 | 8vo. | 1st | 1,000 | Printed | 1 0 0 | ..... | |
| 2 | Paddy and Rice Calculation Tables. | Do. | Miscellaneous. | Original | Maung Andrew | Bassein | St. Peter's Institute Press. | 22nd Jan. 1897 | 182 | Do. | 1st | 400 | Do. | 0 12 0 | ..... | |
| 3 | The Double Code | English | Religion | Do. | Captain A. H. Williams. | Rangoon | A. B. M. Press | 19th Jan. 1897 | 13 | 16mo. | 1st | 2,000 | Do. | ... | ..... | |
| 4 | A Commentary on the Epistle of Paul to the Romans. | Sgau-Karen | Do. | Do. | Rev. E. B. Cross, D.D. | Do. | Do. | 28th Nov. 1896 | 242 | 8vo. | 1st | 1,000 | Do. | 2 0 0 | ..... | |
| 5 | Arithmetical Test Cards, Standard VI. | English and Burmese. | Science (mathematical). | Do. | W. G. Wedderspoon, M.A., B.L. | Do. | Do. | 1st Feb. 1897 | 24 | 4½″×3⅛″ | 1st | 1,000 | Do. | 1 2 0 | W. G. Wedderspoon, M.A., B.L. | Copyright registered on 22nd February 1897. |
| 6 | Arithmetical Test Cards, Standard V. | Do. | Do. | Do. | Do. | Do. | Do. | 15th Oct. 1896 | 24 | Do. | 1st | 1,000 | Do. | 0 14 0 | Do. | Copyright registered on 26th February 1897. |
| 7 | Seventh Standard Problem Papers. | Burmese | Do. | Do. | Do. | Do. | Do. | 17th Feb. 1897 | 122 | 8vo. | 1st | 3,000 | Do. | 1 8 0 | ..... | |
| 8 | Second Standard Arithmetic. | Do. | Do. | Do. | ..... | Do. | Do. | Do. | 63 | Do. | 1st | 5,000 | Do. | 0 4 0 | ..... | |
| 9 | The Gospel by John | Sgau-Karen | Religion | Do. | R. F. Mason, D.D. | Do. | Do. | 1st Feb. 1897 | 113 | 16mo. | ... | 5,000 | Do. | 0 2 0 | ..... | |
| 10 | Selection from Scripture. | Pwo-Karen | Do. | Do. | D. L. Brayton, D.D. | Do. | Do. | 10th Feb. 1897 | 24 | 32mo. | ... | 1,000 | Do. | ... | ..... | |
| 11 | A Grammar of the Kachin Language. | English and Kachin. | Language | Do. | Rev. O. Hanson | Do. | Do. | 17th Feb. 1897 | 104 | 8vo. | 1st | 500 | Do. | 3 0 0 | ..... | |
| 12 | Lokasara and Anusásana. Notes and Translations. | English and Burmese. | Miscellaneous. | Translation | L. T. Ah Sou | Do. | Do. | Do. | 83 | 16mo. | 1st | 1,000 | Do. | 0 12 0 | ..... | |
| 13 | Woman's Sphere. The Mother's Power. | Sgau-Karen | Do. | Original | Mi Su | Do. | Do. | 8th March 1897 | 16 | 32mo. | 1st | 1,000 | Do. | ... | ..... | |
| 14 | Thada Pôksit Akyè Kyan. | Pâli and Burmese. | Language | Do. | Sadaw U Pandi | Mandalay | "Mandalay Times" Press. | 1st Jan. 1897 | 500 | Royal 8vo. | 1st | 2,500 | Do. | 2 0 0 | ..... | |
| 15 | Gativisodhana | Do. | Religion | Do. | Malè Sadaw | Do. | Do. | 3rd Dec. 1896 | 262 | 8vo. | 2nd | 1,000 | Do. | 2 0 0 | ..... | |

By order,

F. C. GATES,

*Secretary to the Government of Burma.*

*General Department Notification No. 133, dated Rangoon, the 2nd July 1897.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books, registered in Burma during the quarter ending the 30th June 1897, is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or re-publication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | *R a. p.* | | |
| 1 | Narrative of the First Burman War. | Burmese . . | History . . | Original . . | Rev. G. Hough . | Rangoon . | A. B. M. Press . | 24th March 1897 | 113 | 16mo. . | 2nd . | 1,000 | Printed . | 0 2 0 | ..... | |
| 2 | Abhidhammâdhat Kyan . | Pâli and Burmese. | Religion . . | Do. . . | Maung Po Min . | Do. . . | Pyigyimandaing . | 25th January 1897 | 215 | 8vo. . . | 1st . | 500 | Do. . | 1 0 0 | Maung Po Min, Twante. | Copyright registered on 5th April 1897. |
| 3 | The financial difficulty of the Akyab Government High School. | English . . | Miscellaneous. | Do. . . | Maung Chan Twan Aung. | Akyab . . | Akyab Orphan Press. | 25th March 1897. | 4 | 16mo. . | 1st . | 100 | Do. . | ... | ..... | |
| 4 | The Orchids of Burma (including the Andaman Islands). | Do. . . | Science . . | Do. . . | Captain Bartle Grant. | Rangoon . | Hanthawaddy Press. | October 1895 . | 432 | Royal 8vo. | 1st . | 400 | Do. . | 12 0 0 | ..... | |
| 5 | *First Lessons in Geography (adapted to Standard III).* | Burmese . . | Do. . . | Do. . . | W. G. Wedderspoon | Do. . . | A. B. M. Press . | 15th May 1897 . | 63 | 16mo. . | 1st . | 3,000 | Do. . | 0 6 0 | Messrs. Macmillan & Co., London. | Copyright registered on 3rd June 1897. |
| 6 | *Burmese Thinbôngyi* . | Do. . . | Language . | Do. . . | Maung Kyin . . | Moulmein . | Maung Tun Byu, Ramapura Press. | 20th May 1897 . | 33 | Quarto . | 1st . | 1,000 | Do. . | 0 1 0 | Maung Kyin, 5th Division, Moulmein. | Copyright registered on 7th June 1897. |
| 7 | The Merchant's Companion. | English . . | Miscellaneous. | Do. . . | Maung Ba Byôn . | Do. . . | Do. . . | Do. . . | 316 | 8vo. . . | 2nd . | 1,000 | Do. . | 2 0 0 | Maung Ba Byôn, 3rd Division, Moulmein. | Ditto. |
| 8 | *A Companion to Royal Reader No. II.* | English and Burmese. | Language . | Do. . . | Robbie Maung Lwin | Rangoon . | A. B. M. Press . | 5th June 1897 . | 127 | 16mo. . | 3rd . | 1,000 | Do. . | 0 8 0 | ..... | |
| 9 | *Arithmetical Test Cards* . | Do. . . | Science (Mathematical). | Do. . . | W. G. Wedderspoon | Do. . . | Do. . . | 8th June 1897 . | 24 | 5 ×6½ inches. | 1st . | 1,000 | Do. . | 1 4 0 | ..... | |
| 10 | Select Hymns in Tamil . | Tamil . . | Religion . | Do. . . | ..... | Do. . . | Do. . . | 31st May 1897 . | 34 | 16mo. . | 1st . | 300 | Do. . | 0 2 0 | ..... | |

*N.B.*—Works, the titles of which appear in italics, are designed for educational purposes.

By order,

F. C. GATES,

*Secretary to the Government of Burma.*

*General Department Notification No. 206, dated Rangoon, the 6th October 1897.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books, registered in Burma during the quarter ending the 30th September 1897, is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | |
| 1 | Glossary* to Royal Reader, No. 1. | English and Burmese. | Language | Original | Yeong Oon Tin | Rangoon | A. B. M. Press. | 22nd July 1897 | 54 | 16mo. | 2nd | 1,000 | Printed | 0 6 0 | ..... |
| 2 | The Gospel according to Luke | Kachin | Religion | Translation | Rev. O. Hanson | Do. | Do. | 6th Aug. 1897 | 147 | Do. | 1st. | 500 | Do. | 0 2 0 | ..... |
| 3 | Thuseik tara yadana pyo | Burmese | Do. | Original | Maung San Hla | Do. | Victoria Press | 28th Aug. 1897 | 9 | Royal size | 1st. | 1,000 | Do. | 0 1 0 | ..... |
| 4 | Mahapareikhmungyi | Do. | Do. | Do. | U Shwe Tha | Do. | Yadanathiri Press | Aug. 1897 | 168 | 8vo. | 3rd | 3,000 | Do. | 0 6 0 | ..... |
| 5 | Thattugarawa Sadan | Do. | Do. | Do. | U Sandima | Do. | Do. | Do. | 20 | Do. | 1st. | 5,075 | Do. | 0 1 0 | ..... |
| 6 | Ôksazaung Maung Shwe Ôk Pyazat. | Do. | Drama | Do. | Saya Thin | Do. | Do. | July 1897 | 80 | Do. | 4th | 3,000 | Do. | 0 2 0 | ..... |
| 7 | Taseyale Maung Pe Pyazat | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 80 | Do. | 4th | 3,000 | Do. | 0 2 0 | ..... |
| 8 | Meiksawada Wineiksaya Kyan. | Do. | Miscellaneous | Do. | U Withôkda | Akyab | Akyab Orphan Press | 31st Aug. 1897 | 17 | 16mo. | 1st. | 100 | Do. | ... | ..... |
| 9 | Rules of the Damaeiksathaya-upathaka Society, Sagaing. | Do. | Do. | Do. | Maung Po Thein. | Mandalay | Mandalay Times Press. | 15th Jan. 1897 | 31 | 8vo. | 1st. | 100 | Do. | ... | ..... |
| 10 | Ya danattayagunapakathani Kyan. | Pâli and Burmese. | Religion | Do. | U Pandawuntha | Do. | Do. | 8th Aug. 1897 | 70 | Do. | 1st. | 2,000 | Do. | 0 2 0 | ..... |
| 11 | Rules of the Kalayanathingaha Society, Myingyan. | Burmese | Miscellaneous | Do. | Maung Kyaw Yan | Do. | Do. | 23rd Aug. 1897 | 29 | Do. | 1st. | 200 | Do. | 0 4 0 | ..... |
| 12 | Sandathayadeikbayapakathani Kyan. | Pâli and Burmese. | Religion | Do. | Shwepyi Sadaw | Do. | Do. | 31st Aug. 1897 | 64 | Do. | 2nd | 1,000 | Do. | 0 3 0 | ..... |
| 13 | Seiktawinaya Shubwè | Do. | Do. | Do. | U Hein | Do. | Do. | Do. | 24 | Do. | 1st. | 500 | Do. | ... | ..... |
| 14 | Saijanavilâsani | Do. | Do. | Do. | Sadaw U Kin | Rangoon | Ma Me | July 1897 | 135 | Do. | 1st. | 1,000 | Do. | 0 8 0 | ..... |
| 15 | Sadhunaya Dhamma Sadan | Do. | Do. | Do. | U Cho | Do. | Do. | Do. | 99 | Do. | 1st. | 400 | Do. | 0 6 0 | ..... |
| 16 | Abhidhammatha Sangaha Paritta. | Do. | Do. | Do. | Maung Tun Aung | Do. | Do. | Do. | 30 | 16mo. | 1st. | 500 | Do. | 0 2 0 | ..... |
| 17 | Samaditthi Society's Watyutsin | Do. | Do. | Do. | U Ba Gyaw | Do. | Do. | Do. | 60 | Do. | 1st. | 500 | Do. | 0 4 0 | ..... |
| 18 | Atulakônma Pyazat | Burmese | Drama | Do. | Maung Maung Gale | Do. | Do. | Aug. 1897 | 200 | 8vo. | 1st. | 500 | Do. | 1 0 0 | ..... |
| 19 | Cetiyanupabana | Pali and Burmese. | Religion | Do. | Pôngyi U Myezutha | Do. | Do. | Do. | 20 | 16mo. | 1st. | 2,000 | Do. | 0 2 0 | ..... |
| 20 | Salengakwe Pyazat | Burmese | Drama | Do. | Saya Ka | Do. | Do. | Do. | 64 | 8vo. | 6th | 3,000 | Do. | 0 2 0 | ..... |
| 21 | Sandi Mèlya Payana Pyazat | Do. | Do. | Do. | Do. | Do. | Do. | Do. | 64 | Do. | 5th | 3,000 | Do. | 0 2 0 | ..... |
| 22 | Akusalachedamedhani | Pâli and Burmese. | Religion | Do. | Pôngyi U Nanda Ḍaza. | Do. | Do. | Sept. 1897 | 265 | Do. | 1st. | 1,000 | Do. | 0 8 0 | ..... |
| 23 | Third Standard Arithmetic* | Burmese | Science (mathematics). | Translation | Pendlebury and Beard | Do. | A. B. M. Press | 20th Sept. 1897 | 77 | Do. | 1st. | 5,000 | Do. | 0 5 0 | ..... |

*N.B.*—Works, the titles of which appear in italics, are designed for educational purposes.

By order,

F. C. GATES,

*Secretary to the Government of Burma.*

*Analysis of publications in the English language, etc.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Miscellaneous | 4 | 1 | ... | ... | 5 | 3 | 2 | 5 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Natural, etc.) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 6 | 1 | ... | ... | 7 | 3 | 4 | 7 |

*Analysis of publications in the Burmese language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | 6 | ... | ... | 7 | ... | 7 | 7 |
| History | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Miscellaneous | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Religion | 3 | 1 | ... | ... | 4 | ... | 4 | 4 |
| Science (Mathematical and Mechanical). | 2 | ... | ... | 1 | 3 | 3 | ... | 3 |
| Science (Natural, etc.) | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total | 13 | 8 | ... | 3 | 24 | 6 | 18 | 24 |

*Analysis of publications in the English and Burmese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 2 | ... | ... | 2 | 2 | ... | 2 |
| Miscellaneous | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Science (Mathematical and Mechanical). | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Total | 3 | 2 | ... | 1 | 6 | 6 | ... | 6 |

*Analysis of publications in the Pali and Burmese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Religion | 9 | 4 | ... | ... | 13 | ... | 13 | 13 |
| Total | 10 | 5 | ... | ... | 15 | ... | 15 | 15 |

*Analysis of publications in the Kachin language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Analysis of publications in the Tamil language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Analysis of publications in the Sgau-Karen language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Analysis of publications in the Pwo-Karen language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Analysis of publications in the English and Kachin languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*General analysis.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Drama | 1 | 6 | ... | ... | 7 | ... | 7 | 7 |
| History | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Language | 3 | 2 | ... | ... | 5 | 4 | 1 | 5 |
| Law | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Miscellaneous | 9 | 2 | ... | 1 | 12 | 4 | 8 | 12 |
| Religion | 17 | 5 | ... | 1 | 23 | ... | 23 | 23 |
| Science (Mathematical and Mechanical). | 5 | ... | ... | 1 | 6 | 6 | ... | 6 |
| Science (Natural, etc.) | 3 | ... | ... | ... | 3 | 2 | 1 | 3 |
| Total | 38 | 16 | ... | 5 | 59 | 16 | 43 | 59 |

## CENTRAL PROVINCES.

**From the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 1606, dated 2nd March 1898.**

In accordance with the instructions contained in Home Department Resolution No. $\frac{1}{460}$, dated the 12th September 1882, I am directed to submit four statements giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890 (Printing Presses and Books), during the year 1897.

2. A summary of the contents of the statements is also submitted.

ANNUAL ANALYSIS OF BOOKS, ETC., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867, AS AMENDED BY ACT X OF 1890, DURING THE YEAR 1897.

*English-Language.*

| Subjects. | Original Works. | | Re-publication. | Translation. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Miscellaneous | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Mathematical and Mechanical Science. | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Total | 2 | 3 | ... | ... | 5 | 2 | 3 | 5 |

*Marathi-Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 3 | 1 | ... | ... | 4 | 3 | 1 | 4 |

*Hindi-Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Poetry | 13 | 1 | ... | ... | 14 | ... | 14 | 14 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Natural Science and others | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 5 | 3 | ... | ... | 8 | 5 | 3 | 8 |
| Law | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Language | 3 | 6 | ... | ... | 9 | 9 | ... | 9 |
| Mathematical and Mechanical Science. | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total | 31 | 11 | ... | ... | 42 | 20 | 22 | 42 |

*English and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Summary of contents of statement showing analysis of publications registered in the Central Provinces during the year 1897.*

| Subjects. | Language. | Contents. |
|---|---|---|
| Miscellaneous | English | School Geography for the use of Middle School students. |
| Mathematical and Mechanical Science. | Do. | Geometrical Solution, Part I. |
| Law | Do. | The Law of Easements. |
| Philosophy, including Mental and Moral Science. | Do. | "A voice from within" (Knowledge of the Soul). |
| Religion | Do. | The Gospel of Ahmed or Usal-i-Islam-o-ilm-i-Kimya-ur-ruh. |
| Miscellaneous | Marathi | (1) Geography of Nagpur Zilla; (2) Seventh Annual Report of the Nagpur Gaorakshani Sabha for 1894-95; (3) Questions and answers to Arogya-Mala; (4) Geography of India. |
| History | Hindi | (1) Itihas Bundelkhand (History of Bundelkhand); (2) Itihas Punjab (History of Punjab). |
| Poetry | Do. | (1) Lawni Anand Sagor (Songs composed by Anand Sagor, a poet); (2) Hari Bhakta Pachasa (Poetry relating to Devotion to God); (3) Bhoumasur Vadha (Story about the death of a demon Bhoumasur); (4) Gyan Pachasa (Knowledge about God); (5) Kavya Kosh or Pingal (Collection of metres); (6) Prabhat Pachasa (Morning prayer); (7) Vinaya Pachasa (Devotion to God); (8) Jagannath Pachasa (Prayer of God Jagannath); (9) Bhajan Pachasi (Prayer); (10) Kaliyug Choritra (Wonders of Kaliyug the present age); (11) Rambharosa (Prayer of Ram); (12) Prabhat Pachasa, 2nd part (Morning prayer): (13) Nam Sudha (Collection of names of Deity); (14) Parbati Mangal (Account of marriage of Parbati with Mahadeo or Shiva). |
| Fiction | Do. | Satya Prem (True love). |
| Drama | Do. | Aja Vilap Natak (Lamentations of the King Aja). |
| Medicine | Do. | (1) Arogya Arsi (Mirror of health); (2) Vaidyak note-book (Medicines with instructions for using them). |
| Natural Science and others | Do. | Laghu Rasayan (A book on chemistry). |
| Miscellaneous | Do. | (1) Pahara and measurement book (Notations and tables); (2) Raipur Zilleka Bhugol (Geography of the Raipur District); (3) Padarth Bodh (Object lessons); (4) Durbhikshya Niwaran (Measures to get rid of famine). (5) Bhugol (Geography); (6) Sudama Satak (A tale of "Sudama"); (7) Hindi Geography of India; (8) Hindi Central Provinces Geography. |
| Law | Do. | (1) The Central Provinces Settlement Code; (2) The Central Provinces Land Revenue Act (No. XVIII of 1881) with commentary notes, rulings, etc. |
| Language | Do. | (1) Upper Primary Grammar; (2) Hindi Tisari Pustak-ká Kosh (Glossary of Hindi III Book); (3) Hindi Dusari Pustak-ká-Kosh (Glossary of Hindi II book); (4) Hindi Pahili Pustak-ká Kosh (Glossary of Hindi I book); (5) Shabdarth Darpan (Mirror of meanings of Words); (6) Barma Mala (Alphabets); (7) Barma Mala with Hindi First Book (Alphabets with first book); (8) Mode of parsing; (9) Shabdarth of Hindi II Book (Glossary of words in Hindi II Book). |
| Mathematical and Mechanical Science. | Do. | (1) Hindustani Tayar Hisall-Ready Reckoners. (2) Book of cubic foot (measurement of wood and stone). |
| Language | English and Hindi | Complete Guide to Orient Reader No. II. |

CHIEF COMMISSIONER'S OFFICE;
CENTRAL PROVINCES,
*Dated Nagpur, the 2nd March 1898.*

O. P. GODFREY,
*Offg. Assistant Secy. to the Chief Commissioner, Central Provinces.*

## ASSAM.

From P. G. MELITUS, Esq., Secretary to the Chief Commissioner, Assam, to the Secretary to the Government of India, Home Department,—No. $\frac{5\text{-Regn.}}{623}$ J., dated the 23rd February 1898.

With reference to the Resolution of the Government of India in the Home Department, No. $\frac{1}{463}$, dated the 12th September 1882, I am directed to forward a copy of a letter No. 2, dated the 28th January 1898, from the Director of Public Instruction and Registrar of Books, Assam, submitting the Annual Report and Analysis of publication registered during the year 1897, under Act XXV of 1867, as modified by Act X of 1890.

From W. Booth, Esq., M.A., SC.D., Director of Public Instruction, Assam, and Registrar of Books, to the Secretary to the Chief Commissioner of Assam, No. 2, dated the 28th January 1898.

I have the honour to submit a statement in the form prescribed by the Government of India, of the publications registered in the Province of Assam during the year 1897, under the provisions of Act XXV of 1867, as amended by Act X of 1890.

2. From the statement it will appear that only six works were registered in 1897, against 15 in the previous year. These works were all non-educational and in their first edition, and the number of copies of these books rose from 4,700 in 1896 to 23,800 in 1897. The abnormal decrease in the number of publications was, I believe, due to the disastrous effect of the terrible earthquake of the 12th June 1897, which occurred everywhere in the province.

3. The publications registered during the year under report may be classified as follows:—

| | |
|---|---|
| 1 Miscellaneous | 2 |
| 2 Religion | 3 |
| 3 Science | 1 |
| TOTAL | 6 |

4. No copyright of these works was registered during the year.

5. In accordance with the instructions contained in Resolution No. $\frac{1}{463}$, dated the 2nd September 1882, of the Government of India in the Home Department, a statement showing the language in which books were published, is submitted.

6. There were no prosecutions in 1897 under section 16 of the Act for non-delivery of books.

7. No periodicals were registered during the year of report.

8. The quarterly catalogues of books registered in 1897 are also forwarded.

*Analysis of publications registered in Assam under Act XXV of 1867 during the year 1897.*

| SUBJECTS. | Books published in English and other European languages. | | Books published in the vernacular language spoken in the province. | | Books published in Indian Classical Language. | | Books published in more than one Language. | |
|---|---|---|---|---|---|---|---|---|
| | 1896. | 1897. | 1896. | 1897. | 1896. | 1897. | 1896. | 1897. |
| Fiction | ... | ... | ... | ... | ... | ... | ... | ... |
| Law | ... | ... | 2 | ... | ... | ... | ... | ... |
| Science (Mathematical, Mechanical). | ... | ... | ... | 1 | ... | ... | ... | ... |
| Poetry | ... | ... | 2 | ... | ... | ... | ... | ... |
| Religion | ... | ... | 3 | 3 | ... | ... | ... | ... |
| Language | ... | ... | 7 | ... | ... | ... | ... | ... |
| Miscellaneous | ... | ... | 1 | 2 | ... | ... | ... | ... |
| TOTAL | ... | ... | 15 | 6 | ... | ... | ... | ... |
| Original works — First edition | ... | ... | 7 | 6 | ... | ... | ... | ... |
| Original works — New edition | ... | ... | 8 | ... | ... | ... | ... | ... |
| TOTAL | ... | ... | 15 | 6 | ... | ... | ... | ... |
| Educational work | ... | ... | 8 | ... | ... | ... | ... | ... |
| Non-educational work | ... | ... | 7 | 6 | ... | ... | ... | ... |
| TOTAL | ... | ... | 15 | 6 | ... | ... | ... | ... |

*Abstract of the subject.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 6 | ... | ... | ... | 6 | ... | 6 | 6 |

*Assamese language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Science | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 6 | ... | ... | ... | 6 | ... | 6 | 6 |

T. C. HODSON,

for *Offg. Director of Public Instruction and Registrar of Books, Assam.*

## ASSAM LIBRARY.

*Catalogue of Books registered for the quarter ending the 31st March 1897.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the title-page is not in that language). | Language in which the book is written. | Name of author, translator, or editor of the book, or any part of it. | Subject. | Place of printing and place of publication. | Name of firm of printer, and name or firm of publisher. | Date of issue from the press or of publication. | Number of sheets, leaves, or pages. | Size. | First, second, or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright, or any portion of it. | Date of entry. | Remarks. |
| | | | | | | | ASSAMESE BOOKS. | | | | | | | | | |
| | *Miscellaneous.* | | | | | | | | | | | | R a. p. | | | |
| 1 | Brahmansar, or origin of Brahmans. | Assamese . | Hari Nath Sarma, Pandit. | Miscellaneous. | Barpeta . | Chandi Charan Chattopadhya. | 28th Apl. 1896 | 175 . . | 8vo. . | First . | 500 | Printed | 0 14 0 | Copyright not registered. | 21st Jan. 1897. | |
| 2 | Barpeta Hitasadhini Sabhar Bratham Bacharekia Karyya Bibarani, or the first year's report on the working of the Barpeta Hitasadhini Sabha. | Ditto . | Lohit Chandra Nayak, Secretary, and Chandra Kanta Raya Chaudhuri, Assistant Secretary. | Ditto . | Ditto . . | Ditto . . | 16th Jan. 1897 | 15 . . | Ditto . | Ditto . | 300 | Ditto . | ... | Ditto . | Ditto. | |

SHILLONG,
*The 3rd April 1897.*

J. WILSON,
*Director of Public Instruction and Registrar of Books, Assam.*

# EDUCATION.

## ASSAM LIBRARY.

*Catalogue of Books for the quarter ending 31st December 1897.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title to be translated into English when the title-page is not in that language. | Language in which the book is written. | Name of author, translator, editor of the book or any part of it. | Subject. | Place of printing and place of publication. | Name or firm of printer, and name or firm of publisher. | Date of issue from the press, or of publication. | Number of sheets, leaves, or pages. | Size. | First, second, or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright or any portion of it. | Date of entry. |
| | ASSAMESE BOOKS. | | | | | | | | | | | | | | |
| | *Science.* | | | | | | | | | | | | | | |
| 3 | Prosuti, or Midwifery Book | Assamese . | Kushakanta Barkakati, H. L. M. & S. | Science . | Assam Railways and Trading Company, Limited, Dibrugarh. | D. C. Ghose; Kushakanta Barkakati. | 31st October 1897 | 26 pages . | 12 mo. . . | 1st edition | 1,000 | Printed . | 4 annas each. | Copyright not registered. | 9th Nov. 1897. |
| | *Religion.* | | | | | | | | | | | | | | |
| 4 | Bhumikampa, or Earthquake. | Do. . . | Revd. P. H. Moore | Religion . | Gauhati and Nowgong, printed at the Gauhati Mission Press, and published by the American Baptist Mission Union, Nowgong. | Revd. C. E. Burdett, Revd. P. H. Moore. | 1st October 1897 | 4 ,, . | Octavo, loose sheets. | Do. . | 8,000 | Do. . | 6 pies . | Do. . . | 8th Dec. 1897. |
| 5 | Debopasana, or Worship of God. | Do. . . | Do. . . . | Do. . | Do. . . . | Do. . . | Do. . . | Do. . | Do. . . | Do. . | 7,000 | Do. . | ½ pice . | Do. . . | Do. |
| 6 | Durgotsab . . . | Do. . . | Do. . . . | Do. . | Do. . . . | Do. . . | Do. . . | Do. . | Do. . . | Do. . | 7,000 | Do. . | ½ pice . | Do. . . | Do. |

W. BOOTH,
*Offg. Director of Public Instruction*
*and Registrar of Books, Assam.*

## MYSORE.

From Lieutenant-Colonel DONALD ROBERTSON, I.S.C., Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 462, dated Camp, the 2nd February 1898.

With reference to your letter No. 19—1158, dated the 13th June 1897, I have the honor to submit the review and analysis of books published in the Civil and Military station of Bangalore, during the year 1897, and to state that similar information in respect of the Mysore State will be furnished on receipt from the Durbar.

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*Review and analysis of books published in the Civil and Military station of Bangalore during the year 1897.*

The total number of books published was five, of which one was in English, one in Tamil, and three in the vernacular of the province (Canarese).

Divided according to subjects there was one pertaining to religion and the other four to miscellaneous.

Of these two were non-educational and three educational.

*English language.*

| SUBJECTS. | ORIGINAL WORKS. | | Re-publications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Miscellaneous . . . | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Tamil language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Canarese language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . | 2 | ... | 1 | ... | 3 | 3 | ... | 3 |

*Inspector General of Schools,*
*Central Clause.*

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From Lieutenant-Colonel DONALD ROBERTSON, I.S.C., Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 2079, dated the 21st April 1898.

In continuation of this office letter No. 462, dated the 2nd February last, I have the honor to submit the review and analysis of books published in the Mysore State during the year 1897.

*Review and Analysis of publications in Mysore for 1897.*

1. The total number of works catalogued during the year was 113, against 135 during the previous year, and consisted of 88 books and 25 periodicals. The 135 works of 1896 comprised 94 books and 41 periodicals. The large decrease in the number of periodicals during the year under review is attributable partly to the discontinuance of some of the periodicals and partly to the irregular delivery of some others for the purpose of registration.

2. The following is a classification of the publications according to language under the three heads "Original Works," "Republications" and "Translations."

| DESCRIPTION OF WORKS. | Books published in English. | Books published in the vernacular languages spoken in the Province. | Books published in Sanskrit. | Books published in more than one language. | TOTAL. |
|---|---|---|---|---|---|
| Original works . . . . . | 1 | 48 | 3 | 16 | 68 |
| Republications . . . . . | 2 | 18 | 3 | 6 | 29 |
| Translations . . . . . | ... | 15 | ... | 1 | 16 |
| TOTAL . | 3 | 81 | 6 | 23 | 113 |

3. Of the 113 works, 46 may be classed as educational, and 67 as non-educational.

4. There were no works published during the year under the heads—Arts, Politics, and Voyages and Travels.

5. The distribution of works according to their subject-matter and language being shown in the several statements appended to this report, it only remains to notice briefly such works as deserve mention in the order of their subjects.

6. *Biography.*—There were two works published under this head. Both of them are publications of the Christian Literature Society. One of them is an illustrated work giving a pretty full account of the life of George Stephenson, the Founder of Railways; and the other gives an account of Palissy, the French Potter, who was the first to glaze earthenware. The latter work begins with some remarks deprecating the low estimation in which manual labour and industrial arts generally are unfortunately held by men in India and reindicating the dignity of labour of every kind.

7. *Drama.*—Of the 8 works falling under this head, 3 are *Yakshaganas* or crude melodramas suited to the taste of the rural population. One of them dramatises the events in the life of H. H. Chamarajendra Odeyar, the late Maharaja of Mysore; another is based on the Puranic story of Prahlada, a staunch devotee of Vishnu, who is subjected to all sorts of persecution by his father, a hater of Vishnu, and is at last saved by Vishnu, who, assuming the form of a lion, kills his father; and the third is based on the following story handed down by tradition :—a woman, 30 years old, being childless, makes a vow to Vishnu that in case she should bring forth a male child she would offer it at the wheel of the God's car. After being delivered of a male child she forgets the vow and is reminded of it by the God in a dream. Sometime after she attends the God's car festival and sees the car coming to a standstill at some particular spot. On being told that this is owing to the non-fulfilment of her vow, she lies down with the child in front of the wheel after fervently praying to God, and is miraculously saved by the wheel leaping over herself and the child. Of the rest which are dramas of a higher order than the Yakshaganas both in point of style and execution, two are adaptations of the Urdu drama of the Court of Indra and of the Urdu legend of Prince Tajulmuluk and Fairy Bakavali respectively; one is an adaptation of a Sanskrit work giving an account of the triumph of a daughter-in-law over her ill-natured mother-in-law; one dramatises the consecration in Mysore of the image of Santisvara, one of the Jaina Tirtankaras; and the last which is an adaptation in the form of a drama of 'Lady Hutton's Ward' is a good work abounding in moral reflections, and illustrating by the conduct of the heroine the sincere love and devotion of a faithful wife to her husband, even when subjected to unbearable hardships and privations. It is, however, to be remarked that the last three works though cast into the form of dramas lack many of the characteristics of a dramatic work and cannot well be called by that name.

8. *Fiction.*—Three works appeared under this head. One of these is an adaptation in Kannada prose of Shakespeare's "Two Gentlemen of Verona;" another is an adaptation of an English detective novel; and the third is a romance in Kannada being an improbable story told in a pedantic and affected style.

9. *History.*—Of the 8 works published during the year, *a guide to Seringapatam and its vicinity* which is in English, contains a great deal of interesting information, historical and traditional, about Seringapatam, its kings, sieges, wars, fortifications, temples, etc., and about the places of interest near Seringapatam. The author, Mr. Stephen Basappa, says that his great desire has been to supply accurate information and to preserve in print the historical and traditional accounts and descriptions of the once impregnable fortifications and places of interest and importance in and around Seringapatam. Of the remaining works, two contain the 10th, 11th and 12th parts of the Kannada prose version of the Bhagavatapurana by Krishnaraja Odeyar of Mysore; one is the second part of Mahapurana, a Sanskrit work of the 8th century by Jinasenacharya, the religious preceptor of the Rashtrakuta King Nripatunga, published with a Kannada commentary; one is an account of the adventures of King Harischandra; another, a brief prose version of Valmiki Ramayana; and another, a catechism of the history of the Karnataka country. A good edition of the Ayodhyakanda of Valmiki Ramayana, with Sanskrit and Kannada commentaries, also falls under this head.

10. *Language.*—The 29 works appearing under this head include 11 issues of Kavyamanjari, four of Granthamalé and one of Kayakalpadruma, a new journal started during the year. Of the rest, one is a manual of Sanskrit Grammar by a University graduate, arranged after the model of a treatise on English Grammar and intended for the use of Sanskrit students in

English schools; another is a manual of Kannada Grammar written in the Halagannada language, intended to illustrate the uses of forms occurring in Shatpadi works; and another called *Sálanibundhamale* is a good Kannada work intended to help teachers and examination-going students in Essay writing. The remaining works are mostly elementary school-books or notes or school-texts. A new edition of Kathasangraha, a popular work in Kannada prose containing extracts from the Puranas, etc., was also published.

11. *Law.*—Two works appeared during the year. One of them is a Kannada book, containing directions for executing bonds of every kind; and the other is the Law-book of Apastamba in the form of Aphorisms with a Sanskrit commentary by Haradatacharya.

12. *Medicine.*—The only work under this head is the first part of a Sanskrit work on Hindu medicine by Indrakanthavallabhacharya with a Kannada commentary.

13. *Miscellaneous.*—The 16 works falling under this head include seven issues of Vidyadayini, one of Vidyarthikosa and one of Vidyanandini. The last two are new periodicals started during the year. Of the remaining works, 2 contain a variety of information for the use of school children; one gives wholesome advice to persons who wish to earn money honestly, enumerating with suitable illustrations from modern history and the Puranas the various qualities and habits to be cultivated and those to be shunned by persons wishing to earn and keep money; and the rest belong to that class of literature which is called *Kálagnána*, containing prophetic accounts by different persons of coming events. Three of these dilate on the calamities that are supposed to overtake men in the cycle year Vikari, *i.e.*, 1899-1900. One contains prophetic accounts of the fall of Vijayanagar and Seringapatam, of the desecration and destruction of Hindu temples by Muhammadans, of the appearance of Viravasantaraya, etc., by Rudramuni, Emme Basava and Nilamma who are Virasaivas supposed to have lived at least 400 years ago. About the origin of Viravasantaraya we have the following account in one of the foregoing works:—As sin increased in the world, the earth assuming the form of a cow goes to Indra and with tears in her eyes relates how people have become wicked and says that she is unable to bear this burden of sinful men. Indra takes her to Bramha who accompanies them to the abode of Vishnu. The latter sympathises with the earth and promises to incarnate himself as Viravasantaraya, to destroy all wicked men and to usher in the millennium once more. He is also supposed to give a prophetic account of the catastrophes that will overtake the world at the conclusion of the first 5,000 years of the Kaliryrga and of the portents that will herald his advent into the world. The following quotation from one of the works gives a picture of the condition of society at the time referred to above:—Virtue disappears from the world, adultery and theft increase. Heroes become licentious. The castes become degraded through immorality. Satanis and Sudras become Vaishnava Brahmans. Sons despise their parents and love the society of wicked women. The scriptures are neglected. The good become very scarce. The love become rulers. There is irreverence and irreligion everywhere. Drought, famine, war and pestilence work havoc among the people.

14. *Poetry.*—Of the four works that were published during the year one is a metrical translation into Kannada of Vásishtha Ramayana, and the others contain songs on the installation of His Highness Srikrishnarja Deyar, the present Maharaja of Mysore, and on other subjects.

15. *Philosophy.*—Five works fall under this head. Of these 'Inspiration, a Philosophical study, is a lecture delivered in English by a member of the Theosophical Society. It is an enquiry into the nature of inspiration considered as the source of a particular kind of knowledge which cannot be acquired through the senses and the intellect. According to the author inspiration is a divine gift, which is an aid to man's reason and to his perceptive faculties, and the knowledge derived from it is one that chiefly concerns itself with the 'noumenal', or the spirit in man. He proposes to consider the subject under three sections—the Occidental, the Oriental and the Theosophical. The pamphlet under review is the first section in which the author tries to prove by extracts from different authors, ancient and modern, that there is a kind of knowledge derived from inspiration, intuition, ecstacy, etc., which cannot be acquired through the senses and the intellect. Of the rest, one is a pocket edition of the Bagavadgita and the Bramhasutras of Vyasa; one a Sanskrit treatise on the Advaita system of Philosophy; one a short Kannada poem in the Mattebhavikridita metre containing moral precepts, attributed to Palkurike Soma who belongs to the close of the 12th century; and the last is also a Kannada poem containing moral precepts.

16. *Religion.*—Of the 31 works published during the year, 15 bear on Hinduism, 2 on Jainism, and 14 on Christianity. Of those bearing on Hinduism, 2 contain verses in praise of Siva; one contains verses in praise of Vishnu by Kanakadasa, who belongs to the 16th century;

3 contain songs in praise of Vishnu, Siva and other gods; one contains songs treating of religion and philosophy; one contains a collection of hymns in praise of Vishnu and his devotees; one is a treatise in Telugu, warning men against the blandishments of women and exhorting them to lead a virtuous and holy life; one gives the morning and evening prayers of the followers of the Rigveda with a Kannada commentary; and one contains extracts from the Mahabharata and Seshadharma extolling the merit of giving food in charity, with a Kannada commentary. Of the rest *ratapurna*, which is said to be a prose version in Kannada of the Sanskrit work of the same name, is an account of the origin of the sage Suta stated to be the progenitor of the caste of fishermen. He is said to have been born from a toe of the left foot of Vishnu, when the latter assumed a colossal shape and crossed the universe in three steps in order to punish the demon Bali, who had vanquished the gods and usurped their Kingdom. As the Ganges also issued from a toe of the right foot of Vishnu, Suta and the Ganges are said to be brother and sister. This Suta is stated to be none other than the one that was a disciple of Vyasa, and related puranic stories to Saunaka and other sages in the Naimisa forest. Bramha is said to have spoken to Suta as follows :—" As you are the younger brother of the Ganges your descendants will be fishermen by profession, will be the bearers of gods and kings and charioteers of kings and noblemen. The author of the work is a fisherman and calls himself Sutavamsaja, *i.e.*, born in the race of Suta. *Virasaiva Dikshavidhi* is a Sanskrit work with a Kannada commentary giving the ritual to be observed at the initiation ceremony of the Virasaivas. Initiation is said to consist in receiving the Linga and the Mantra from the Guru. Not only boys but also girls have to go through the ceremony. The ritual, however, is almost the same as that gone through by a Brahman boy when he is invested with the sacred thread. The remaining two works represent the creed of the goldsmiths who call themselves Visvakarma Brahmans. One of them is a Shatpadi work in Kannada, written by a goldsmith giving an account of the adventures of the two sons of Kartiviryarjuna, and of Dharmapala, son of Tvashtri Bramha the progenitor of the goldsmith caste; and the other contains a detail account of the *Gotras* and *Pravaras* of the Visvakarma Brahmans or goldsmiths, said to be based on Vàsishthapurana, from which extracts are given. The latter work also contains a portion of the Skandapurana, giving an account of Visvakarma, with quotations from the Vedas to prove that Visvakarma is the creator and the ruler of the universe. Of the two works bearing on Jainism which are in Sanskrit *Samaya Bhushanam* is by Indranandyacharya and treats of the duties and observances of Jainas mendicants; and the other contains hymns in praise of the Tirtankaras by Devanandi, Siddhasenadivakara and others, and three short works treating of the doctrines of the Jaina religions by Akalankadeva and Samantabhadra. Of the Christian publications which are all in Kannada, one is an adaptation of the epistle to the Romans intended for the use of preachers; another is an adaptation of *Daily light on the Daily Path*; *Family Prayers for Hindu Christians* is intended to help those who cannot offer prayers in their own words; *a Bunch of Lyrics* contains lyrics on religious subjects: on Christ, his death and resurrection, repentance, Judgment Day, etc., etc.; and *lyrics for Divine Worship* contain a collection now published for the first time in the hope that they may be generally used by Kanarese Christians in public worship and social gatherings. The rest are tracts devoted to the criticism of Hindu religion and superstitions, and to the propagation of the truths of Christianity.

17. *Science* (*Mathematical*).—Only one work appeared under this head. It is, however, a matter for congratulation that this work which is published in English is a valuable one, characterised by ingenuity and inventive skill, containing as it does original methods of constructing magic squares, cubes and circles. The author says that attempts have been made to facilitate the study of magic squares, etc., but that none of the methods hitherto employed is it once original and universally applicable, so as to produce the highest and most beautiful results attainable, and that his method will, however, be found to be entirely original and universally applicable, while at the sametime it is capable of producing the maximum of effects. At the end of the book diagrams of squares, cubes and circles filled with numbers are given. The author calls himself the original discoverer of (1) the magic square of squares containing 4,096 squarelets, (2) the magic square of 729 squarelets for odd number of houses, (3) the magic cube of 4,096 cubelets, and (4) the magic cube of 729 cubelets for the odd number 729, and says that he has devoted years of labour to the solution of these very difficult problems.

18. *Science* (*Natural*).—Three works fall under this head. Two of these are treatises on Geography and the third is an elementary book on Object Lessons.

19. Besides the works noticed above, there were published during the year, some works by the Department of Public Instruction and some by the Government Oriental Library. Of the former, the First Kannada Reader, being the first of a series of Readers proposed to be written for use in the different standards of Kannada schools and Kannada An-ka-Ganitha or Arithmetic

for the First Vernacular standard may be mentioned. The Government Oriental Library published the fifth and the tenth volumes of the Taittiriya Samhita of the Krishna Yajur Veda with the commentary of Bhattabhaskaramisra. The fifth volume contains Prasnas 1—5 of Kanda III and the tenth, Prasnas 1—4 of Kanda VI. As no manuscript of Bhattabhaskara's commentary on the fourth Kanda was available, and as the manuscripts of the commentary on the V Kanda were not sufficiently varied, the editor had to continue the printing of their edition of the commentary from the sixth Kanda onward.

20. *Periodicals.*—These have been referred to above under the heads of language and miscellaneous. Three periodicals were newly started during the year. Of these, *Kavyakalpadrumam* is a monthly journal devoted to the publication in parts of the Sanskrit poems with commentaries in Sanskrit and Kannada; *Vidyanavdini* is an Anglo-Kannada Journal intended for the use of general readers; and *Vidyarthikosa* is a Kannada Magazine intended for the use of school children. The first issues are the only numbers that were received during the year of these new periodicals. The Editors of the Kavyamanjari and the Granthamalé continue their useful work of publishing rare Kannada works and translations and adaptations of English and Sanskrit works. The Kavyamanjari published the following works during the year :—

(1) *Jayanripa-Kavya.*—A Shalpadi work by the Jaina poet Mangarsa who belongs to the beginning of the 16th century.

(2) *Kavyasara.*—A poetical anthology consisting of extracts from ancient poets on a variety of subjects by Abhinava Vadi Vidyananda of about the 16th century.

(3) *Karnataka Sābda Sára.*—A dictionary of old Kannada words which probably belongs to the 14th century.

The following works are in course of publication :—

(1) *Panchatantra.*—A Champu work by Durga Simha.

(2) *Haris Chandra Kavya.*—A Shalpadi work by the Lingayat poet Raghavanka.

(3) *Lilavati.*—A romance by Jaina poet Némichandra.

All the above works belong to the 12th century.

The Granthamalé published the following works during the year :—

(1) *Dilipa Charitre.*—A metrical translation of a portion of Raghuvamsa by Mr. S. G. Narasimhachar.

(2) *Satyavati Charitre.*—A translation into Kannada prose of a Telugu novel by Pandit Ananthanarayana Sastri.

(3) *Vidura Niti.*—A metrical translation of a Telugu work of the same name by Pandit Lakshiminarayana Sastri.

(4) *Sumatimadana Kumara Charite.*—A translation of Day's History of Sandford and Merton, by Mr. M. S. Puttanna, M.B.A.

The following works are in course of publication :—

A translation of a Bengali work on Siraji by Mr. C. Vasudeva, a translation of a Bengali novel by Mr. B. Venkatachar, a translation of Harsha Charita by Pandit Kundalagiriachar and a work on Rhetoric by Lingarajurs.

The following works appear in parts with Sanskrit and Kannada commentaries in the issue of Kavyakalpadrumam that was received during the year :—

Kumara Sambhava and Meghasandesa, by Kalidasa and Naishadha, by Sri Harsha.

21. The publications of the year under report do not compare favourably with those of the previous year not only as regards quantity but also, with a few exceptions, as regards quality. Pandits and English-knowing gentlemen have indeed continued their endeavours to enrich Kannada literature, but the quality of the work turned out by them during the year under review does not appear on the whole to be as good as it was last year. It is satisfactory to note that three English works appeared during the year, one of them, a Mathematical work giving evidence of some originality on the part of the author. Two biographical works were published by the Christian Literature Society. Under fiction, an adaptation of an English detective novel may be looked upon as a desirable addition to works of light literature. Under language a few useful school books were published. Messrs. Rudrappa and sons who have already earned the gratitude of the Kannada people by their publication of the translation of the Moha Bharata and the Ramayana, have now began to publish the translation of the Bhagavata Purana also. The vague fear that has taken hold of the minds of the people in regard to the calamities that they believe will overtake the world in the cycle year, Vikari has given birth

to a number of works containing prophetic accounts of coming events. The largest number of publications,—nearly 30 per cent. of the total number—was classed under religion.

22. The following are works of some importance published during the year :—

(1) Krishna Raja Adyar's Kannada translations of the 10th, 11th, and the 12th Skandhas of the Bhagavata Purana.

(2) Maha Purana, Part II, a Sanskrit work of the 8th century, giving an account of the Jaina Tirtaṅkaras Emperors, etc., by Jinasenacharya, with a Kannada commentary.

(3) Charusilé Charitré, an adaptation of "Lady Hutton's Ward."

(4) Choragrahana tantra, an adaptation of an English Detective Novel, by Mr. M. Venkata Krishnaiya.

(5) A Guide to Seringapatam and its vicinity by Mr. Stephen Basappa.

(6) Sálanibandhamalé, a book of Kannada Essays.

(7) A manual of Sanskrit Grammar, by Mr. Subrahmanya Sastri, B.A.

(8) The Law book of Apastamba with Haradatta's commentary.

(9) A Metrical translation into Kannada of Vāsishtha Ramayana.

(10) Samaya Bhushanam, a Sanskrit work on the duties and observances of Jaina mendicants, by Indranandya Charya, with a Kannada commentary.

(11) The Taittiriya Samhita, Volumes V and X, with the commentary of Bhattabhaskara.

(12) Kannada Arithmetic for the First Vernacular Standard, by Mr. K. Venkataswamy Iyer, B. A.

MYSORE.
*The 26th March 1898.*

R. NARASIMHACHAR,
*Kannada Translator, Education Department.*

*I.—English language.*

| SUBJECTS. | ORIGINAL WORKS. First edition. | ORIGINAL WORKS. New edition. | Re-publications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| History | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 1 | ... | 2 | ... | 3 | ... | 3 | 3 |

*II.—Kannada language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Drama | 5 | ... | 1 | 1 | 7 | ... | 7 | 7 |
| Fiction | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| History | 2 | ... | 1 | 2 | 5 | 1 | 4 | 5 |
| Language | 17 | 2 | 5 | ... | 24 | 24 | ... | 24 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 10 | ... | 1 | ... | 11 | 10 | 1 | 11 |
| Poetry | 2 | ... | 1 | 1 | 4 | ... | 4 | 4 |
| Philosophy (including Mental and Moral Science). | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Religion | 4 | ... | 6 | 8 | 18 | ... | 18 | 18 |
| Science (Natural and other) | 1 | ... | 2 | ... | 3 | 3 | ... | 3 |
| TOTAL | 46 | 2 | 17 | 15 | 80 | 40 | 40 | 80 |

*II.—Telugu language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*III.—Sanskrit language.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Religion | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Total | 3 | ... | 3 | ... | 6 | 1 | 5 | 6 |

*IV.—English and Kannada languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*IV.—English and Sanskrit languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | 1 | ... | 2 | 2 | ... | 2 |

*IV.—Sanskrit and Kannada languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| History | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 2 | ... | 1 | 1 | 4 | ... | 4 | 4 |
| Religion | 6 | ... | 2 | ... | 8 | ... | 8 | 8 |
| Total | 12 | ... | 5 | 1 | 18 | 2 | 16 | 18 |

*IV.—Sanskrit and Telugu languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*IV.—Telugu and Kannada languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

## COORG.

From Captain K. D. Erskine, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 49, dated Bangalore, the 10th January 1898.

I am directed to report that the return of publications registered in Coorg for the year 1897 is blank.

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## HYDERABAD.

From C. H. A. Hill, Esq., C. S., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 42, dated the 2nd February 1898.

I am directed to report for the information of the Government of India that the total number of works registered in the Hyderabad Assigned Districts under Act XXV of 1867, during the year 1897, was 11, against 13 in 1896.

2. The statement enclosed contains an analysis of these works as prescribed in the Resolution No. $\frac{1}{464}$, dated the 12th September 1882, from the Government of India in the Home Department.

*Marathi language.*

| Subjects. | Original Work. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Law | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 10 | ... | ... | ... | 10 | 8 | 2 | 10 |
| Total | 10 | ... | 1 | ... | 11 | 8 | 3 | 11 |

*Law —Translated extracts of Police orders.*—This book contains Marathi translation of the Police rules for the guidance of Subordinate Police Officers.

Miscellaneous.—Under this head the following books have been received :—

(1) The Berar School Paper, of which seven numbers have been received, is an Educational monthly magazine and contains original articles on the method of teaching and other Educational subjects, Departmental notices, appointments, etc.

(2) *Berar Directory.*—This is a Directory of the Berar Educational Department.

(3) *Kashtriya Sabha or National Congress.*—This is a hand-bill and contains information regarding the National Congress.

(4) *Kashtriya Samajik Parirshada or Social Conference.*—This is a small pamphlet and treats of the objects for which Social Conference is held.

S. V. PATWARDHAN,
*Director of Public Instruction,*
*Hyderabad Assigned Districts.*

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

G. I. C. P. O.—No. 412 H. D.—15-12-98.—500.—J. S. D. M.

HOME DEPARTMENT SELECTIONS.

# REPORT

ON

# PUBLICATIONS ISSUED AND REGISTERED

IN THE

# SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

# 1898.

*Agents for the sale of Books published by the Superintendent of Government Printing, India, Calcutta.*

## In London.

E. A. Arnold, 37, Bedford Street, Strand, W. C.

Constable & Co., 2, Whitehall Gardens, S. W.

Sampson Low, Marston & Co., St. Duntan's House, Fetter Lane, E. C.

P. S. King & Son, 9, Bridge Street, Westminster, S. W.

Luzac & Co., 46, Great Russell Street, W. C.

Kegan Paul, Trench, Trübner & Co., Charing Cross Road, W. C.

B. Quaritch, 15, Piccadilly, W.

## On the Continent.

Friedländer & Sohn, 11, Carlstrasse, Berlin.

Otto Harrassowitz, Leipzig.

Karl W. Hiersemann, Leipzig.

Ernest Leroux, 28, Rue Bonaparte, Paris.

Martinus Nijhoff, The Hague.

## In India.

Thacker, Spink & Co., Calcutta and Simla.

Newman & Co., Calcutta.

Thacker & Co., Ld., Bombay.

E. Seymour Hale, Esq., Fort Bombay.

Higginbotham & Co., Madras.

Superintendent, American Baptist Mission Press, Rangoon.

SELECTIONS

FROM THE

# RECORDS OF THE GOVERNMENT OF INDIA,

## HOME DEPARTMENT.

No. CCCLXX.

HOME DEPARTMENT SERIAL No. 28.

# REPORT

ON

# PUBLICATIONS ISSUED AND REGISTERED

IN THE

# SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

# 1898.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

Published by Authority.

CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1899.

CALCUTTA :
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

# CONTENTS.


| | | PAGE. |
|---|---|---|
| 1. | From the Government of Madras, Nos. 135—136, dated 10th March 1899 | 1 |
| 2. | From the Government of Bombay, No. 3056, dated 18th July 1899, and enclosure | 17 |
| 3. | From the Government of Bengal, No. 1325, dated 6th April 1899, and enclosure | 31 |
| 4. | From the Government of the North-Western Provinces and Oudh, No. 807, dated 22nd May 1899, and enclosure | 71 |
| 5. | From the Government of the Punjab, No. 292, dated 18th March 1899, and enclosure | 91 |
| 6. | From the Government of Burma, No. 836-3-B.—3, dated 31st January 1899, and enclosure | 105 |
| 7. | From the Chief Commissioner, Central Provinces, No. 1467, dated 28th February 1899, and enclosure | 114 |
| 8. | From the Chief Commissioner of Assam, No. $\frac{10\text{-Regn.}}{477}$ J., dated 7th February 1899, and enclosure | 116 |
| 9. | From the Resident in Mysore, No. 671, dated 16th February 1899, and enclosure | 123 |
| 10. | From the Resident in Mysore, No. 903, dated 28th February 1899, and enclosure | 125 |
| 11. | From the Chief Commissioner of Coorg, No. 33, dated 7th January 1899 | 131 |
| 12. | From the Resident at Hyderabad, No. 33, dated 3rd February 1899, and enclosure | 133 |

PAPERS

REGARDING THE

# PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

# 1898.

## MADRAS.

*Extract from the Proceedings of the Government of Madras in the Educational Department,—Nos. 135—136 (Educational), dated the 10th March 1899.*

READ—the following paper :—

From the Honourable Mr. D. DUNCAN, M.A., D.Sc., LL.D., Director of Public Instruction, to the Secretary to Government, Educational Department, No. 2368, dated the 1st March 1899.

I have the honour to submit the report of the Registrar of Books on the publications registered during 1898 under Act XXV of 1867.

2. I have to note with pleasure the testimony borne by the Registrar to the generally unobjectionable tone of the publications of the year viewed both from a moral and from a political point of view. An attempt to register an obscene book was, however, made in Madras ; but the delinquent was prosecuted and convicted.

3. There was a very large increase in the number of publications registered during the year, the number having risen from 951 (769 books and 182 periodicals) in 1897 to 1,057 (820 books and 237 periodicals) in 1898. This is the largest figure ever recorded during the last eight years as will be seen from the statement given below :—

| YEAR. | Books and pamphlets. | Periodicals. | Total. | Original works. | Re-publications. | Translations. | TOTAL. |
|---|---|---|---|---|---|---|---|
| 1891 | 627 | 157 | 784 | 580 | 148 | 56 | 784 |
| 1892 | 799 | 183 | 982 | 695 | 206 | 81 | 982 |
| 1893 | 642 | 164 | 806 | 596 | 143 | 67 | 806 |
| 1894 | 683 | 204 | 887 | 763 | 82 | 42 | 887 |
| 1895 | 751 | 174 | 925 | 780 | 94 | 51 | 925 |
| 1896 | 753 | 216 | 969 | 809 | 91 | 69 | 969 |
| 1897 | 769 | 182 | 951 | 772 | 104 | 75 | 951 |
| 1898 | 820 | 237 | 1,057 | 924 | 63 | 70 | 1,057 |

The rise and fall in alternate years in the number of periodicals is noteworthy and seems to be due chiefly to the irregular intervals at which the periodicals are issued. Of the registered works, 924, or 87 per cent., were original works, 63, or 6 per cent., were republications and 70, or 7 per cent., were translations, the proportion of original works to the total number registered being the largest during the last five years.

4. Classified according to languages, the largest number of registered publications was under Telugu, as in the previous two years an English ranked next, with Tamil following. Bi-lingual publications numbered the largest during the quinquennium, while the number of publications classed as "others" was the smallest. Large fluctuations will be noticed in the number of publications not uni-lingual ; but no satisfactory reasons are assigned for such fluctuations. The statement below furnishes particulars for the last five years :—

| YEAR. | English. | Sanskrit. | Arabic. | Tamil. | Telugu. | Malayalam. | Canarese. | Hindustani. | Urya. | Latin. | German. | Tulu. | Konkani. | Persian. | Bi-lingual. | Others. | TOTAL. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1894 | 211 | 50 | 3 | 197 | 256 | 41 | 20 | 5 | ... | ... | ... | ... | ... | ... | 93 | 11 | 887 |
| 1895 | 232 | 48 | ... | 202 | 223 | 43 | 47 | 8 | 3 | 1 | ... | ... | ... | ... | 86 | 32 | 925 |
| 1896 | 221 | 47 | ... | 198 | 266 | 44 | 55 | 5 | 1 | ... | ... | ... | ... | ... | 119 | 13 | 969 |
| 1897 | 223 | 57 | 1 | 200 | 276 | 32 | 42 | 2 | 1 | 1 | ... | ... | ... | ... | 105 | 11 | 951 |
| 1898 | 257 | 51 | 1 | 241 | 264 | 26 | 28 | 1 | 3 | 1 | 2 | 1 | 2 | 1 | 173 | 5 | 1,057 |

5. The following statement classifies works according to subjects during the last two years :—

| | 1897. | 1898. |
|---|---|---|
| Art | 6 | 8 |
| Biography | 25 | 16 |
| Drama | 23 | 29 |
| Fiction | 23 | 30 |
| History | 14 | 15 |
| Language | 121 | 148 |
| Law | 23 | 48 |
| Medicine | 14 | 16 |
| Miscellaneous | 203 | 222 |
| Poetry | 96 | 95 |
| Philosophy | ... | 2 |
| Politics | 7 | 7 |
| Religion | 324 | 365 |
| Science (Mathematical and Mechanical) | 27 | 21 |
| Science (Natural and other) | 41 | 29 |
| Voyages and Travels | 4 | 6 |
| TOTAL | 951 | 1,057 |

All the subjects came in for a share in the general increase, except poetry, biography and science, the last two having lost almost what they gained, the previous year. Whether this is due to any variation in the classification, and if so to what extent, I cannot ascertain. Religious literature was, as usual, the richest, having contributed more than a third of the total number. It held its own in the reading of the people, outnumbering all other departments of reading matter. Under "Miscellaneous," which is necessarily a fluctuating class, are included, among others, educational works such as geographies, readers and text-books for schools. The *Drill Manual*, which is classed under "Art" would, it seems, more appropriately come under this head.

6. Including four Government publications registered free of charge, the number of works of which copyright was registered was 334 against 321 in the previous year; and 271, or more than a fourth of the total number, were educational in their aim.

7. The Registrar's report is, as usual, instructive and interesting.

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From Dewan Bahadur V. KRISHNAMACHARIAR, Registrar of Books, Madras, to the Director of Public Instruction, Madras,—No. 28, dated 15th February 1899.

In submitting my annual review and analysis of the registered publications in the Madras Presidency, the most striking fact I have to record for the first time during the present decade is the satisfactory show that 1898 makes in point of numbers, looking back to the figures of previous years up to 1890, when the amending Act X came into operation which kept out of the quarterly catalogues all *verbatim* reprints of old books and pamphlets and abolished the system of payment for what were delivered by printers, and when the output of the publications received for registration fell suddenly to a low level.

2. The total number registered during 1898 was 1,057 against 951 of the year preceding and 1,022 of 1890, and proves that the ground lost could only be regained after nine years without the help of unimproved reproductions of old works no longer brought up for registration. Numerically viewed, even periodical literature seems well represented, though no great exploit is to be noticed, as shown by the subjoined classification in a comparative form for the past two years :—

| | 1898. | 1897. |
|---|---|---|
| Books | 820 | 769 |
| Periodicals | 237 | 182 |
| TOTAL | 1,057 | 951 |

3. Perhaps the most characteristic thing about last year's output is the comparative decline of republications and translations as represented in the linguistic classification below :—

| Description of Works. | Books published in English and other European languages. | Books published in the Vernacular languages spoken in the Province. | Books published in the Indian classical languages. | Books published in more than one language. | Total. |
|---|---|---|---|---|---|
| Original works . . . | 253 | 467 | 38 | 166 | 924 |
| Republications . . | 4 | 38 | 13 | 8 | 63 |
| Translations . . . | 3 | 61 | 2 | 4 | 70 |
| Total . . | 260 | 566 | 53 | 178 | 1,057 |

It will be seen from the above figures that what are classified as *original* works in all the languages share in the general increase, that the numerical growth of vernacular adaptations of classical works with popular comments such as the Ramāyana, Bhárata and Bhagavat Gita is even more marked than ever before, and that what are printed in vernacular magazines as serial papers or scattered articles are brought together when enough of them have appeared to make up a tolerable volume. This is obviously not the ideal method of producing a new book that will last, though there is no reason in the case of the heretofore unpublished literary products of the past, why they should not be as good when collected in book form as when they were first written. If the true life, however, of a people's literature ultimately depends on high and pure scholarship, and considering the ephemeral character of Indian periodicals which spring up and die a natural death after a season for want of steady support, it may well be doubted whether this kind of incomplete and fragmentary work is not overdone, or whether it is not one of the discouraging signs of our day that the practice of Europe in the way of the paraphernalia of special journals is so much imitated here to render progress visible in any particular field or to arouse the interest of the general public.

4. A further sub-division of registered publications, according to their subject-matter in each language and bi-lingual and other combinations, is shown in detail in the tabular statements appended, and such of them as deserve any attention will be noticed briefly in the following remarks :—

*Art.*—The Hindu and the Musulman artists rarely write books on the national arts or industries of the past or present in which they are concerned. Judging art here, as we must do solely from the standpoint of literature, the outlook must be gloomy till a course of practical training of the hand and eye is made a part of the curriculum of schools and till some new industrial concerns are started in this part of India. On taking up the eight new works registered during 1898 under the head of Art, the attention of the reader is arrested by an ingenious imitation in Tamil of Pitman's scheme of short-handwriting making sounds the ruling principle. This is only the first instalment of the author's rendering and is suggestive of a mixed treatment which seems to merit fair trial in the vernacular languages of India in which words are fossilised by phonetic spelling. The system, though mechanical and capable of being improved upon is not wanting in utility for the present in the Taluk cutcherries, District Munsifs' courts and Native trading firms where Tamil correspondence is general. Besides two elementary works designed to teach Hindu music and the art of keeping time or measure in singing, dancing and acting, there is in simple Telugu the *Vástu Sástra*, or the art of building on modern lines of architecture useful to masons, carpenters, smiths and builders and manufacturers of the tiles and bricks of European pattern as well as to timber merchants and candidates for technical examinations. *The Drill Manual* is intended likewise for the native policeman in the Telugu country who cannot read Military Drill books in English. *Gáradi Vidya* is a smaller compilation in Telugu on legerdemain, slight of hand, trickery with numbers, playing cards and the like. The only work in English in the group is a *sketch of the Dental art* with diagrams to help the reader to form a correct idea of dentistry which used to be viewed as an art, though it is perhaps regarded as a part of surgery now-a-days.

*Biography*—as compared with the previous year shows a slight increase in point of quantity, and the quality of the recent additions also exhibits some progress. Among the biographical sketches of the year may be mentioned *The Life of Francis Xavier* "The Apostle of the

Indies"; of *Manorama*, a lady of the Brahmo creed said to have earned a high medical reputation by successful practice in Amritsar in the Punjab; of *John Chrysostom*, "the golden mouthed" and his times, containing a brief account of the great Christian preacher at Constantinople, the capital of the Eastern Empire, and presenting a picture of the state of society of his day, and of *Alfred the Great*, founder of the British monarchy, with a short account of the early history of Britain, the occasion for this brief sketch being the proposal to commemorate in 1901 the thousandth anniversary of this celebrated King's death and to erect a monument at Winchester. These are English works; and the vernacular contributions to this class of literature that deserve notice are the small Kanarese books of the Basel Mission relating to the famous Moghul *Empress Nurjahan* or "the Light of the world," to the great Mahratta minister Nana Farnavis in whose hands remained the chief power or leadership of the Mahratta confederacy during the minority of the sixth Peishwa, and the aggressive claims of Raghoba that led to the Mahratta war, and to the life and adventures of Hyder Ali and Tippu of Mysore—all these being adaptations from some larger English works intended for the use of Kanarese readers of Dharwar and other parts of Bombay. In Telugu appear two readable cheap sketches with a note of true romance derived from Hindu religious sources, *viz.*, Sita and Rama, and Damayanti, the beautiful princess of the Vedic period that loved the handsome and the brave king Nala, in spite of the gods who competed for her hand in vain, and who chose him for her lord at a public swayamvara assemblage, her fidelity to the king during his exile and her trials when deserted by him in the jungles. These are followed by *Charitra Sangraha* or an enlarged edition of the lives of some Mughal emperors. Mahratta chiefs and administrators, the great heroes of Mysore and the Punjab, certain warriors and adventurers from Europe and four Governors-General of India, all making a collection of sixteen biographical sketches adapted from various sources into Kanarese; the biographical sketches of the Vishnavaite Alwars or apostles according to the original text in Tamil and therefore useful from the orthodox teacher's point of view; and *The Miser* forming Part I of the well-known dramatic works of Moliére rendered into Tamil prose. Lastly comes an abundantly illustrated reprint from a Tamil Magazine of the life of Queen Victoria and a notice of the chief events of her long reign and the constitution of the British and Indian Government, useful as a reference book for vernacular schools and home reading.

*Drama*.—Interest in the production of dramatic works is growing, though it is practically confined in most cases to the requirements of the native stage and relates to characters noted in Indian mythology, religion and romance. Slight as are the stories, at times they lead to some situations of a farcical nature but not without some weakness and improbabilities. The Telugu plays are becoming more and more numerous and those that tell in prose and poetry, the story of classical love are the *Pradyumna Nátaka* in which the hero fights the demon Sambarásura and delivers the heroine or the goddess of love, the play of *Pratápa Rudriya*, a king of Warangal, and his adventures and imprisonment in Delhi by the Emperor's order and final relief therefrom, *the Marriage of Sunandini*, "beware of ambition" being the moral inculcated by the fictitious story; the well-known *Sakuntala*, the "Lost Ring" in which the writer avoids Sanskrit words and yet tries to render Kalidasa's work in pure and simple Telugu; *Párvati Parinaya* or the marriage of the goddess to Siva with an English translation; and *Suséna Vijaya*, an adaptation of Shakespeare's "*Cymbeline*" whose incidents are thought to accord generally with native notions but which is largely interspersed with verse unlike the English original. There are also two other Puranic plays of *Pravarákya*, the plot of which relates to the story of Vasucharitra and the heroine whose purity and devotion to the god of fire made her personally attractive, and of *Ajmáila*, the terrible sinner whose son's prayers to Vishnu helped to drive away the messengers of death and send him to heaven. Next come *Kalávati* with a partially fact-built story in smooth Tamil prose but interspersed with too many stanzas and quotations from classic poets; *Chandrávali*, a new play in Kanarese; and *Sankara Vijaya* in Malayalam based on an episode of the Mahábhárata, in which Siva is said to have come down to the world to test the sincerity and devotion of the Pandu prince Arjuna and gave him a conquering weapon that gained him victory in a decisive battle of the great Bhárata war. The only drama taken from life is the *Hindu Samsári* presenting in Telugu a picture of the troubles and difficulties of family life caused by the system of early marriages in Hindu homes. The other dramatic works in this group are well-known English and vernacular pieces presented for study in colleges and edited with annotations.

*Fiction.*—It is an easy step from the drama to fiction as both deal with the lives of men and women in their interesting episodes and dramatic situations, and afford examples of differing phases of character, of virtue and vice, of happiness and unhappiness, of an amalgam of realism and whim, of a blending of love and war, of selfishness and philanthropy, and of wit and weakness. The number of novelettes, tales, stories, legends and historical, moral, religious and social fictions of the year is about the same as that of dramatic works, and they compare favourably with the productions of the previous year. By far the best book of this group is the Tamil *Chúlámani* being a well written tale from a classic poem of the same name belonging to the Jaina period, and having the charm of a historic fiction. Next come *Chaiúkya* the "Truthful" in Tamil and Telugu who began his career by lying and theft but who was next reformed and became a martyr to truth; *Vichitra Vináda Kathalu* containing 25 interesting tales about prince Kandarpa and princess Kaláváni told to the heroine by her favourite peacock by which they all got to a better world; *Shat Chakravarthikal* Kathas are stories of conjuring and juggling said to have been related by the sage Vasishta to illustrate how the six emperors of ancient India fell a prey to enchantment and got bewildered and lost their power; the imaginary conversation in classic verse called Kalingattu Parani treating of moral defect and how to remove it, and celebrating the conquest of the Telugu country by a Chola king; *Kathá Sataka* or a centum of stories translated from vernacular sources into Sanskrit together with ethical selections from the Mahábhárata; *Sugnána Bódhini*, the story of a prince who attempted to entice his Súdra servant's wife but is interrupted by the parrot at the door, extracted from Puranic literature and made the medium of teaching the rules of caste and some lessons of wisdom; *Ratnávati* or a book of entertaining stories about a gemlike damsel told to prince Vikramáditya by a demon. The more modern fictions in the vernaculars are *Padmávati* or sketches of character, male and female, in the Tamil Country; *Sri Sénápati Kumári*, a Telugu novel about a Musulman General of Akbar and his daughter who acquired a little kingdom for herself; the *Panchatuntra Tales* in Telugu verse side by side with *Sringára Súka Saptati* or tales of a parrot in Kanarese well known in other Indian languages; the *Mysteries of the World* or 101 tales collected from the *Messenger of Wit, Fun and Frolic; Chitraratnákara* or the story of the "Sleeper Awakened" from the Arabian Nights' entertainment; *Satyaséna Vijayamu* relating to a prince who goes out in search of merchandise and wealth and vanquishes some chiefs; the pathetic and instructive story in Uriya, of Savitri the devoted wife, or How Love conquered Death. Of the present-day tales written with some purpose moral, social or religious, the following may be mentioned: The story of *Dharma Pravártaka* in Telugu and Tamil prose being a picture of the triumph of virtue and truth in the terrible fall of one that leads a wicked life, and remarkable as a production of a Zamindar. *Ahalya Bháyi*, a prize novelette written for the Chintámani Magazine; *Lakka Gédé Katha* about the deceitfulness of goldsmiths; *Tota Kúra Ferati Katha* or colloquy between a gardener and a thief that tried to snatch away a bundle of his green stacks. There are some whole some tales translated into Telugu from English or other sources such as Shakespeare's *Cymbeline, Black Beauty*, his grooms and companions, or the autobiography of a black horse and his sufferings, being a lesson against cruelty to animals that man rides and drives. *Alankara Singi* about a beautiful girl of Paris; *Lady of the Lake*, rendered into Malayalam prose; *Suguna* by a Christian lady in Tamil already known for its artistic form and for its description of the life, manners, and character of Native Christian families; and the *Prodigal Son* also in tamil, similar to Dambáchári Vilásam, for the use of Native Christian readers.

*History.*—The historical works are increasing but slowly and are chiefly intended for educational purposes, the best of which is from the pen of Mr. Mark Hunter on the *History of England* striking a mean between the small elementary text-books in general use and the larger manuals of English History. The new additions are an account of *Persia and its people*, and the *Indian Empire* compiled from various sources and containing brief sketches of the past history of the country with a review in some detail of every department of the British Administration, to show what has been done and what remains to be done both by Government and the people to render the country prosperous and happy. The *Malayáli Woman* is an English pamphlet dealing with questions of history and ethnology of the women of the Malayali country. The only vernacular publication calling for any notice is the *Chronology of Vijianagar* kings or of the *Narapati* princes of the modern Anagundi in Telugu prose.

*Language.*—Under this head, 149 works were received last year against 121 in the year before. They are all mostly educational works consisting of readers, primers, keys vocabularies and annotated editions of classic authors for University and other examinations, hints on reciprocal translation and composition with grammatical exercises, declensions of nouns and verbal inflections and compilations on prosody and metrical composition. What may be regarded as the outcome of more patient labour and linguistic research is represented by the *Laghu Saddártha Sarvasva* or the first part of a voluminous lexicon or a study of etymology of Sanskrit words tracing each word to its root, and explaining their grammatical bearing as well as all orthographical variations which a word undergoes in its different phases, and other points of language more likely to gratify the literary curiosity of a pandit than the general reader who only wants to turn to a word and find its meaning at a glance; *Namalingánu Sásana,* the standard lexicon of Sanskrit nouns with Telugu comment; Borking's *Latin Grammar* being a Dutch work on Latin grammar with rules and English notes; *Dasa Dípika Nighantu,* a Sanskrit lexicon in the Nagari character of such words as have ten meanings each; *Telugu Philology*, a small work on the philology of Telugu verbs tracing each back to its original source, pointing out the analogy between the parent word and its offspring and supplying the links where missing, the whole bringing together the linguistic information of a curious character but considered by some as a book of knotty problems of language. The books likely to interest the general reader are the *Gadya Sangraha* or selections from Kanarese classic prose writers; the *Tamil Household Words* with their equivalents in English, and *Plums are Prunes* being a book of English proverbs, maxims, aphorisms, and familiar quotations and the like from well-known authors, ancient and modern, and alphabetically arranged. The most noteworthy and interesting book of the year under language is *The All India Alphabet for the Blind* by Mr. L. Garthwaite being the first systematic and successful attempt at teaching the blind the alphabets of all the great dialects of India and the East. This large book, which is a new specimen of printing with raised letters or dots, is a modification of Braille Blind Alphabet system, the same set of dots or character representing always the same letter whatever be the language, so that there may be but one alphabet throughout, sufficient for the blind to learn from Cape Comorin to Cashmere and from Bombay to Burma, and also in the countries where the semitic languages like Arabic and Hebrew are current.

*Law.*—The law publications of the year are more than twice the number for 1897, and the English works deserving of mention are Mr. Nelson's *Indian Penal Code*, Mr. Griffith's *Indian Succession Act,* the Honourable Mr. Ananda Charlu's *Contract Act* with the speeches of the movers in the Legislative Council when the law was a Bill under discussion, Mr. Gribble's *Outlines of Medical Jurisprudence for India* and Mr. Cardew's *Subsidiary Jail Manual* for Madras. Smaller compilations under this head are the *Indian Constitutional Law;* the *Indian Trusts Act* with a short sketch of the history of the Law of Uses and Trusts in England and several decided cases, both Indian and English, bearing on the Indian Trusts Act; a *Review of Manu Dharma Sastra* from the Christian standpoint and a collection of decided cases and general discussion of the principles governing the Aliyasantána Law of Inheritance followed in South Canara, its origin and its affinity to the Malabar law with an appendix containing the new Malabar Marriage Act and Buthal Pandiya's Code in Kanarese. In the vernaculars there are the *Dáya Bhága,* the standard work of Hindu Law in Sanskrit on division of property, compiled by Jímūta Váhana, a great legal authority of Bengal; a translation of the law for levying village service cess with explanatory comments for the use of Zamindars, their accountants and other servants; and the *Police Station Officers' Guide* adapted from English into Tamil.

*Medicine.*—The European medicine continues to be popular but is represented by very few works such as Surgeon-Major Sibthorpe's *Clinical Manual for India* and Mr. Müller's *New Specific Remedies,* more efficacious than the Mattei remedies. The following will serve to show the nature of the Indian productions received: *Ashtánga Hridaya* in Tamil and Telugu; the *Máhására* in Malayalam containing the names of various drugs and their uses; *Valia Bala Chikitsa,* an Arabic treatise in Malayalam on diseases peculiar to children; a Sanskrit booklet on the practical remedies for ophthalmic diseases in Telugu character; and two other medical tracts, one on the nervous system, etc., of the human body, and the other on the properties of water, the nature of certain diseases and the diet suited for curing each malady.

The last and the most noteworthy work under Oriental medicine is a contribution to the literature of the new dreadful disease "Plague" by a Muhammadan physician of Tanjore who gives in simple Tamil a historical sketch of the disease, its causes and symptoms, but whose directions are a blend of the Eastern and Western methods which, he considers, will be helpful to the Tamil country now threatened with the approach of the plague.

*Miscellaneous* is the head under which the varied intellectual activity of this Presidency is pretty fully represented; and the publications of this class stand as usual next to religious works in point of numbers; and include geographies, and reading books for schools and text books on *Domestic Economy*, the *Indian Kindergarten, Object lessons and Drill and Gymnastics. A Guide to Raichur and the Gold Mines* with historical notes, a general *Railway Guide*, an excellently illustrated *Guide to the Madras Railway, Polo Play Rules* and the South Indian *Telegraph Code* in Tamil and Telugu are useful books of reference and models of their kind. *The first Decade of Commercial Education, Talks with Matrons or a lecture on Cleanliness* or house sanitation as a precaution against plague and cholera and the like, and *Jewel Mania*, are suggestive of the tendency of the present day to urge the Hindu mind to move out of the old grooves. There are four social tracts carrying some interest with them, of which one is a thoughtful address in English entitled the *Unity in Love*, enforcing the moral lesson that love and charity are the only means of raising man heavenward and that all should be united in love to be strong as a community. The next is a reprint in book form of some *Character sketches*, humourously but distinctly drawn, the object of the writer being to unfold the humourous side of the official and home-life of some nine types of public servants in the Revenue Department of Government from the Collector down to the torch-bearer in a cutcherry being a picture of a state of things now passing away. The third is a book of some half-a-dozen interesting stories of Indian marriage in classic times with fitting phases of excitement and romance. The brides and bridegrooms are well selected and are of a popular type whose characters are portrayed in the Indian Epics, and the easy flow of language and that rare quality—humour, render these oriental stories readable throughout and helpful to the foreigner to see a picture of the marriage scenes and customs among the princes and princesses of classic India. This book is remarkable as a wedding present offered by the learned writer to the daughter of the late Viceroy Lord Elgin at her recent marriage in India.

*Poetry.*—There under this head the usual number of poetical readers, ballads, and sacred songs and miscellanies, in the shape of both original works and compilations. Among the new or improved editions of standard poetical works, *Manimegalai*, one of the five classic poems of the Tamil land deserves special mention, as it is the first printed edition ever brought out, and Pundit Swaminatha Aiyar of the Kumbakonam College has done good service by bringing out this edition with a general introduction full of interesting information, the argument of the epic poem and useful notes and lexicon and concordance got up on the model of European classics without the old continuous verbal commentary and paraphrase or the mill of traditional interpretation opposed to the critical and invigorating study of an author. *Prabhodha-chandrodayam*, the well-known allegorical poem in Sanskrit, treats of Advaita philosophy dramatically improved in Tamil verse. *Tiruváchakám* by Manikká Vachakar of the second century with commentary and with a life of the poet in prose, and selections from the sacred poetry of *Táyumánavar* appear with an English version; and the new poetical anthology in Tamil named Pannúl Tirattu is a book of poetical gems and the best of the kind ever published. *Chandrahása* is a new book of lyrics and songs based on the romantic story of a brave boy, his valorous deeds and marriage to the daughter of the king's minister and final accession to the Raj in the Deccan as told in the Máhabhárata. *Viváka Chintámani* in Sanskrit with Telugu comment and explanatory notes treats of the Advaita philosophy, and *Sandhra Chandrálokamu*, a Telegu metrical version of Kalidasa's well-known work bears on rhetoric. All these deserve notice as good both in point of matter and diction. Recent additions in European verse are the *Digressions from Science* by an English officer being a collection of songs and lyrics composed mainly for a military audience and regiments on the line of march and for open military concerts, and two German songs for marriage occasions. There is a centum of Sanskrit verses with an English translation under the title of the Bhallata Satakam, besides minor poems, such as *Sasikala*, a lovely poem on the moon's crescent. A comic poem named *Chamatkára Ratnákaram* exposes the trickery and corrupt life of people in this iron age or modern times; Pápayalinga's *Kavijivitamu* collects this poet's witty verses

and other solid work together with a notice of his life. All these in Telugu are worthy of a passing notice, to say nothing of strings of verses in excessive tone of praise, and others that do not come up to the level of poetry. Other languages have also contributed to the poetical literature of the year, but on the whole it has been a period of collections and selections.

*Politics* as a science has never been cultivated in India and political activity is chiefly confined to newspaper articles in this Presidency. But owing to the fact that the National Congress met in Madras at the close of the year under review after several conferences or local congress on a small scale at mofussal stations, four pamplets were issued by congress leaders and their friends setting forth the aims, objects and advantages of the congress with eloquently worded speeches and resolutions adopting the democratic and parliamentary methods of the West, and discussing the measure of Indian Progress, and Indian Loyalty which is often suspected as springing less from education than from ignorance. In this group there is an essay which professes to offer to the reading public under the title of *An Exploded Region of Political Economy* the writer's solution of the monetary questions in India and her economic problems and his criticism of "The Fallacies of the present system of Taxation."

*Philosophy.*—The alliance between Religion and Philosophy in Indian Literature is so close that there is always some difficulty in the classification of those books the subjects of which in a degree overlap. However there is an effort made under this abstruse department of learning consisting of two Tamil versions of the elements of Indian Logic in Sanskrit under the title of *Padartha Dipika* and *Tarka Kaumadi* or moonlight of logic.

*Religion.*—The religious publications of the year far outnumber as usual those registered under any other heading, and of these—

249 stand for Hinduism.
13 do. Muhammadanism.
83 do. Christianity.
19 do. Brahmoism, Theosophy and Buddhism.

The great agitation produced last year by the Hindu revival movement of Swami Vivekananda, who lectured in English, has not come to an end as his lectures on the several parts of Yoga Philosophy in English with Tamil versions have appeared, setting the reader thinking about the question whether the Dravidians of the present day are distinctly non-Aryans, and urging the English-educated class to value ancient learning and the guidance of elders as well as education of another kind viewed from a national standpoint. A new edition of *Upanishads* with an English translation and a Tamil edition has been serially brought out with a summary and purport of each Upanishad, followed by a verbal commentary on the texts with explanatory notes, besides three editions of the Bhágavat Gita with a verbal paraphrase and purport of each stanza in Telugu being the outcome of the craze for cheap copies among students who listened to the Swami's lectures, and some serial publications like Bhágavat Gita Bhashyartha Chandrika and Bhágavat Gitartha Chandrika with an exposition of the theosophic teaching contained in the poem. Taking advantage of this new agitation from, without and in the English language, the genuine Pandit class, who never depended upon works imported under foreign influence, are making their voices heard and now come forward to circulate their ancient religious books by republication of Vedic Texts and of popularised editions of the Dvaita, Advaita and Visishthadvaita Philosophy of the Hindu religion and of the *Bhakti Sástrás*, besides comments and theological criticisms and defence under the title of Brahmamimámsa with commentary, and *Sutra Bháshya*, the first contribution to religious thought welcome to the Madhva Sect, and *Prasnottara Málika*, a Catechism for Hindu students by Sankarachariar, and *Siva Mahápurânam*, the chief Sivite legend, brought out serially. From the standpoint of ancient pandits have also been published the new editions of *Achára and Asoucha Kándas* of the Sacerdotal law on purity and impurity, defending discipline to enable one to lead a spiritual life; Tamil and Telugu works, such as *Kaivalya Navanitam* and *Ghata Sodhani* containing an enquiry into the value of human and divine souls and the way to obtain beatitude, together with collections of religious and moral precepts and ladders to religious learning inculcating purity of heart and love of God. There is also a curious bilingual work in Tamil and English called *The Hindu Holy Bible*, containing a prose explanation of the Upanishads of the Aryans which the writer names as the Hindu Old Testament with some clumsy pseudonyms likely to interest neither the Christian reader nor the Hindu priest.

The Muhammadans have also been active in this department of literature by busying themselves with prayer books and teachings of Muhammadan saints and prophets and tracts

on other spiritual subjects, and traditions and beliefs, feuds and defensive battles against the non-Moslem religions, such as that of the Jews. But the most important addition to the religious literature of the Mussalman is *The Historical Development of the Quran*, by the Reverend Mr. Sell who has rendered a valuable service by this first attempt at original research, showing how the gradual formation of the Quran was determined by the events of Muhammad's life and how he changed his position towards the various classes of persons with whom he was brought into contact and how the injunctions, apologies and the denunciations of the Quran served as a "piecemeal revelation" fitted to meet the requirements of Islam as they arose.

The Christian Missionary tracts, reprints of gospels with commentaries and other publications are as numerous and as well got up as in the past besides controversial compositions. The most substantial works worth noticing are:—*The Old Testament* by the Evangelical Lutheran Mission Press; *The Spiritual Thesaurus* composed in words intelligible to the young of the Catholic Community; *The Sacred Liturgy* and *Hymns* translated into Telugu for the use of Native Christians; *Lectures on Confession* assuring God's protection for those who seek His pardon and grace; *Spurgeon's Sermons*, a scripture text-book; *Hours of Spiritual Refreshment* and *The Secret of* a *Happy Home* published by the Christian Literature Society.

The followers of South Indian Brahmo Samaj have published in verse and song *A Book of Prayers, The Idea of a Personal God* from the Thiestic Annual, and *A catechism* in Tamil of the Brahmo Samaj, in imitation of Christian "Commandments" and the like, for the children of Brahmo parents.

The *Theosophist* to which India owes some prose literature and much of theosophic teaching in English has come to the end of the 19th volume and begun the 20th and is making fair progress.

Buddhism long ago banished from the land is represented by an account of Buddhā's tooth as a relic of the founder worshipped by the Singhalese of Kandi, but it is a Christian tract, the authenticity of the tooth being doubted by the writer who says that many question whether it is a tooth at all.

*Science* (*Mathematical and Mechanical*) is yet confined to the text-books of arithmetic, algebra and geometry for the class room and is represented by a less number of books than in the past year. There are, however, two manuals—one on *Surveying* and *Levelling* for the use of candidates for the tests prescribed for surveyors, and officials of the Salt, Forest and Revenue Departments, and the other is a collection of *Hydraulic Tables. A Table of Mathematical Calculation* in Telugu and English setting forth the measurements of timber is likely to prove practically useful to vendors and purchasers of timber with the daily growth of timber trade in Madras.

*Science, Natural* is represented by a smaller number than usual of works on astrology and divination. But there are two works on the Hindu system of Astronomy in Sanskrit and Telugu, one of which is *Horoscopy* or the determination of the place of planets at the time of birth and a definition of Astrological Yogas thence deducing events of the following life, and the other is *Jyoti Sidhánta Sangraha* being a manual of astrology on the calculation of eclipses and like matters of interest to the astrologer. Pamphlets on *Sanitation* and *on Pearls, Animalcules and other Wonders of the Sea*, and on *The Indian Reptiles* are also included in this group.

*Travels and Voyages.*—There is a slight increase under this head and the publications are, made of a better stuff than usual and therefore deserve special mention. Those published in English are:—Mr. Satianáthan's "*Holiday Trip to Europe and America,*" Mr. Paramés-waran's "*London and Paris*" as seen through Indian spectacles, and the story of Magellan's *First Voyage Round the World*. In the vernaculars, two are *Pilgrim's Guides to Benares*, containing an interesting description of the city and its parts and the notable temples, sacred waters and other places of note on the banks of the Ganges. There is also a song for the pilgrim to the Masoleum at Nagore. The last work is an imaginary *Trip through Europe* with coloured map-pictures and prose letter press for the use of Telugu-speaking families and schools as at pleasant geographical primer.

5. Another sub-division of registered publications shows as many as 271 works designed for educational purposes, due partly to the encouragement given by the Text-Books Committee

and a spirit of publishing emolution thereby created, but chiefly to the growth of a pernicious trade in key-making. The non-educational works are 786 or more than the number recorded in last year's report, some of which are likely to enrich the readable literature of the Presidency.

6. The number of works whose copyright was registered during the period under report was 334 against 307 of the year preceding; but four of the former number are Government publications registered free of charge. Though this class of optional registration is on the increase, still literary men do not take an optimistic view of their condition at the present time and think that honest brain-labour is not sufficiently protected against fraud under the present copyright law, and hope that British India will have an amended, domestic copyright law before the advent of the new century.

7. *General Remarks.*—Speaking generally, the review taken in the foregoing paragraphs shows a pretty large amount of intellectual activity during the year, and the moral tone of the publications registered may, upon the whole, be regarded as unexceptionable; but the evasions of the registration law not only in the way of unpunctual delivery but worse breaches of its provisions, in the absence of any special agency to detect them, seem to require stringent measures on the part of the Police that works the Press Act and can discover cases of books and pamphlets often sold in the bazars with false or no title pages.

8. It only remains now to bring to notice a case of obscene literature successfully prosecuted in September last and punished under section 292 of the Indian Penal Code. The obscene book printed and sold was entitled "*Napumsaka Sanjivini*" or Impotency and its causes and remedies, but was not registered, pending a reference to the Commissioner of Police. Satisfied with the obscene character of the publication, that officer ordered a prosecution before the Magistrate in Town, and the accused pleaded not guilty on the ground that the book was only a compilation from several other Sanskrit works, that its contents were not obscene and that it was published only for the use of Telugu-speaking medical men—an assertion contradicted by his preface to the book in which it was said that the book was intended for the general public. The Magistrate considered that every citizen had a right to complain of such letterpress, really shocking to common decency, and sentenced the accused to a fine of ₹200, directing at the same time the destruction of all the copies then in the custody of the Police or remaining in the possession of the accused. It is a source of satisfaction that a conviction was obtained, but it is more than doubtful if the newspaper report of the Magistrate's judgment appeared in the mofussal papers, chiefly in the vernaculars, and whether native printers and publishers read such newspapers and noted the importance of punctuality and the proper registration of books as they would do if copies of the full judgment were circulated to the various District Presses as well as to the printing establishments in the native quarters of this city.

## APPENDIX.

*English Language.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Art | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Drama | 2 | 1 | ... | ... | 3 | 2 | 1 | 3 |
| History | 11 | 2 | ... | ... | 13 | 11 | 2 | 13 |
| Language | 26 | ... | 1 | ... | 27 | 26 | 1 | 27 |
| Law | 32 | 6 | ... | ... | 38 | ... | 38 | 38 |
| Medicine | 2 | 2 | ... | ... | 4 | ... | 4 | 4 |
| Miscellaneous | 85 | ... | ... | 1 | 86 | 40 | 46 | 86 |
| Poetry | 10 | 1 | 2 | ... | 13 | 11 | 2 | 13 |
| Politics | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Religion | 33 | 1 | ... | 2 | 36 | ... | 36 | 36 |
| Science (Mathematical and Mechanical). | 6 | 5 | ... | ... | 11 | 8 | 3 | 11 |
| Science (Natural and other) | 10 | 2 | ... | ... | 12 | 9 | 3 | 12 |
| Travels and Voyages | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Total | 231 | 20 | 3 | 3 | 257 | 107 | 150 | 257 |

*Latin Language.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*German Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Tamil Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 4 | ... | ... | ... | 4 | 2 | 2 | 4 |
| Biography | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |
| Drama | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Fiction | 10 | ... | 1 | 1 | 12 | ... | 12 | 12 |
| Language | 28 | 2 | 3 | ... | 33 | 33 | ... | 33 |
| Law | 2 | ... | ... | 2 | 4 | ... | 4 | 4 |
| Medicine | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Miscellaneous | 34 | 1 | ... | ... | 35 | 7 | 28 | 35 |
| Poetry | 8 | ... | ... | 1 | 9 | ... | 9 | 9 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Religion | 83 | 2 | 14 | 26 | 125 | ... | 125 | 125 |
| Science (Mathematical and Mechanical). | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Science (Natural and other) | 3 | ... | 1 | 1 | 5 | 2 | 3 | 5 |
| Total | 181 | 6 | 20 | 34 | 241 | 46 | 195 | 241 |

*Telugu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Biography | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Drama | 17 | 1 | ... | ... | 18 | ... | 18 | 18 |
| Fiction | 11 | 2 | ... | 1 | 14 | ... | 14 | 14 |
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 24 | 1 | 1 | ... | 26 | 26 | ... | 26 |
| Law | ... | ... | ... | 4 | 4 | ... | 4 | 4 |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 53 | 1 | ... | 2 | 56 | 11 | 45 | 56 |
| Poetry | 34 | 1 | 5 | 1 | 41 | 3 | 38 | 41 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 70 | ... | 7 | 9 | 86 | ... | 86 | 86 |
| Science (Mathematical and Mechanical). | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Science (Natural and other) | 4 | ... | ... | 1 | 5 | ... | 5 | 5 |
| Travels and Voyages | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 227 | 6 | 13 | 18 | 264 | 42 | 222 | 264 |

*Malayalam Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| History | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Language | 4 | ... | 1 | ... | 5 | 5 | ... | 5 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 6 | ... | 1 | 1 | 8 | ... | 8 | 8 |
| Science (Mathematical and Mechanical). | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |
| Travels and Voyages | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 20 | 1 | 2 | 3 | 26 | 10 | 16 | 26 |

*Kanarese Language.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Biography | 3 | 1 | ... | ... | 4 | ... | 4 | 4 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Language | 7 | 1 | ... | ... | 8 | 7 | 1 | 8 |
| Miscellaneous | 1 | ... | ... | 2 | 3 | 3 | ... | 3 |
| Religion | 6 | ... | ... | 2 | 8 | ... | 8 | 8 |
| Science (Mathematical and Mechanical). | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Science (Natural and other) | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total | 20 | 2 | ... | 6 | 28 | 13 | 15 | 28 |

*Tulu Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Konkani Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |

*Uriya Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Total | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |

*Hindustani Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | ... | ... | 1 | ... | 1 | 1 | ... | 1 |

*Sanskrit Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Language | 2 | ... | 1 | ... | 3 | 1 | 2 | 3 |
| Law | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 18 | ... | 3 | 1 | 22 | ... | 22 | 22 |
| Religion | 14 | ... | 9 | ... | 23 | ... | 23 | 23 |
| Total | 35 | 1 | 13 | 2 | 51 | 1 | 50 | 51 |

*Persian Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Arabic Language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—English-Latin Publications.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion . . . . | ... | ... | ... | 1 | 1 | 1 | ... | 1 |

*Bi-Lingual—English-Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 14 | 2 | ... | ... | 16 | 16 | ... | 16 |
| Miscellaneous . . . . | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 24 | 2 | ... | ... | 26 | 16 | 10 | 26 |

*Bi-Lingual—English-Telugu Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 3 | 1 | ... | ... | 4 | 4 | ... | 4 |
| Miscellaneous . . . . | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 8 | 1 | ... | ... | 9 | 4 | 5 | 9 |

*Bi-Lingual—English-Malayalam Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 3 | ... | ... | ... | 3 | 3 | ... | 3 |

*Bi-Lingual—English-Canarese Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Law . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Total . | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |

*Bi-Lingual—English-Urdu Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—English-Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Miscellaneous . . . . | 18 | ... | ... | ... | 18 | ... | 18 | 18 |
| Poetry . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Total . | 23 | ... | 1 | ... | 24 | 3 | 21 | 24 |

*Bi-Lingual—Tamil-English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 4 | ... | ... | 1 | 5 | 4 | 1 | 5 |
| Medicine . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous . . . . | 4 | ... | ... | ... | 4 | 3 | 1 | 4 |
| Poetry . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total . | 12 | ... | ... | 1 | 13 | 7 | 6 | 13 |

*Bi-Lingual—Tamil-Telugu Publications.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Tamil-Kanarese Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—Tamil-Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Bi-Lingual—Telugu-English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 4 | ... | ... | ... | 4 | 2 | 2 | 4 |

*Bi-Lingual—Telugu-Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Telugu-Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 4 | ... | ... | ... | 4 | 1 | 3 | 4 |

*Bi-Lingual—Malayalam-English Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Bi-Lingual—Malayalam-Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Science (Natural and other) | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Hindustani-Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Arabic-Malayalam Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Total | 5 | ... | ... | ... | 5 | ... | 5 | 5 |

*Bi-Lingual—Sanskrit-English Publications.*

| Subjects. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 7 | ... | ... | ... | 7 | 7 | ... | 7 |
| Poetry | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |
| Total | 10 | ... | ... | ... | 10 | 8 | 2 | 10 |

*Bi-Lingual—Sanskrit-Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Religion | 28 | 1 | 3 | 1 | 33 | ... | 33 | 33 |
| Total | 29 | 1 | 3 | 1 | 34 | 1 | 33 | 34 |

*Bi-Lingual—Sanskrit-Telugu Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Religion | 14 | ... | 1 | ... | 15 | ... | 15 | 15 |
| Science (Natural and other) | 2 | ... | 2 | ... | 4 | ... | 4 | 4 |
| Total | 22 | ... | 4 | ... | 26 | ... | 26 | 26 |

*Bi-Lingual—Sanskrit-Malayalam Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Bi-Lingual—Sanskrit-Canarese Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tri-Lingual—English-Tamil-Telugu Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Tri-Lingual—Tamil-Telugu-Sanskrit Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Tri-Lingual—Telugu-Sanskrit-Tamil Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Polyglot Publications.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

ORDER—No. 135 (Eudcational), dated the 10th March 1899.

The review and analysis of publications registered under Act XXV of 1867 in the Presidency during the year 1898 will be forwarded to the Government of India.

2. The attention of the Inspector-General of Police will be drawn in the Judicial Department to the Registrar's remarks in paragraph 7 of his review.

(True Extract.)

H. TREMENHEERE,

*Secretary to the Government of Madras.*

To the Director of Public Instruction.
„ Judicial Department.
Editors' Table.

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No. 136 (Educational), dated the 10th March 1899.

Endorsement by the Madras Government.

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated the 26th April 1875, and to Home Department letter No. 19—1150, dated 13th June 1877.

# BOMBAY.

From R. B. STEWART, Esq., Acting Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department,—No. 3056, dated the 18th July 1899.

I am directed to forward herewith, for submission to the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the quarterly catalogues for the year 1898, together with its accompaniments, prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated the 26th April 1875, and No. 1—456, dated the 12th September 1882.

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From G. M. SA'THE, Esq., Registrar of Native Publications, to the Secretary to the Government of Bombay, General Department,—No. 218, dated the 5th July 1899.

I have the honour to submit a brief review and analysis of the publications registered in the Bombay Presidency in the year 1898, under Act XXV of 1867, as amended by Act X of 1890.

2. The total number of publications registered was 1,135 against 1,036 of the previous year, showing an increase of 99. Of these 1,135 publications, 745 were books and 390 issues of 59 periodicals. The books may be divided into 52 English, 266 Gujaráti, 61 Hindi, 105 Maráthi, 48 Sindi, 24 Kánarese, Urdu and other modern languages combined, 60 classical languages, and 129 bi-lingual and tri-lingual.

3. The publications in each language are again divided according to their subject-matter in the appended statements. Full particulars about each book and periodical can be ascertained by a reference to the quarterly catalogues. Generally speaking, every publication is more or less useful in its own way and indicates some exercise of the intellect. But some of them are worthy of special mention and they have been noted briefly in the following paragraphs.

### ENGLISH.

4. In English the total number of publications was 52, of which a little more than half were educational works, consisting of notes and annotations on standard authors, compilations of history, mathematical and scientific manuals, etc. The most noticeable book for the general reader is the *Story of 1812, with maps and plans*, by Colonel H. D. Hutchinson, Director of Military Education in India. This is an interesting account of Napoleon's famous invasion of Russia and the disasters which his army met with while retreating from Moscow. Another book which will interest the general public is a *Guide to Khandála* by Henry Closson. This is a small pamphlet of 40 pages, giving a pretty full description of the Bore Ghaut Railway line, the tunnels through which it passes, and of the Khandála Station with its hills, dales and other picturesque surroundings.

### GUJARÁTI.

5. More than one-third of the total books of the year have been contributed by Gujaráti writers.

*Arts.*—The most important work under this heading is the *Mill Engine, Boiler, and Gearing* by Fakirji Edalji Bharucha, L.M.E. It is a well-bound volume of about 500 pages containing well-executed wood-cut illustrations, 153 in number, and is dedicated to Novroji Nasharvánji Wádia, Esq., C.I.E., etc. The work is the first of its kind in the vernacular languages and is calculated to be very useful to native mill-owners, managers, etc. Though the material of the book is taken from several English works on the subject, it is not a translation of any one work and is very creditable to the author. Another book which, though not so voluminous as the first, deserves mention is, the *Krishi Shástra*, or the science of agriculture, by Jivanlál Mulshankar Chhatrapati, Khambália Mámlatdár. It treats of agriculture in all its branches, such as the preparation of the soil, manures, implements, cattle, etc.

*Biography.*—There were 12 publications registered under this head, all of which supply interesting reading; five of these are biographies of Jain and other saints of Gujarát, one is a translation of the *Life of Laxmibái*, Queen of Jhánsi, in Maráthi by Dattátraya Balvant Párasnis published in 1895, and the rest are translations from English. The *Princess Alice* by Sunábái Dinsha Táleyárkhán of Baroda is a well executed translation of the original English

biography of H. R. H. Princess Alice, Grand Duchess of Hesse, intended to commemorate the auspicious occasion of the Diamoud Jubilee of Her Majesty the Queen-Empress. The book is very interesting and gives valuable lessons in domestic and other matters, and is very creditable to its lady author. It would make a good prize book for students of Gujaráti schools and colleges for girls. The *Life of Fardunji Marzbán*, who was a printer, reformer and poet, by Kekobád Beherámji Marzbán, B.A., and the *Forbes' Jivan Charitra*, or a memoir of the late Honourable Mr. A. K. Forbes, founder of the Gujarát Vernacular Society, by Mansukharám Suryarám Tripáthi are also good books and deserve special mention.

*Drama.*—The only work deserving special mention is the *Vikramorvashiya of Kálidás translated into Gujaráti prose and verse with critical explanatory and mythological notes and a complete life of the poet*, by Kilábhái Ghanashyám Bhatt. The work is really an able production and is deserving of patronage.

*Fiction.*—There has been a fairly copious outturn of novels this year. Some of these are based on English works, some are translations of Bengáli works and others are purely original. The following may be mentioned as the most interesting of the lot:—The *Bholo Dolo* or the credulous good man, and the *Khohavávyali Khatli*, or the missing young lady, by K. N. Kábráji; the *Bhalo ke Bhundo* or whether a good man or a bad one, and the *Gherna Ghela ne Báhárna Dáhya* or the idiot at home and philosopher abroad, by Jehángir Beharámji Murzbán; the *Janji Jerdasta Lutáro ane Bhedi Gufá* or the Plunderer Jangi Jerdasta and the mysterious cave by Gulbánu Kávasji Dávar, and the *Sarasvatichandra, Part III*, by Govardhanrám Mádhavrám Tripáthi, B.A., LL.B.

*Miscellaneous.*—This is a very comprehensive heading and includes publications on diverse subjects. A large number of them are mere pamphlets or tracts. Those noted below are the best works of the group:—(1) *Telemachus* by Nagindás Purushottamdás Sangavi is a translation of an English version of Fenelon's French romance "Les Aventures de Telemaque." This is a volume containing 760 pages and is evidently a laborious work. The translator is a District Magistrate in the I'dar State and has published the work under the patronage of Sir Kesari Sinhaji, K.C.S.I. (2) *A'glá Jamánáno philsuph* or the Philosopher of an earlier age, by Jarbánu Kávasji Dávar, is an interesting book *quasi* historical in its character. It is a translation of an English work by a French author depicting the history of France at the beginning of the French Revolution. The style of the translations is elegant, and the work on the whole displays much literary merit. (3) Mr. Mansukhrám Suryarám Tripáthi's *Vártik*, or essay on the subjects of writing and reading, is a good book explaining what style a Gujaráti writer should practise, what books should be read and how their contents should be utilized. Mr. Tripáthi complains that the present practice of examining candidates through the medium of English is objectionable, inasmuch as it entails on the students much study of the English language and leaves them little time for the acquisition of other knowledge. He believes that in times to come this practice will be discontinued, and English will be learnt only as a second language as Sanskrit is studied at present, and that all knowledge will be imparted through the Vernaculars. (4) *Mansukhi Nitivachanna Goharo* or 6,600 gems of moral and philosophical sentiments by Mancherji Cowasji Mansukh, is another good addition to Gujaráti literature. (5) *Mumukshuno Márga* or the path of salvation, translated from Mrs. Annie Beasant's work and published by Manmohandás Dayáldás, is a learned essay on the Hindu Vedánta philosophy. (6) Another book which is interesting is the *Choráshi ásana* or the 84 postures by Káhánji Dharmsinha. The illustrations of the postures which one practising yoga is advised to learn as a preliminary step are well executed and will afford good help to those who believe in the Yoga science and art as a means of happiness and knowledge of the Supreme Being. (7) *Gharkha-rachni ávadat athava karakasar* or domestic economy or thrift, (8) *Jindagi ane Udyoga* or Life and Labour and (9) *Paisa Paisáne shi rite melavechhe*, or how money makes money, are translations from English originals, the first two being works of Dr. Samuel Smiles and the third that of Duncan. Ratanbhadra Manibhadra, L.M. & S., Civil Surgeon, Amreli, is the translator of all these three works and deserves well of the Gujaráti public for his pains.

*Poetry.*—The first place in this group must be assigned to the *Prithu Rája Rásá* or the King Prithuráj by Bhimráo Bholánáth with the commentary by Narsinhráo Bholánáth, B.A., C.S., and an introduction by Ramanbhái Mahipátrám, B.A., LL.B. It is a very good poem in 11 cantos with an appendix: the subject being Prithurája Chaván, a Rajput Prince of Upper India, killed in a battle with Shahabudin Ghori. The style of the poem is in imitation

of that of Kálidás in his Kumár Sambhav. The poem is one of a very superior order and is really a valuable addition to Gujaráti literature. *A'dmi ane teni dunia*, or man and his world is a present to his friend Ardeshir by B. M. Malabári of his experiences in this world which presents itself to him as a field of much trouble and little happiness. In the last poem of this work which is entitled "Pársi Komne ek Araja," or a petition to the Pársi community, the author draws the attention of his community to the vanity and unstability of the things of the world and exhorts it to first seek the good of the community, then of the family, and last of self. The style of these verses is grave and vigorous, containing as it does many Persian words. *Kávya Kamaláhar* or a collection of poetic lotuses, is another good production of the year. Its author is Nilkantha Jivatrám, a resident of Idargad. The work contains small poems on a number of subjects, such as travel, reform, education, etc., and may be called a medley. *Kávya Sarita, Prathama Taranga*, or a river of poetry, first wave, by Mahasukh V. Chunilál, is another medley. It is also a good work. Another good poetical work that may be mentioned is *Chandra Shekharno Rása* or the story of Chandra Shekhar, by Pandit Shri Vira Vijayaji Mahárája, published by Saváibhai Ráyachand and Keshavlál Jechand. There is a large number of tracts of indifferent merit on mythological and religious subjects. Some are adulatory of Native Princes and others describe the horrors of plague at Surat and Bombay and the operations adopted by Government to check the infection of the epidemic.

*Philosophy.*—Under Philosophy (mental and moral) there are three works which afford very interesting and instructive reading. These are:—*Theosophi*, or the tenets of theosophy, by Frámji Bairámji Patel, which is a concise and simple exposition of the tenets of theosophy based on such works as the theosophical manual of Mrs. Annie Beasant and others; *Ameretát*, or the immortality of the soul, an essay by B. M. Bahádurji, B.A., founded on and illustrated with references from books on Zoroastrian religion, and *Dehi ane teni deha*, or man and his body, by Duleraya Mahipatráya Oza. These works show the influence which the exposition of the Hindu philosophy by theosophists has had on minds hitherto devoted to materialistic theories. Persons like Blavatsky, Annie Beasant and others seem to have created a sort of reaction in the minds of some natives of India who having received an English education had come to believe that Hindu Vedántic philosophy had no sound basis and was not deserving of the attention of the progressive men of the nineteenth century.

*Science, Natural.*—Eight of these are geographical tracts and one is a manual of chemistry.

*Voyages and Travels.*—There are three books under this head, of which one is a translation of *Burnier's Travels in India* in the middle of the 17th century; one a translation of *Marco Polo's Travels, Part I;* and the third called *Bharat Khandno Pravás*, or travels in India, describes the principal cities in India, most of which are places visited by pilgrims for religious purposes. The last-mentioned book is based on the notes taken by Mr. Shambhuprasád Bechardás Laskari and has been published by Kavi Girdharlál Harkisandás of Surat.

## HINDI.

6. The total number of publications in this language was 61 against 43 of the year previous. Nearly half of these were poetical words treating of devotional, quasi-religious and legendary subjects.

*Poetry.*—The most important of these publications is a translation of the *A'tmapurán* by Swámi Chidghanánandaji and published by Khemráj Shrikrishnadás, the most enterprising Hindu printer in Bombay. It is a big oblong volume of 1,830 pages and treats of Vedánt philosophy.

*Biography.*—The best work under biography is a life of Shankaráchárya, the learned expositor of the Vedánt philosophy of the identity of the soul with the Supreme Being. Shankaráchárya was considered to be an incarnation of the god Shiva, the last of the Hindu Trinity, on account of his learning and asceticism. This work is entitled *Jagatguru Shri Shankarácháryajika Jivan Charitra* and is a production of Pandit Rámasvarup Sharma of Murádábád, published by Pandit Shridhar Shivalálji, a Goud Bráhman of Salemábád.

*Fiction.*—The most noticeable work under Fiction is *Vichitra Stricharitra* or the strange life of a woman.

*Language.*—Under language the *Chhandáh Prabhákar* or the sun of metres, which is translation of Pingala's original Sanskrit work on prosody, is a useful publication.

*Miscellaneous.*—Under Miscellaneous the *Tirtha Málá* is a small geographical dictionary of places in India which are visited by pilgrims. *Thaharo Arthát Upadesh Darpan* or Stop or the Mirror of Advice, is another small book which is a translation of an English book called "Stop."

KANARESE.

7. As usual the number of books in this language was very small, *viz.*, 6 Of these two were school books, one a ballad on Mr. Bál Gangádhar Tilak's release from jail, two on fiction and one on a mythological subject. Mr. Venkat Rango Katti's *Aruberalina Kuruhu* is a good novel in which the author advocates widow-marriage among the higher classes of the Hindus.

MARÁTHI.

8. *Arts.*—Of the three books under this head, one is a small book on perspective drawing, published by Bábáji Sakhárám & Co., another is on the art of swimming, being a translation from an English work, and the third is on cotton thread-weaving and knitting by Yesábái N. Dharádhar. All the three books are well written and are such as will prove useful to beginners in the arts treated of therein.

*Biography.*—There were five publications registered under this head. Of these two are lives of founders of religion, two depict historical lives and one gives the details of a modern journalist. Of the first two, the *Gautambudháchen Charitra*, or a life of Gautam Buddh, by Krishnaráo Arjun Keluskar is a fairly big volume giving in detail a very interesting account of the life and tenets of Buddha, while the second treating of the life of Madhwachárya by Krishnáji Abáji Guruji is a small pamphlet of 17 pages. The historical biographies are (1) *Ahalyábái Charitra Kávya* or a poem describing the life of Ahalyábái Holkar of Indore, who was a very pious and charitable lady, and (2) *Akbar Bádsháháchen Charitra*, or the Life of Akbar, by Mádhavráo Vyankatesh Lele, B.A., L.C.E., which is a translation from Malleson's Akbar of the Rulers of India Series. This book was awarded a prize of ₹200 by the Deccan Vernacular Translation Society. The fifth is *Sangita Laghu Tilak Charitra*, or a small biography of Mr. B. G. Tilak in verse, by Jagannáth Ganesh Bedekar, in which credit is given to Mr. Tilak for (1) starting the New English School, Poona, in conjunction with the late Vishnu Krishna Shástri Chiplunkar, (2) starting the *Kesari* newspaper and a Law Class at Poona, (3) putting the Ganpati festival on a public footing, (4) starting the Shivaji birthday celebrations, (5) being an advocate of the Indian National Congress, (6) strict adherence to orthodox Brahmanic ways of life, and (7) being always employed in doing public good. The author, who appears to be an enthusiastic admirer of Mr. Tilak, has referred also to his imprisonment in connection with the notorious Kolhápur case, but makes no mention of his recent incarceration for seditious writings.

*Drama.*—There were eight works under this head, of which two are adaptations of English novels, two have historical persons for their heroes, two are based on Sanskrit originals of a mythological nature, and one is purely original. This last, entitled the *Lokamata Vijaya*, or Triumph of Public Opinion, is composed by Anant Wáman Barve. It is an allegory, the *dramatis personæ* being abstract ideas, such as Grace of God, Sovereign Power, Liberty of Thought, Art of Printing, Public Opinion, Loyalty, Sedition, Discontent, etc. The plot of the drama seems to have been suggested by the notorious Poona incidents of the Jubilee murders and the Tilak case. The work is respectfully dedicated to the virtues of the English rulers of India, such as generosity, evenness of mind, sense of justice, humanity, independence, and others, which are considered the pillars of the happy British rule over India. Liberty of Thought is represented to have been first imperilled by the doings of Discontent and Sedition, but ultimately to have triumphed by the favour of Her Majesty the Queen through the intervention of the Grace of God. Of the other works, the *Manibandh* or a String of Pearls, by Ganesh Krishna Vaidya, which is an adaptation of Sir Walter Scott's Guy Manering, deserves mention as having secured the approval and patronage of the Poona Dakshina Prize and the Berár Vernacular Literature Committees. The language of the work is homely, and the incidents of the plot are interesting.

*Fiction.*—Of the works under this head, the *Anandáshrama,* or a Happy Hermitage, by Dhondo Jagannáth Bhángale, and the *Udyávarchi Goshta,* or the Habit of Procrastination, by Khanderáo Bhikáji Belsare, are good books and afford interesting reading. The first is a translation of a Bengáli historical romance dealing with certain incidents of Warren Hastings' *régime,* and its object is to impress the necessity of British rule in India for the benefit and regeneration of the people thereof. The second is an instructive autobiography describing the evil effects of procrastination.

*History.*—Of the five historical works, the *Durdaiva Vilása,* or a Stroke of Misfortune, by Bápuji Laxman Kulkarni, is a nice description, in Áryá metre, of the battle of Pánipat. The poem is a high class composition, chaste in its style, natural in its flow, and faithful in its delineations. Another book deserving mention is the *Bháratiya Sámrájya,* or the Indian Empire, latter half, Book VIII, by Narayan Bhavánráo Pávgi. This book treats of the diversity of castes and creeds in India. The author is an admirer of the Hindu caste system, and is of opinion that a strict adherence to its principles will lead to the regeneration of the Indian Aryans. As regards the Pársis, he with his usual outspokenness observes that they are enterprising, industrious and well up in commerce, and that their imitation of the English people in all directions has gone beyond its proper limits and will prove harmful to them some time or other. This book, like the others of the same author, is very suggestive and interesting, and contains copious information on various topics concerning India and her people.

*Language and Science, Mathematical.*—Of the school books under these heads, Ráoji Sadashive Shástri Godbole's middle-sized *Grammar of the Maráthi Language* and Shankar Balkrishna Dixit's *Arithmetic for Advanced Students* deserve a mention here, the first for its simple and clear treatment and the second for its scientific introduction.

*Miscellaneous.*—The most important book in this group is *An account of the case against the Honourable Bál Gangádhar Tilak and appendices* by Khanderáo Bhikáji Belsare. This compilation is based on an English compilation on the same subject by Messrs. Deshpánde and Setlur, Barristers-at-law. At the outset the compiler has given a life of Mr. Tilak and also a preface, in which he finds fault with the proceedings of the case from beginning to end. After attempting to make out that the articles appearing in the *Times of India* and latterly also in the *Bombay Gazette* previous to the institution of the prosecution served to create in India, and specially in England, an opinion against Mr. Tilak and his writings in the *Kesari,* and referring to the various questions put in Parliament anent the same subject, the compiler states that these articles and questions in Parliament let the Secretary of State for India to compel the Bombay Government to institute criminal proceedings against Mr. Tilak, and finds fault with the proceedings at every stage, *viz.*, the formation of the jury, the definition of the word "disaffection" by the trying Judge, his summing up of the case to the jury, his appreciation of the evidence, the final verdict of the jury, the result of the special appeal to the Privy Council, etc., etc. The biographical notice is purely laudatory. The appendices (K) and (Kh) give the case against the *Pratod* and a discussion of the law of sedition. The object of the compiler in publishing this book is, says he, to give the Maráthi reading public an idea of the extent of the liberty of speech and writing enjoyed by the people of India under the British Government, and how far political agitation can be carried on without infringing the law.

*Politics.*—Under this head there is only one book named *Sampatti Kathávali,* or a Series of Economic Tales, Part I, by Khale & Co. It contains interesting stories illustrating some broad principles of political economy taken from the English original of Harriet Martineau.

*Philosophy.*—The four works on this subject treat of Brahma or the all-pervading Divine principle according to the abstruse theory propounded by Shankaráchárya and other expositors of Vedic philosophy. Of these books, the *Pranava Prakásh,* or an exposition of the symbol *om,* by Shástri Keshav Náráyan Dámle, is a sample of the abstruse line of thought in which Hindu philosophers evolve their theory of the identity of the universe with the Supreme Being, and which is unintelligible to the uninitiated.

The books under the other headings call for no special remarks except Dr. Pándurange Gopal's *Thesaurus of Indian Flora, Part I,* which gives a short account of the uses and properties of Indian drugs. The work, if completed, will prove very useful to medical practitioners as well as to laymen.

SINDI.

9. The Sindi books registered in 1898 were 48 against 15 of the year previous. This is considerable improvement. This number is pretty equally divided among the various sub-heads.

Classical Languages.

(Arabic, Persian, Zend, Sanskrit, etc.)

10. The books in these languages are mostly religious and republications of ancient authors. Among books of the latter description in Sanskrit those edited by Pandit Sivadatta and Káshináth Pándurang Parab and the Anandásram Sanskrit Series figure prominently and are welcome to the learned. There is one book which is unique in Sanskrit and it is the *Victoria Prashasti*, or praise of Queen Victoria, composed under the orders of His Highness the Mahárája Kumárika of Vizianagram by M. Narasinh Chari, Court Poet, and printed and published by Gangá Vishnu Shrikrishnadás of Kalyán. The subjects touched upon in this book are the City of London, Her Majesty the Queen-Empress, His Royal Highness the Prince of Wales, India, the English Army, the English Navy, the Railway System, and the Thames. The verses are very learned and sonorous.

BI-LINGUAL.

11. *Sanskrit and Hindi.*—These books are principally printed by the enterprising printers, Khemráj Shrikrishnadás of Bombay, and Gangá Vishnu Shrikrishnadás of Kalyán in Thana District. They are mostly religious, mythological and medical. Some very rare and big works on medicine in Sanskrit, such as Charak, Sushruta, etc., have been translated and published by these printers, and they are very useful for the advancement of native medical science.

12. *Sanskrit and Gujaráti*, and *Sanskrit and Maráthi.*—What has been said of Sanskrit and Hindi books is true of Sanskrit and Gujaráti, Sanskrit and Maráthi and other bi-lingual groups of native languages. They have made the Sanskrit literature somewhat intelligible and accessible to persons not knowing Sanskrit. Some of these books tend to spread superstition among the people and seriously counteract the influence of Western culture.

13. *Anglo-Maráthi and Anglo-Gujaráti.—The Students' Gujaráti-English Dictionary* by Bhágu F. Kárbhari is well got up and handy, but does not seem to give words of Persian origin particularly used by the Pársis in their Gujaráti compositions. The author seems to have a special liking for words of Sanskrit origin. The rest of the books are elementary school books.

14. *Sanskrit and English.*—The best works of this group are (1) the *Bhatti Kávya* or *Rávanvadha* in two volumes, of the Bombay Sanskrit Series, edited with critical and explanatory notes by Kamaláshankar Pránshankar Trivedi, B.A.; (2) *Bhartrihari's Nitishatak* and *Vairágyashatak* edited with notes and English translation by M. R. Kále, B.A., and M.B., Gurjar, B. A.; and (3) *A higher Sanskrit Grammar* by M. R. Kále, B.A., 2nd edition.

15. *Persian and English.—Hints on the Study of Persian* by P. R. Kánga and J. B. Kánga, 6th edition, and the *Students' Persian and English Dictionary* by Sorábshaw Byramji Doctor are good school books.

TRI-LINGUAL AND POLYGLOT.

16. Among tri-lingual and polyglot works *An attempt to interpret (in Maráthi) the (eleven) Upanishads (with preface, translation and notes in English), the Aitariya Upanishad,* by Rájárám Rámkrishna Bhágvata, and the *Dinkard with transliteration in Zend characters, Gujaráti and English translations, commentary and glossary of select terms* by Pishotan Dastur Behramji Sanjána, Vol. III, are the most noteworthy. The first is a translation of a Sanskrit work forming part of the Hindu revelations. The subject is a grave one, but the language used by the translator in its treatment is not proportionately so. The meaning of the word "Upanishad" proposed by the translator is based on surmise and analogy, but is quite distinct from the one accepted by the Sanskrit *literati* on the authority of the great Vedic preceptor Sankaráchárya on whose interpretation of the text the present author also seems to depend. Otherwise the book is a creditable production. The original of the second book, the *Dinkard*, is in Pehelvi language and the style of the translation is in keeping with

the sublimity of the subject, which is religious and moral. This is a bigger work than that of Mr. Bhágavat and has been published under the patronage of Sir Jamshedji Jeejeebhai Translation Fund.

### URDU.

17. The number of registered publications in this language was as usual, very small, *viz.*, 13, most of which treated of religious subjects. The best book of the lot was the *Tarbiyat Námáh* by Munshi Muhammad Hasan Makbah. It contains good moral advice intended both for children and grown-up persons.

### MAGAZINES.

18. To the old magazines which were reported on in former years the year under report added 12 more, *i.e.*, 3 English, 4 Gujaráti, 3 Maráthi, and 2 Sanskrit. Of the English magazines, the *Grant Medical College Magazine* was the best. It contains much useful information on medical subjects. The best Gujarâti magazine was the *Disával Hitopadesha*, which is devoted to the interests of the Disával community in Gujarát. Among the new Maráthi magazines, the *Padma Nábháchá Kavitá Sangraha* or a collection of the poetical works of Padmanábha has hitherto published some portion of the philosophical works of that poet whose style is simple but very impressive. Both the Sanskrit magazines are learned. The *Sanskrit Kavya Kadambini Sabha, Samasrá púrti* contains original verses composed by different Pandits or scholars. The peculiar feature of these compositions is that the phrase at the end of each couplet or shloka is the same in each poet's composition and it is supplied by some leading Pandit, the versifier having to use it in an appropriate manner, no matter what the subject-matter of the verses may be. The *Arya Veda Sangraha* publishes extracts from Sanskrit medical works.

### GENERAL REMARKS.

19. Along with other departments of human activity that of literature also seems to have been considerably paralyzed by the outbreak and continuance of the bubonic plague in the Bombay Presidency during the last three years, as evidenced by the number of publications of each of these years as compared with that of the year 1895. Comparatively speaking, the Gujaráti did the best of all the languages spoken in the Presidency. For several years past, there has been a keen competition between Gujaráti and Maráthi. Up to the year 1886 Maráthi had had an advantage over its rival Gujaráti ; but since that year the race has been won by the latter, leaving its Maráthi rival behind by more and more publications, till, in 1898, in which year the victory became quite decided, the Gujaráti publications rose to double the figure of the Maráthi ones. While looking for the causes of this undisputed superiority, the existence of a large number of memorial funds entrusted to the Gujarát Vernacular Society founded by the late Honourable Mr. Kinlock Forbes for giving encouragement to Gujaráti literature strikes one as a potent factor in the progress of Gujaráti literature from year to year. The Deccan has had, no doubt, for a few years past, a similar society of its own called the Vernacular Translation Society, but being in poor circumstances it has not been able to render the same assistance to Maráthi literature which the sister society in Gujarát has been doing for many a year for Gujaráti literature. Another circumstance in favour of Gujaráti is that the Pársis, who form a very intelligent, rich and enterprising community, contribute their support to Gujaráti, while the Maráthi community has to depend solely on its own pecuniary resources, which are comparatively poor. The people of the Deccan ought to take note of this fact and do the needful to recover the lost ground. The other vernaculars of the Presidency, such as Kánarese, Urdu, etc., are, it is to be regretted, in the same backward condition in which they have been for years past. As regards the contributions of the University men to their vernaculars, it may be stated that only 10 Maráthi and 15 Gujaráti books were written by native graduates. This is certainly not encouraging, and calls for a remedy. The subject of the introduction of the vernaculars into the University curriculum was taken up by the Senate of the Bombay University in the year 1893 at the instance of Government, but no definite conclusion seems to have been arrived at. The "battle of the vernaculars" has yet to be fought, and it is to be hoped that it will be again taken up.

20. The number of works registered for copyright during the year under report was 316, of which 287 were private and 29 Government publications.

*Analysis of Publications registered in the Bombay Presidency under Act XXV of 1867 during the year 1898.*

*English.*

| Subject. | Original Work. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Fiction | ... | 1 | ... | 2 | 3 | 3 | ... | 3 |
| History | 4 | 1 | ... | ... | 5 | 5 | ... | 5 |
| Language | 4 | 3 | ... | ... | 7 | 7 | ... | 7 |
| Law | 4 | ... | 5 | ... | 9 | ... | 9 | 9 |
| Miscellaneous | 12 | 3 | ... | ... | 15 | 2 | 13 | 15 |
| Poetry | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical). | 4 | 1 | ... | ... | 5 | 5 | ... | 5 |
| Science (Natural and other) | 3 | 2 | ... | ... | 5 | 5 | ... | 5 |
| Voyages and Travels | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 33 | 11 | 6 | 2 | 52 | 28 | 24 | 52 |

*Latin.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Gujarâthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 7 | 1 | ... | ... | 8 | 1 | 7 | 8 |
| Biography | 8 | 1 | ... | 3 | 12 | ... | 12 | 12 |
| Drama | 8 | ... | ... | 1 | 9 | ... | 9 | 9 |
| Fiction | 20 | ... | ... | 7 | 27 | ... | 27 | 27 |
| History | 4 | 1 | ... | ... | 5 | 3 | 2 | 5 |
| Language | 3 | 2 | ... | ... | 5 | 5 | ... | 5 |
| Law | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Medicine | 2 | 1 | ... | 1 | 4 | ... | 4 | 4 |
| Miscellaneous | 40 | 3 | 1 | 13 | 57 | 2 | 55 | 57 |
| Poetry | 88 | 4 | 7 | 2 | 101 | ... | 101 | 101 |
| Philosophy (including Mental and Moral Science). | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Religion | 10 | ... | 1 | 4 | 15 | ... | 15 | 15 |
| Science (Mathematical and Mechanical). | 1 | 3 | ... | ... | 4 | 4 | ... | 4 |
| Science (Natural and other) | 7 | 2 | ... | ... | 9 | 6 | 3 | 9 |
| Voyages and Travels | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |
| Total | 205 | 18 | 9 | 34 | 266 | 21 | 245 | 266 |

*Gurumukhi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | 3 | ... | .. | ... | 3 | ... | 3 | 3 |
| Fiction | 7 | ... | ... | 1 | 8 | ... | 8 | 8 |
| Language | 4 | ... | ... | .. | 4 | 3 | 1 | 4 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 11 | ... | 1 | ... | 12 | 3 | 9 | 12 |
| Poetry | 20 | 1 | 5 | ... | 26 | ... | 26 | 26 |
| Philosophy (including Mental and Moral Science). | ... | ... | 2 | ... | 1 | ... | 2 | 2 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 51 | 1 | 8 | 1 | 61 | 6 | 55 | 61 |

PUBLICATIONS ISSUED ... REGISTERED IN 1898.

*Kánarese.*

| Subject. | Original Work. First editions. | Original Work. New editions. | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Fiction | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical). | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Total | 4 | 1 | ... | 1 | 6 | 1 | 5 | 6 |

*Konkanim.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Biography | 4 | ... | ... | 1 | 5 | ... | 5 | 5 |
| Drama | 7 | 1 | ... | ... | 8 | ... | 8 | 8 |
| Fiction | 5 | ... | ... | 2 | 7 | ... | 7 | 7 |
| History | 2 | 2 | ... | 1 | 5 | 3 | 2 | 5 |
| Language | 2 | 2 | ... | ... | 4 | 4 | ... | 4 |
| Law | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Medicine | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 11 | 2 | 1 | 4 | 18 | ... | 18 | 18 |
| Poetry | 25 | ... | 2 | 1 | 28 | ... | 28 | 28 |
| Politics | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 3 | ... | 1 | 1 | 5 | ... | 5 | 5 |
| Religion | 3 | ... | ... | 5 | 8 | ... | 8 | 8 |
| Science (Mathematical and Mechanical). | 1 | 3 | ... | ... | 4 | 4 | ... | 4 |
| Science (Natural and other) | 5 | ... | ... | ... | 5 | 3 | 2 | 5 |
| Total | 74 | 10 | 4 | 17 | 105 | 14 | 91 | 105 |

*Márvadi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Sindi (Arabic).*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Fiction | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |
| History | 3 | ... | ... | 1 | 4 | 2 | 2 | 4 |
| Language | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Miscellaneous | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Poetry | 4 | 3 | ... | 1 | 8 | 2 | 6 | 8 |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Science (Mathematical and Mechanical). | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |
| Science (Natural and other) | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Total | 25 | 6 | ... | 3 | 34 | 12 | 22 | 34 |

*Sindi (Hindi).*

| Subject. | Original Work. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Fiction | 5 | ... | ... | 1 | 6 | ... | 6 | 6 |
| Poetry | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 12 | ... | 1 | 1 | 14 | ... | 14 | 14 |

*Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Total | 13 | ... | ... | ... | 13 | ... | 13 | 13 |

*Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 1 | ... | 2 | ... | 3 | ... | 3 | 3 |

*Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | 1 | ... | 2 | 2 | ... | 2 |
| Miscellaneous | 4 | ... | ... | ... | 4 | 3 | 1 | 4 |
| Religion | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| Total | 12 | ... | 1 | ... | 13 | 5 | 8 | 13 |

*Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | 2 | ... | 2 | ... | 2 | 2 |
| Drama | ... | ... | 5 | ... | 5 | ... | 5 | 5 |
| Language | 2 | ... | 2 | ... | 4 | 1 | 3 | 4 |
| Law | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 6 | ... | 10 | ... | 16 | ... | 16 | 16 |
| Philosophy (including Mental and Moral Science). | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Religion | 1 | ... | 10 | ... | 11 | ... | 11 | 11 |
| Total | 12 | ... | 30 | ... | 42 | 1 | 41 | 42 |

*Zend.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Arabic and Arivi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*French and English.*

| Subject. | Original Work. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language . . . . . | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*English and Gujarâthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 7 | 1 | ... | 6 | 14 | 10 | 4 | 14 |

*English and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*English and Marathi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 1 | 1 | ... | 2 | 4 | 4 | ... | 4 |

*English and Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . . | 2 | 2 | ... | ... | 4 | 3 | 1 | 4 |

*Brij and Gujarâthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Hindi and Gujarâthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science). | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*Gujarâthi and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Zend and Gujarâthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | ... | ... | ... | 2 | 2 | ... | 2 | 2 |

*Sanskrit and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama . . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Fiction . . . . . | ... | ... | 1 | 1 | 2 | 2 | ... | 2 |
| Language . . . . . | ... | 1 | 1 | 1 | 3 | 3 | ... | 3 |
| Poetry . . . . . | ... | ... | 2 | 1 | 3 | ... | 3 | 3 |
| Total . | ... | 1 | 4 | 4 | 9 | 5 | 4 | 9 |

*Sanskrit and Gujaráthi.*

| Subject. | Original Work. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Biography | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Medicine | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 1 | ... | 1 | 6 | 8 | ... | 8 | 8 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 4 | 4 | ... | 4 | 4 |
| Religion | ... | ... | 1 | 5 | 6 | ... | 6 | 6 |
| Science (Natural and other) | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 3 | ... | 2 | 21 | 26 | ... | 26 | 26 |

*Sanskrit and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Language | ... | ... | ... | 3 | 3 | ... | 3 | 3 |
| Medicine | ... | ... | ... | 8 | 8 | ... | 8 | 8 |
| Miscellaneous | 1 | ... | ... | 6 | 7 | ... | 7 | 7 |
| Poetry | .. | ... | ... | 13 | 13 | ... | 13 | 13 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Religion | ... | ... | ... | 10 | 10 | ... | 10 | 10 |
| Total | 1 | ... | ... | 43 | 44 | ... | 44 | 44 |

*Sanskrit and Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |

*Mágadhi and Gujaráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | 2 | 3 | 5 | ... | 5 | 5 |

*Maráthi and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*English, Gujaráthi and Maráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | ... | 2 | 2 | 2 | ... | 2 |

*English, Maráthi and Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*English, Urdu and Gujaráthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Gujaráthi, English and Pahlavi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Sanskrit, Gujarâthi and Hindi.*

| Subject. | Original Work. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Arabic, Sindi and Gurumukhi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | 1 | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit, Hindi and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Hindi, English, Gujarâthi, Sanskrit, Persian and Marâthi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*English Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 12 | ... | ... | ... | 12 | ... | 12 | 12 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 37 | ... | ... | ... | 37 | ... | 37 | 37 |
| Philosophy (including Mental and Moral Science). | 12 | ... | ... | ... | 12 | ... | 12 | 12 |
| Total | 62 | ... | ... | ... | 62 | ... | 62 | 62 |

*Gujarâthi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 12 | ... | ... | ... | 12 | ... | 12 | 12 |
| Fiction | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 123 | ... | ... | ... | 123 | ... | 123 | 123 |
| Religion | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Total | 146 | ... | ... | ... | 146 | ... | 146 | 146 |

*Marâthi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Medicine | 10 | ... | ... | ... | 10 | ... | 10 | 10 |
| Miscellaneous | 63 | ... | ... | ... | 63 | ... | 63 | 63 |
| Poetry | 15 | ... | ... | ... | 15 | ... | 15 | 15 |
| Philosophy (including Mental and Moral Science). | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Religion | 22 | ... | ... | ... | 22 | ... | 22 | 22 |
| Total | 118 | ... | ... | ... | 118 | ... | 118 | 118 |

*Sanskrit Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Poetry | 23 | ... | ... | ... | 23 | ... | 23 | 23 |
| Total | 26 | ... | ... | ... | 26 | ... | 26 | 26 |

*Urdu Periodical.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit and Gujarâthi Periodicals.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| Poetry | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Religion | 13 | ... | ... | ... | 13 | ... | 13 | 13 |
| Total | 28 | ... | ... | ... | 28 | ... | 28 | 28 |

*Sanskrit and Maráthi Periodical.*

| Subject. | Original Work. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*Hindi and Maráthi Periodical.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 7 | ... | ... | ... | 7 | ... | 7 | 7 |

*Total Books for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 12 | 1 | 2 | 2 | 17 | 1 | 16 | 17 |
| Biography | 14 | 1 | ... | 6 | 21 | ... | 21 | 21 |
| Drama | 21 | 1 | 5 | 3 | 30 | ... | 30 | 30 |
| Fiction | 40 | 2 | 1 | 16 | 59 | 6 | 53 | 59 |
| History | 13 | 4 | 1 | 2 | 20 | 13 | 7 | 20 |
| Language | 32 | 12 | 4 | 14 | 62 | 48 | 14 | 62 |
| Law | 7 | ... | 6 | 1 | 14 | ... | 14 | 14 |
| Medicine | 8 | 1 | ... | 11 | 20 | ... | 20 | 20 |
| Miscellaneous | 96 | 8 | 3 | 25 | 132 | 8 | 124 | 132 |
| Poetry | 163 | 8 | 30 | 27 | 228 | 3 | 225 | 228 |
| Philosophy (including Mental and Moral Science). | 9 | ... | 4 | 9 | 22 | ... | 22 | 22 |
| Religion | 29 | 1 | 16 | 31 | 77 | ... | 77 | 77 |
| Science (Mathematical and Mechanical). | 9 | 9 | ... | ... | 18 | 17 | 1 | 18 |
| Science (Natural and other) | 15 | 5 | ... | 1 | 21 | 15 | 6 | 21 |
| Voyages and Travels | 2 | ... | ... | 2 | 4 | ... | 4 | 4 |
| Total | 470 | 53 | 72 | 150 | 745 | 111 | 634 | 745 |

*Total Periodicals for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 24 | ... | ... | ... | 24 | ... | 24 | 24 |
| Fiction | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| History | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Medicine | 17 | ... | ... | ... | 17 | ... | 17 | 17 |
| Miscellaneous | 241 | ... | ... | ... | 241 | ... | 241 | 241 |
| Poetry | 43 | ... | ... | ... | 43 | ... | 43 | 43 |
| Philosophy (including Mental and Moral Science). | 16 | ... | ... | ... | 16 | ... | 16 | 16 |
| Religion | 41 | ... | ... | ... | 41 | ... | 41 | 41 |
| Total | 390 | ... | ... | ... | 390 | ... | 390 | 390 |

*Total Books and Periodicals for the year.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 36 | 1 | 2 | 2 | 41 | 1 | 40 | 41 |
| Biography | 14 | 1 | ... | 6 | 21 | ... | 21 | 21 |
| Drama | 21 | 1 | 5 | 3 | 30 | ... | 30 | 30 |
| Fiction | 44 | 2 | 1 | 16 | 63 | 6 | 57 | 63 |
| History | 17 | 4 | 1 | 2 | 24 | 13 | 11 | 24 |
| Language | 32 | 12 | 4 | 14 | 62 | 48 | 14 | 62 |
| Law | 7 | ... | 6 | 1 | 14 | ... | 14 | 14 |
| Medicine | 25 | 1 | ... | 11 | 37 | ... | 37 | 37 |
| Miscellaneous | 337 | 8 | 3 | 25 | 373 | 8 | 365 | 373 |
| Poetry | 206 | 8 | 30 | 27 | 271 | 3 | 268 | 271 |
| Philosophy (including Mental and Moral Science). | 25 | ... | 4 | 9 | 38 | ... | 38 | 38 |
| Religion | 70 | 1 | 16 | 31 | 118 | ... | 118 | 118 |
| Science (Mathematical and Mechanical). | 9 | 9 | ... | ... | 18 | 17 | 1 | 18 |
| Science (Natural and other) | 15 | 5 | ... | 1 | 21 | 15 | 6 | 21 |
| Voyages and Travels | 2 | ... | ... | 2 | 4 | ... | 4 | 4 |
| Total | 860 | 53 | 72 | 150 | 1,135 | 111 | 1,024 | 1,135 |

# BENGAL.

April 1899.

With reference to Mr. Hill's letter No. 417, dated the 23rd March, the Government of Bengal, General (Miscellaneous) to submit, for the information of the Government of India, copy of a letter from the Director of Public Instruction, Bengal, No. 2455, dated the 24th idem, together with a copy of the Annual Report on the Bengal Library for the year 1898.

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From A. PEDLER, Esq., F.R.S., Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 2455, dated the 24th March 1899.

I have the honour to submit the Report on the Bengal Library for the year 1898, by Babu Rajendra Chandra Sastri, M.A., the Librarian. I regret the delay which has occurred in its submission, which was due mainly to the Librarian having been engaged on confidential work connected with certain Bengali text-books.

2. A glance at paragraph 1 of the Report shows that cases of evasion of book-registration are on the increase, and that the provision of the law requiring printers to submit books for registration within a month after their publication, is frequently violated in practice. This appears to point perhaps to the necessity of adopting more stringent measures for the suppression of the practices complained of in paragraph 1 than has hitherto been found advisable. The attention of Government may in this connection be drawn to the Librarian's suggestion contained in his letter No. 295L., dated the 14th May 1897, to the address of my predecessor in office.

## REPORT ON THE BENGAL LIBRARY FOR 1898.

The number of publications received and catalogued in the Bengal Library during 1898 was 2,174 against 2,282 in the year before, showing a decrease of 108, or about 4·73 per cent. And making allowance for plague as a possible cause of this fall in number, the figure in question represents probably not more than 75 per cent. of the publications actually issued during the year, the remaining 25 per cent. having evaded registration. The number of evasions is clearly on the increase, and requisitions for books not registered made by this office in the course of the year were unsuccessful in the majority of cases. Some of the books which were submitted for registration in consequence of the requisitions were received in this office nearly a year after they had been issued out of the press. The following table gives the names of a few of these publications, together with the dates on which they were issued out of the press and supplied to the office of the Inspector-General of Registration and the Bengal Library respectively :—

| Name. | Date of issue. | Date of supply to the office of the Inspector-General of Registration. | Date of supply to the Bengal Library. |
|---|---|---|---|
| Titumir | Sept. 1897 | 30th Sept. 1898 | 17th Oct. 1898. |
| Máyávasán | 2nd Feb. 1898 | 15th Nov. „ | 15th Dec. „ |
| Grámyavibhrát | „ „ | 11th „ „ | „ „ |
| Palásira yuddha Kávya | 31st Dec. 1896 | 24th „ „ | „ „ |
| Bhúpradakshina | 15th Sept. 1897 | 3rd Oct. „ | 24th Nov. „ |

None of these works were presented for registration until the printers concerned had been formally reminded of their duty in this respect and threatened with prosecution at the instance of this office. As regards the last book in the list, which is a book of travel written by an England-returned gentleman and sold for ₹5 a copy, the printer is said to have submitted it for registration in due time; but as no trace of it could be found in the office of the Inspector-General of Registration, the author had to be written to on the subject, and he very kindly sent an additional copy for registration.

The books which remained unsupplied even after they had been requisitioned for by this office, include, among others, two popular dramas, *viz.*, *La-Babu* and *Kájer Khatam*, which were published more than a year ago and have been acted times without number on the boards of Calcutta theatres; but the whereabouts of the printers of these publications could not, it was alleged, be found, and the books remain without registration even to this day.

The practice has also grown up of late of getting books printed piecemeal at different presses, and thereby making it impossible for printers to comply with the provision of the law

relating to the delivery of books for registration. All this seems to point to the necessity of amending the existing law on lines suggested in this office letter No. 295L., dated the 14th May 1897, to the address of the Director of Public Instruction.....ions and translations. The ... of the publications, given in the order of languages, alphabetically arranged.

3. ARABIC.—Publications in this language are few and unimportant; only 3 books were received last year, against the same number in the year before.

4. ASSAMESE.—Only 5 books in this language were received last year against 7 in the year before. Of these, 2 are on Language, 1 is on Poetry, 1 on Religion, and 1 a miscellaneous publication. The work on religion is the Assamese version of the New Testament, and the poem a love-story.

5. BENGALI.—The number of publications in this language received last year was 664 against 784 in the year before, showing an increase of 120, or about 30 per cent. Of these, 641 are original publications, and the rest republications and translations.

6. *Art.*—Only one book on this subject was received last year against 3 in the year before. The book in question is a collection of songs with their musical notations.

7. *Biography.*—Twelve books on this subject were received last year against 10 in the year before. They include two lives of the Queen-Empress, *viz.*, *Rája-Rájesvari Bhiktoriya* (The Empress Victoria) and *Bhiktoriya Charit Sachitra* (Life of Victoria, Illustrated), written in a loyal and appreciative spirit, the work by Babu Krishna Kumár Mitra being decidedly better written than the former. Of the remaining, the following deserve notice :—

No. 5274, 2nd quarter, *Syamananda Prabhur Priyatama Sishya Rasikanander Jivani va Rasikamangal.*

*Syámánanda Prabhur Priyatama Sishya Rasikánander Jívaní vá Rasikamangal.*—(The life of Rasikánanda, the favourite disciple of Lord Syámánanda, or the auspicious story of Rasika), by Gopíjanavallabh Dás is a metrical, biography by the author of his friend Rasikánanda, who was a disciple of Syámánanda, the founder of the Syámánandi sect in Orissa, and flourished about 300 years ago. The book in question is over 250 years old, and ordinarily recited in Orissa to the accompaniment of music.

No. 5421, 3rd quarter, *Amar Jivan.*

*Amár Jívan* (My Life), by Srímatí Rása Sundarí, is the autobiography of a Hindu lady, named Rása Sundarí, who was born 90 years ago, and is still in full possession of her senses. The writer is a specimen of Bengali womanhood, which is unhappily dying out. The book is interesting as affording a glimpse of the changes in the Bengali domestic life, that have taken place in the course of this century. It is written in a simple, artless style.

8. *Drama.*—Thirty-one dramas were received last year against 43 in the year before. Of these, 5 are religious, 2 domestic, 12 mythological, 5 romantic, 6 social, and 1 political. They are treated in the order of their classification. Of the religious dramas, the following deserve notice :—

No. 5279, 2nd quarter, *Viveka Vilas Natak.*

*Viveka Vilás Nátak* (The Drama about the Manifestation of Discriminative Knowledge), by Pandit Sítal Chandra Vedánta-Bhúshan, is a religious drama intended to teach the cardinal principles of Hinduism, specially those relating to life after death. The plot is merely a description of the trial of different people after death, and of their relegation to different states of happiness and misery according to their deserts. Three Brahmans were after such a trial awarded a residence in Indra's heaven for several thousands of years. After the lapse of that period they were re-born as Brahmans. But at their death, while two of them had qualified themselves for freedom from the cycle of birth and death, the third man was born a dog! The writer is apparently a man of learning, and the book is full of interesting information on *Yoga* and other systems of Hindu philosophy and theology.

No. 5636, 4th quarter, *Mahabharata Natyakavya.*

*Mahábhárata Nátyakávya* (*The Drama of the Mahábhárata*), by Babu Prafulla Chandra Mukhopádhyaya, is a dramatic version of the contents of the Mahábhárata. It is written in blank verse and is a work of considerable merit.

9. Domestic dramas are 3 in number, of which the following deserve notice :—

*Mayávasána* (The End of the Hallucination), by the well-known Calcutta actor and playwright, Babu Giris Chandra Ghosh, is a drama based on the incidents of domestic life. The plot is as follows :—Two brothers, Mádhav and Jádav quarrelled, and the news of the quarrel reaches a neighbour, named Sátkari, who loved mischief for mischief's sake. He lays aside all his business, and does his best to set one brother against another. He is successful, and the brothers go to court to settle their differences. An attempt is now made by the elder brother Mádhav, to poison his uncle, Kálikinkar, whom he finds averse to give false evidence on his behalf. The attempt, though unsuccessful, gives an opportunity to Jádav to institute criminal proceedings against his brother and his deceased brother's widow, who administered poison to Kálikinkar in the belief that it was medicine. Thus the brothers went on fighting until they came to the end of their means and were sent to jail. This turn of affairs opens their eyes, and they vow, on being released from jail, to do what reparation they can to their widowed sister-in-law, who had left home in consequence of their heartless conduct towards her. They go about in search of her and find her dying, and her death closes the story. The plot is well conceived and carried out with considerable skill. The characters of Kálikinkar, who was a scientific recluse, and who prized truth above all things, of Sátkari, whose whole pleasure in life was to do mischief for mischief's sake, of the widowed daughter-in-law, as well as of the girl Rangini brought up by Kálikinkar, whose conduct materially helped the plot, are well drawn.

No. 5638, 4th quarter, *Máyavasana.*

10. Mythological dramas are 12 in number, of which the following deserve mention :—

*Sunahsep Vá Naramedh Yajna* (Sunahsep or the Human Sacrifice), by Babu Sarat Chandra Gupta, is a drama based on the story of Sunahsep as given in the *Rigveda* and the *Rámáyan*. The plot is as follows :—King Haris Chandra wanted to sacrifice his son Rohitásva to the god Varuna. The son fled and remained in hiding in the jungle until he induced the Rishi Richiká to sell his son Sunahsep to the king for a good consideration. Sunahsep gladly offered himself as a substitute for the prince, and was made over to the hands of the executioner. The characters of Richika, Sunahsep and his friend Gálav, who offered his own life to save his friend's, are well drawn.

No. 5635, 4th quarter, *Sunahsep Vá Naramedh Yajna.*

*Ratnákar Uddhár* (Ratnákar's Deliverance), by Babu Bidhuranjan Ráy, is the story of the early life of the sage Válmiki dramatised. In early life the sage was known by the name of Ratnákar, and made his living by highway robbery, until the god Brahmá took pity on him and won him over from the path of crime and sin. His repentance was of a most acute kind, and he sat for years mentally reciting the name of Ráma until his body was built upon by ants and completely covered by an ant-hill! His regeneration was now complete, and Brahmá came to him again and directed him to narrate the story of Ráma, who was to deliver the world from the tyranny of the demon Rávana.

No. 5634, 4th quarter, *Ratnákar Uddhár.*

The book is well written, and considerable power is shown in delineating the characters of Ratnákar and his wife Sumati, who, as a dutiful Hindu wife, never loses her respect for her husband, although she disapproves of his conduct before his reformation.

*Patidán* (The Husband given away in Gift), by Babu Hem Chandra Mitra, is a mythological drama based on the story of Satyabhámá giving away her husband, Srí Krishna, in gift to the sage Narada in completion of her vow, named Punyavrata. The book is written in blank verse and very readable.

No. 5642, 4th quarter, *Patidán.*

11. Romantic dramas are 5 in number, and do not call for any notice. Social dramas are 6 in number, of which the following deserve notice :—

*Nayaso Rupeyá Nátak* (Nine hundred rupees—a Drama), a social drama intended to expose the evils of the custom, obtaining among certain sections of Brahmans in this country, of demanding from the bridegroom large sums on the occasion of their daughters' marriage. A certain Brahman, named Rámdhan, had a daughter, named Saralá, and he was determined to take ₹1,000 in exchange for her. But no one offering to pay that sum, he was forced to lower his demand and glad to take ₹900 from a youth named Ranjan, who loved the girl dearly. The custom is happily passing away. There is a good deal of coarse writing in the book, which might well have been omitted.

No. 5276, 2nd quarter, *Nayaso Rupeyá Natak.*

*Mis Bino Bibi,* B.A. (A name), by Babu Durgá Dás De, is an old book under a new name. The old name of the book was *Chhabi,* which was noticed in this library catalogue for the 1st quarter of 1897 as Bengali book No. 4332. It is a protest against female education and female emancipation movements.

No. 5426, 3rd quarter, *Mis Bino Bibi,* B.A.

*Grámya Bibhrát* (A village Muddle), by Babu Amritalál Bose, the well-known Calcutta actor and playwright, is the account of a village election, intended as a satire on the elective system generally. Some of the go-ahead people in a Bengal village managed, by dint of speech-making, memorialising and kindred methods to have it raised to the status of a municipality. An election now becomes inevitable and canvassing for votes goes on briskly. Sensible people of the village are for returning two local zamindars, who are well known for their liberality and public spirit. But the English-knowing parvenus, many of whom are men of the lowest caste and rank in life would not hear of this; and as the zamindars cannot see their way to go a-begging for votes, they set up in revenge two rival candidates, one of whom is an agriculturist and another a boatman, and have them returned as Commissioners to the chagrin and discomfiture of the "Babus." The play ends with the triumphal entry into the village of Labadhan and Gofur (the successful candidates) amidst deafening cheers in a cart drawn by the villagers. The moral sought to be drawn from the incident is that, municipal institutions are often a doubtful gain, and their introduction in a rural area often proves a menace to its peace and prosperity, by bringing in their wake increased taxation and by reviving jealousy and party-spirit among the villagers. The book is full of vivid, realistic sketches, and contains a merciless exposure of the dark side of the Bengali character. The representation of village life and of the arts and dodges of electioneering does credit to the author.

No. 5640, 4th quarter, *Gramya Bibhrat.*

*Apúrva Vichár* (Strange Administration of Justice), by Babu Ramánáth Mitra, is virtually a translation of Shakespear's "Measure for Measure," with slight modifications in the plot, introduced with a view to make it suitable reading for the Bengali public.

No. 5637, 4th quarter, *Apúrva Vichar.*

12. The one political drama received in the course of year was *Hírak-Jubilí* (the Diamond Jubilee), by Babu Giris Chandra Ghosh. It is an amusing piece describing how people belonging to different walks of life rejoiced on the day of the celebration of the Diamond Jubilee. In the scene before the Windsor Castle, a native merchant prayed to Her Majesty to give his countrymen facilities for manufacturing in their own country necessary articles of consumption, like salt, cloth, etc., for which they now depend on Liverpool and Manchester; an agriculturist prayed to put a stop to the exportation of food-grains from India, and by that means save his countrymen from famine and scarcity; and a Bengali prayed to employ his countrymen in still higher appointments in the public service. The book breathes a profound spirit of loyalty to the person of the Queen-Empress.

No. 5275, 2nd quarter, *Hírak Jubili.*

13. *Fiction.*—The number of works of fiction received last year was 51, against 57 in the year before. Of these, 2 are translations and the rest original writing. The latter may be classified as follows:—4 historical, 20 treating of upper and middle-class life, including stories of love and adventure, 13 detective and other stories, 10 nursery and other tales, and 2 religious. Of the translations, the one named *Sekspiyár,* Part II *(Shakespeare),* by Babu Hárán Chandra Rakshit, gives the plot of eight of *Shakespear's* dramas, *viz., Hamlet, Much Ado About Nothing, Julius Cæsar, As you Like It, King John, A Midsummer Night's Dream, King Richard the Third, and Antony and Cleopatra,* and the other named *Landan Rahasya* (Mysteries of London), by Babus B. C. Mitra and P. C. Pál, is a Bengali translation of Reynolds's Mysteries of the Court of London.

No. 5652, 4th quarter, *Sekspiyar.*

No. 5659, 4th quarter, *London Rahasya.*

14. *Historical Novels.—Sál Phul* (The Flower of the *Sál tree*), by Babu Probodh Chandra Sarkár, is an interesting historical novel, of which the scene is laid in Parganá Bogri of the Midnapore district, and the incidents relate to the rebellion of Naiks under Achal Singh in the beginning of the present century. The historical portion of the plot is taken from the Archæological Report, No. 207 for 1872-73, submitted by the late Sir Henry Harrison, then Magistrate of Midnapore, to the Commissioner of Burdwan. The plot is as follows:—A girl

No. 5124, 1st quarter, *Sal Phul.*

named Kamalá and her father Mathuránáth, while on their way to Midnapore were set upon by Achal Singh's men and taken to the Naik camp in the forest of Gangani near Garbeta. Here the father obtained leave to go home and return with the money demanded as ransom for his daughter. During his absence from the camp, Kamalá strikes up an acquaintance with Achal Singh's daughter, Chámeli, which matures into friendship within a few days. In the meanwhile, the English advance on the camp and defeat the Naik army. Achal Singh, with a few followers, swam across the river Silávati to a place of safety, where he continued to defy the authorities for a time, until seized and made over to Government by Chhatra Singh, the chief of Bogri, his former master. He was tried, found guilty, and executed. His daughter, Chámeli, had also plunged into the river with her father, but failing to reach the bank was carried down the river by the current and deposited on a *chur*. She was picked up and taken care of by a *sannyasi*, who was no other than Kamalá's husband, named Sasisekhar. Here she was joined by her lover and her father's adopted son, Vira Singh. The three people then started to meet Achal Singh on the execution ground, where the daughter took leave of her father, and where they were unexpectedly joined by Mathuranath and taken by him to his house. Kamalá had already been there, having left the Naik camp in company with Chámeli on the eve of the battle. Vira Singh was married to Chámeli, while Sasisekhar, whose suspicions about his wife's conduct during her detention in the Naik camp had been removed by Chámeli, was reconciled to his wife, and the two couples lived happily. Kamalá was called *Sal Phul* (Sál flower) by Chámeli in obedience to a custom prevalent among Bengali ladies of calling each other by the name of some fruit or flower in token of friendship. Hence the name of the book. The plot is well conceived and well executed, and some of the characters, specially those of Achal Singh and Chámeli, are well drawn.

No. 5292, 2nd quarter, *Apan Chhabbi*.

*Apan Chhabbi* (One's own Picture), by Babu Surendra Mohan Bhattacharyya Vidyávinod, is the story of Karmadevi, as told in Tod's "Rajasthán." Karmadevi, daughter of Mánik Ráy, Chief of Aurinta, a state in Rajputana, was the most beautiful Rajput lady of her time. Her hand was promised to Prince Aranya Kamal, fourth son of the Rathore Chief of Mundara. But she preferred Sádhu, the heroic son of the Bhatti Sardar of Jesalmere, and married him. The marriage incensed Aranya Kamal, and he attacked Sádhu while on his way home with his wife. A duel ensued between the prince and the Sardar's son, in which the latter was killed. Karmadevi thereupon cut off both her arms and had them sent, the left one to her father-in-law in order that he might come to know what his daughter-in-law was like, and the right one to the Bhatta bard of her own family. This done, she immolated herself on the burning pyre of her husband. The incident made a deep impression on the prince, and smitten with remorse, he caused a stone image of his own to be set up on the field of death with an inscription on the base, which ran as follows :—"I have untimely burnt a heavenly flower with its beloved bee."

No. 5441, 3rd quarter, *Mantrer Sadhan*.

*Mantrer Sádhan* (Achieving the Life's Aim), by Babu Hárán Chandra Rakshit, is an historical novel based on Tod's "Rajasthán." It describes Maháráná Pratáp Singh's struggles with Akbar for the independence of Mewar. Pratáp's aim in life was to wrest Chitor from the hands of Muhammadans, and the book sets forth the efforts he made and the privations he suffered in the accomplishment of that aim. With one exception, the incidents described in the book are matters of history and taken from Tod's book. The exception relates to the romantic episode of Jamuná and Amar Singh in the story. Jamuná was the sister of the Raja of Vikánir and deeply attached to Amar Singh, eldest son of the Maháráná. Coming to know of her attachment, the Raja sent his sister to the Maháráná for acceptance as his son's bride. But although Pratap received her with kindness and treated her as his own daughter, he would not consent to make her his daughter-in-law. The girl, nevertheless, preferred to live in the Raná's family, and died fighting by the side of her lover, whom she was able to save from imminent death. The book is well written and the writer is not without power, but his grammar and orthography are in places execrable.

No. 5656, 4th quarter, *Moha Kanan*.

*Moha Kánan* (The Garden of Hallucination), by Babu Tripura Charan Ráy, is an historical romance in high life, narrating the marriage, after a series of adventures, of Kumárji, a scion of the Scindia family, with Kamalá, the only daughter of the Holkar Jaswant Rao. After the death of his father, Kumárji was forced by his uncle to join a marauding band,

of which he was the leader, and which raided the surrounding country from the hill fort of Ratnagiri. After his uncle's death, he was elected chief in his place. One night his cousins brought in as captive the girl Kamalá, who had lost her way in a thunderstorm, while on her way to her father's capital. She fell to Kumárji's share, and his promise to respect her person against the custom of his cousins drew upon himself their rage, and they set upon him with arms in hand. In the midst of this quarrel, the English attacked the fort and gave Kumárji an opportunity to escape with Kamalá after a short resistance to the invaders. But most of his cousins were slain, and the fort was reduced by the English. With the help of a *sannyási*, named Ánanda Svámi, the couple escaped to Rajnagar, the capital of the Holkar. They loved each other dearly, and the Holkar was half inclined to marry his daughter to him. But the presence of a suitor for the hand of Kamalá at Rajnagar and the supposed indifference of the princess to his overtures of love disgusted Kumárji, and he left the city a complete misanthrope. Guided by Ananda Svámi, he went to Sobraon and fought against the Sikhs on behalf of the English. While lying wounded on the field of battle, he was discovered by Ananda Svámi and Kamalá, who had come there all the way from Rajnagar, and taken back to that place. Here, after mutual explanations, the young people were formally betrothed to one another. Shortly after, they started on a visit to the hermitage of Ananda and while on the way, the princess was wounded by a bullet fired by one of Kumarji's cousins, who lay in wait for the party. But the suspicion of the crime fell on Kumár, and he was put on trial for murder. After an honourable acquittal he was married to Kamalá, and the old Holkar retired to the hermitage of Ananda. Portions of the plot seem to have been suggested by Bankim Chandra's novels. The book is written in good Bengali, and the development of the plot shows considerable art. The characters of Kamalá, Kumarji, and Chintá, a female companion of Kamalá, stand out in relief, and are drawn with skill.

15. Novels treating of upper and middle-class life, including stories of love and adventure, are 14 in number. Of these, the following deserve notice :—

No. 5125, 1st quarter, *Kamale Kantak.*

*Kamale Kantak* (Pricks on the Lotus), by Babu Manindra Lál Ghosh, is a story of love and adventure relating to Prabhávati's marriage with Hemanta Kumár and Tilottamá's marriage with Kumár Bhupendra Náráyan. Prabhávati was the daughter of the Rájá of Aláti near Burdwan and Tilottamá, her relative and companion. The former was abducted by certain *sannyásis* from her father's house and kept at Deoghar. Here she was rescued by a Brahman youth, named Hemantakumár, who happened to be at the place in the course of a tour of pilgrimage. Tilottamá was betrothed to one Krishna Chandra, whom she intensely disliked, and secretly married Bhupendra Náráyan, son of the Rájá of Bhabanipur. For this Bhupendra incurred the displeasure of Krishna Chandra and well nigh lost his life at the hands of an assassin near Deoghar. But Hemanta was there, and his timely aid saved the prince from an untimely death. By this act of humanity, Hemanta made Krishna his mortal enemy, and strange vicissitudes befell him and Prabhávati before they were able to finally get rid of him. He was in early life attached to a girl of the Baniá caste, named Kusuma; and as he could not marry her, he left home with a vow to lead an unmarried life. In the meantime Kusuma lost] her reason through disappointment, and re-appeared after a while as the chief begum of Kutabuddin, who was then marching against Sher Afghan, the husband of the lady, afterwards the famous Nur Jehan. Now, Kusuma could not forget her early lover, and aided him naturally in escaping the snares of Krishna. Her conversion to Muhammadanism absolved Hemanta from his vow of celibacy, and he married Prabhávati, whom he had rescued from her abductors. He and Bhupendra distinguished themselves in the battle against Sher Afghan, and by that means obtained imperial favour and lived a happy life.

No. 5285, 2nd quarter *Vasanta.*

*Vasanta* (A name), by Babu Syáma Lal Majumdar, is a love story relating to Vasanta's marriage with Sagarik. The plot is as follows :— Tilak Chandra Chatterji of Savarnapur had a daughter, named Mádhavi, who, from her early childhood was strongly attached to Vasanta, a Brahman youth of the village. As they grew up their mutual attachment increased; but the boy being poor, Tilak was unwilling to marry his daughter to him and selected instead Hemakumar, another youth of the village. Disappointed in love, Vasanta left the village and started on a voyage to the island of Saugor, in the course of which he

made the acquaintance of Ságariká, daughter of one Nayanchánd of Calcutta. The lady narrowly escaped drowning while landing, and her life was saved by Vasanta. Her father in gratefulness resolved to give him his daughter in marriage. Returning to Calcutta, Vasanta stayed at the house of Nayanchánd, who treated him as his son. But the attention which he here received from Ságariká and her parents did not make him forget Mádhaví. Gradually Ságariká came to know of his secret, and prevailed on her parents to arrange a match between Vasanta and Mádhaví. In the meantime Hem's illegitimacy having been proved, all obstacles to the proposed match had been removed. Nevertheless, Mádhaví's abduction by Hem delayed the event for a time, and when at last she was found by accident and brought to Nayanchánd's house and every one expected the long-deferred match to come off, the girl's father was reminded by his spiritual guide of his vow to dedicate his child to God. There was now nothing left but to marry Ságariká to Vasanta. Mádhavi and her parents went to Benares, and here she passed her days in religious contemplation, to the last faithful to her love for Vasanta. Ságariká had her reward for her self-abnegation, and she lived a happy and prosperous life. The plot is well conceived, and the characters of Mádhaví, Ságariká, Vindu-Vásiní, who was Mádhaví's grandmother, are well drawn. It is written in good Bengali.

No. 5287, 2nd quarter, *Pratibimba.*

*Pratibimba* (Reflection), by Babu Atal Vihárí Datta, is a story of love and adventure in the course of which Vijaykumár married Vibhábatí daughter of a Bengal zamindar. Vijay incurred his father's displeasure on account of his religious views and travelled to Benares in the company of a Sádhu. After the death of his father he travelled to Central Asia and applied to the Russian General Komaroff, for enlistment in his army. Having obtained a colonelcy through his favour, he led an attack against Merv and reduced the place by defeating Kajjar Khan. He was now styled Colonel Vyzoff, and appointed Governor of Merv. Among his captives, obtained in the recent fight, was Karimunnesá, daughter of Kajjar, who took a fancy to him and nursed him through a severe illness. But he, faithful to Vibhávati, whom he was forced to leave behind, while on his way to Benares, had to decline her proposal of marriage Shortly after this he was called back to India, but returned in time to take part in the battle of Panjdeh. After the conclusion of a treaty between Russia and England, he returned to India for good, formally married Vibhávatí, and lived a happy and prosperous life. The plot though improbable and ill-constructed, is not uninteresting altogether.

No. 5286, 2nd quarter, *Sávitrí.*

*Sávitrí* (A name), by Babu Sáradá Prasád Chakravartí, is a story of domestic life showing a Hindu lady's exemplary devotion towards her husband. Sávitrí was married to Gopál, who repudiated her at the instance of his mother and took a second wife. Several years afterwards Sávitrí paid a visit to her husband's house and begged her mother-in-law to take her into the family. But she remained obdurate, and turned her away from the house. In the meantime Gopál's new wife turned false and poisoned her husband. His life was, however, saved by the timely administration of some drugs by a *Sannyásí*, who suddenly appeared on the scene accompanied by a lady, dressed as a female mendicant. She was no other than Sávitrí, who had renounced the world in disgust and lived in the hermitage of the *sannyásí*. Years of separation and ill-treatment had, however, failed to abate her devotion towards her husband, whom she adored as a god. She was now taken back into the family of her husband with open arms, and lived a happy and prosperous life. The book is neatly got up and not badly written.

No. 5439, 3rd quarter, *Prabhát Kumárí.*

*Prabhát Kumárí* (A name), by Babu Kshetra Mohan Ghosh. The plot is as follows:— Prabhát Kumárí was the only daugher of Narendra Kumár, zemindar of Vikrampur. Narendra had a scapegrace brother, named Avani Kumár, who was disinherited by his father. But, though disinherited, he was treated with kindness and consideration by his brother and his wife, Nihár Kumárí. As Narendra had no male issue, Prabhát Kumárí was, under the will of her grandfather, entitled to succeed to the family estate after the death of her father. Now, Avani had always cherished an unhallowed passion for Nihár Kumárí, and, with the object of removing all obstacles in his way, assassinated his brother while returning home from a hunting expedition. His next step was to poison the old dewan of the estate and make overtures of love to Nihár Kumárí. Being refused by the lady, he had recourse to stratagem and completed his plans for the destruction of Prabhát Kumárí and the violation of

her mother. But the plans miscarried. Prabhát Kumárí was rescued from the hands of the assassin and her mother's place of detention discovered by one Devi Kumár, who was a high official in the service of the Nawab. Avani-Kumár and his accomplices were arrested and brought to justice, while Devi Kumár obtained the hand of Prabhát Kumárí as a reward for his services to the family. The book is written in fairly good Bengali.

No. 5442, 3rd quarter, *Rohiní.*

*Rohiní* (A name), by Babu Chárn Chandra Mukherji, is a story of every-day life in Bengal, of which the plot is as follows:—Rohiní was a Brahmin girl, who, after the death of her mother, resided with her father in a Himalayan retreat. Here she met with Indusekhar, a Brahmin youth from the plains, and married him with her father's consent. After marriage the couple returned to their home in Bengal, where Indu's faithlessness towards his wife created a permanent estrangement between them. After a time Rohiní accompanied her husband and mother-in-law on a pilgrimage to the island of Saugor and was accidentally drowned in the sea on reaching the place. The incident created a deep impression on Indusekhar, and he returned home with the object of commencing life again with his first wife, Nrityakálí *alias* Premalatá; but her assassination by one Natavar blasted all his hopes, and he became a *sannyásí* and died of a broken heart. The story of Nrityakálí is a pathetic one. She was married while a child to Indusekhar. Shortly after marriage, while journeying to Lucknow with her mother, she met at the Howrah Station a company of missionary ladies, and was separated by them from her mother and taken to Burdwan. Here she was brought up in European fashion, and her name changed to Premalatá. Her parents having lost all trace of her, circulated the story of her death, and Indusekhar took a new wife. But Indu and Rohiní met again, if not as husband and wife, but as lover and mistress. When at last they recognized each other, Indu was afraid to take her back for fear of giving offence to his caste people, and the poor girl came to an untimely end at the hands of an assassin. The book is neatly got up and the characters of Indusekhar, Rohiní, and Premalatá, are delineated with skill.

No. 5643, 4th quarter, *Káháke?*

*Káháke?* (To whom?), by Srímati Svarnakumári Devi, is a story of upper-class Bengali society, of which the members live in European fashion. The heroine is the daughter of a Deputy Magistrate, who, while residing with her elder sister at Calcutta, meets with one Mr. Ghosh, an England-returned gentleman, and becomes engaged to him. But as it turned out that the gentleman, while in England, had actually promised to marry an English girl, the engagement was broken off, and the lady began to receive the addresses of another gentleman, who happened to be her companion of childhood, and whom she ultimately married. The lady-author is apparently an admirer of English society and English manners and customs, and her heroine, though by birth a Hindu, is practically an English girl, who gets into a fit at the bare suggestion of her would-be husband's faithlessness. At a certain stage of her courtship, she was in doubt as to whom she should marry, and hence the name of the book. This is, perhaps, the first novel of its kind in the language. The lady-author is a practised writer, and her style is polished and graceful. The book is neatly got up and readable.

No. 5645, 4th quarter, *Yogesvari.*

*Yogesvarí* (A name), by the well-known Bengalí novelist and writer, Babu Dámodar Mukerji, is the story of a Brahman youth, named Umásankar, who was left an orphan in early childhood and brought up by a *sannyási*, named Yogánand at Benares. In course of time the youth made the acquaintance of a Bengali Brahman family in the city, and his parentage was discovered by a friend of the family, named Harakumár. It was found that he was the only son and heir to a deceased Bengali zamindar, and that the person in actual possession of his father's estate was the illegitimate son of a maid-servant. As soon as this was discovered, the youth was put in possession of the estate, gave up the life of a *sannyási* and took a wife from the Brahman family of his acquaintance. Yogesvarí, after whom the book takes its name, is a female character, who calls herself the wife of Yogánand, although they never live as husband and wife or dream of ever doing so. She is an ideal personality in whom "knowledge, piety and action blended harmoniously." Nevertheless, as she does very little to help the plot, her introduction among the characters is almost gratuitous. The plot is not uninteresting, specially the part of it which relates to the conduct of the illegitimate Syámácharan and his unchaste wife, Vinodini. The book is written in good, correct Bengali.

*Akbar* (A name), by Pandit Nakulesvar Vidyábhúshan, is a story of middle-class life, full of vivid, realistic pictures. Akbar Mandal, Lalit Kisor and Amaresvar were three school-fellows. Of them, Akbar and Amar were great friends, but Lalit, who was a rich man's son, looked upon Akbar with positive disdain, and upon Amar with pity and commiseration, although the latter felt an unaccountable liking towards him. As they grew up, Lalit's hatred towards Akbar increased, and was intensified by his success in life. A dacoity was about this time committed in Akbar's house, and Lalit and his two fellow-villagers, father and son, were found to have been the inciters of the crime. While the case was being investigated in Court, Lalit and Akbar met in a street at Calcutta, and Lalit's companion was wounded by a pistol shot fired by Akbar. The police, however brought the crime home to Lalit, who thereupon committed suicide to avoid disgrace. The father and the son were sentenced to transportation for life for their part in the dacoity, while domestic calamities fell thick on Akbar. Amar was the only one of the three who lived to be a rich and respectable man. The writer, though a Brahman, is *pro*-Muhammadan in his sympathies, and the book is written with the avowed object of creating a better understanding between Hindus and Musalmans than seems to prevail between them now.

No. 5646, 4th quarter, *Akbar*.

*Grihachitra*, Part I—*Vijayá* (A name), by Babu Kálípada Mukerji, is a well-written tale of domestic tragedy, of the disruption of a home and death of its members, consisting of an aged mother, a young wife, and two children, in consequence of the heartless conduct of a drunken debauchee, named Bhavesa. The scene is laid in the Bengal district of Nadiá. Bhavesa had a fair start in life, and secured, with the aid of his friend, Hari Charan, a clerkship in one of the Calcutta mercantile firms. But falling into bad company, he learnt to drink, and became a frequent visitor of places of ill fame. The love of an aged mother, the devotion of an exemplary wife, and the affection of children failed to draw him from his career of vice, and the mother died of a broken heart. The children followed her close, and the wife, Vijayá, was the last to follow. She died at the house of her brother, expecting to the last to be favoured with a visit from her husband, Bhavesa. Her character, as well as that of Hari Charan and his wife, Manoramá, is well drawn,

Nos. 5647 and 5648, 4th quarter, *Grihachitra*, Parts I and II.

The second part of the work, entitled *Bhavesa*, is a sequel to the above, describing how Bhavesá's career of vice came to an end; how, after serving a term of imprisonment for theft he died a deeply penitent man, tended in his last hours by that model couple, Hari Charan and Manoramá.

16. Detective and other stories, nursery and other tales, etc., are 13 in number. Of the detective stories, those by Babu Priya Náth Mukherji, an officer in the service of the Calcutta Police, alone deserve notice, and as they profess to be written from real life, the interest in them continues unabated. The following stories of this class will be found interesting:—

*Dárogár Daptar* (A Dárogá's papers) *Nári Churi* (Stealing a piece of the Intestines), by Babu Priya Náth Mukerji, is the story of the murder of a child for the sake of a piece of its intestines. The child in question was stolen by a Muhammadan woman, about to become a mother; an incision was made into its bowels, and a piece of the intestines abstracted. The piece was wanted for the purpose of a charm, which was to grant immunity to her own child, when born, from death, disease, and the evil eye. The murderess was brought to justice.

No. 5437, 3rd quarter, *Dárogár Daptar No. 72.*

*Dárogár Daptar, Gharpodá Loka* (Men burnt in a Room) is the story of the release by a police officer in the North-Western Provinces, of two persons under sentence of death and of the substitution by him in their place of two dead bodies dug out of a graveyard. After the escape of the prisoners, the officer set fire to the thana building, and the charred remains of the dead bodies found in the lock-up allayed all suspicion for a time. But the truth leaked out afterwards, and the officer implicated was punished with dismissal. The author made the acquaintance of this officer, and vouches for the truth of the story.

No. 5657, 4th quarter, *Dárogár Daptar, Nos. 74—76, Gharpodá Loka.*

17. Nursery and other tales, 10 in number, do not call for notice.

18. The two Religious novels are—

(1) *Indubhúshan* (A name), by Babu Rájendra Náth Ray. It is a story of renunciation in high life. A young man, named Indubhushan, who was the owner of a princely estate in the

No. 5122, 1st quarter, *Indubhúshan.*

district of Murshidábád, suddenly realises the vanity of mundane existence, leaves his home unobserved and unaccompanied, and becomes a *sannyási*. An old servant of his family, named Haladhar, who took a paternal interest in him, starts in quest of him, and meets him in a temple at Nalhati, dedicated to the Goddess Lalátesvarí. His entreaties and persuasions, however, failed to change the young man's mind and the old man came back disappointed. Indu took his initiation from a well-known *svámí* named Vanamálí, and made up his mind to forswear the world for good. His devoted wife, Hindolalatá, next sought him out at Vrindában, but failed to change his mind. Here the young man passed away in a state of *mahásamádhi*, and obtained his *summum bonum*. The book is written from the standpoint of Hindu orthodoxy, and teaches the lesson that salvation can only be obtained by renouncing the joys and enjoyments of the world.

(2) *Chhávápath* (Nebula), by Babu Púrna Chandra Gupta. It is an unfinished religious fiction, which purports to be an exposition of the esoterics of Vaishnavism. It is the story of a Brahman youth who gets disgusted with the world and its enjoyments, and secretly leaves home at night and becomes a *sannáysí*. The characters of Harasundar and his eldest son Sivsundar, whose trust in God and utter indifference to the concerns of the world remain unchanged in the midst of persecutions and reverses of fortune, are not badly drawn.

No. 5644, 4th quarter, *Chhávápath.*

19. *Sannyásis* or ascetics have apparently become indispensable to works on Bengali fiction, and no works of this class possessing any pretension to merit are without them; and as these people are ordinarily believed to be endowed with miraculous powers, their aid is invoked in extricating heroes and heroines from awkward situations or in otherwise bringing the story to a crisis. Speaking generally, there is very little originality or literary ability among Bankim Babu's successors in the field of Bengali fiction. They rarely rise to a conception of life as a whole or a proper understanding of its mainsprings of action. Good stories describing the incidence of every-day life in lively colours, as well as romances written with some art, based more or less on Tod's "Rajasthan," no doubt continue to be written, but the man who is to infuse new life and vigour into Bengali fiction by setting it free from its present frivolities and conventionalities is yet to show himself.

20. *History, including Geography.*—Twenty-two books under this class were received last year against 34 in the year before. Of these, 16 are educational and 6 non-educational. The educational publications do not call for any notice. Of the non-educational, the following deserve mention:—

*Sipáhiyuddher Itihás*, Part IV (The History of the Sepoy War), by Babu Rajaní Kánta Gupta. It is perhaps the most elaborate and trustworthy account of the Mutiny in Bengali.

No. 5126, 1st quarter, *Sipáhiyuddher Itihás.*

*Sirájuddaulá* (A name), by Babu Akshaya Kumár Maitreya, is a life of Nawab Sirájuddaulá compiled from original sources and possessing in consequence great historical value. It is perhaps the first systematic attempt by an educated Bengali to rehabilitate Sirájuddaulá, and to question statements regarding him, which hitherto passed unchallenged. And it must be admitted that he has succeeded in this attempt fairly well, for the perusal of the book is calculated to leave the impression that Siraj was more sinned against than sinning. The greater part of the contents of the volume appeared from time to time in the columns of the Bengali journal *Sádhaná*, and was noticed in detail in this Library Catalogue. The book is written in a good, flowing and vigorous style.

No. 5293, 2nd quarter, *Sirájuddaulá.*

*Sítárán Ráy* (A name), by the same author, is an interesting account, chiefly based on tradition, of the life and exploits of Sítárám Ráy, a Bengali of the Káyastha caste, who, during the rule of Murshid Kuli Khan, established himself as an independent chief in Chákla Bhushana, in the district of Jessore, and for sixteen years defied the power of the Moghul. He was at last defeated and killed (1714 A.D.), with the help of the Ráy Ráyyán Raghunandan of Natore. The book is well written, and not without some grains of historical truth.

No. 5448, 3rd quarter, *Sítaram Ráy.*

*Bhárata Vársher Musalmán Rájatver Itivritta* (A History of Muhammadan rule in India, Volume I), by Mr. Abdul Karim, B.A., Assistant Inspector of Muhammadan Schools, is a book based on the writings of Musulman historians, and written in a liberal and appreciative spirit. The writer, though a Muhammadan, writes excellent Bengali, and his book will go a great way towards establishing a better understanding between Hindus and Musalmans.

No. 5659, 4th quarter, *Bhárata Vársher Musalmán Rajatver Itivritta.*

*Khrishtiya Sabhár Sádháran Itihás Saptadas Haite Unavinsa Satávdi Paryyanta* (General History of the Christian Church from the Seventeenth to the Nineteenth Century), Volume III, by Monsignor A. Marietti, an Italian missionary who was sent out to this country in 1855 by the Seminary for Foreign Missions of Milan, and preached until his death in 1892 the doctrines of Roman Catholicism among the people of the district of Jessore. An interesting account of his self-denying labours in the cause of Christianity amongst the lowest of Hindu castes in the jungles of the Sunderbans is found in the appendix to the book, which seems to be the first one of its kind ever written in the language. The contents of the book are sufficiently indicated by the title.

No. 5661, 4th quarter, *Khrishtiya Sabhar Sadharan Itihas Saptadas Haite Unavinsa Satavdi Paryyantá*, Volume III.

21. *Language.*—One hundred and sixty-one books under this head were received last year against 179 in the year before. Of these, 159 are educational and only 2 non-educational. None of the books under this head call for any notice.

22. *Law.*—Nine books under this head were received last year against 4 in the year before. They are for the most part translations of Acts of the Legislature.

23. *Medicine.*—Nineteen books under this head were received last year against 29 in the year before. Of these, 6 belong to the Allopathic, 4 to the Homœopathic, 8 to the Kaviráji, and 1 to the Chromopathic system of treatment. This last is based on Dr. Babbit's Health Manual, and professes to cure diseases by means of coloured lights and waters.

No. 5184, 1st quarter, *Kromapathy Arthat Varna Chikitsa.*

Homœopathic publications do not call for notice. Among the Allopathic publications a short treatise on Bubonic Plague, entitled *Plega*, by the well-known Calcutta medical practitioner, Dr. R. G. Kar, deserves special mention. It gives a short history of the disease, its causes, characteristics and rational treatment, collected, as the author says, from all available sources. Government and Municipal orders, regulations and notifications embodied in the book are calculated to reassure the public mind and remove all misconception regarding the intentions of the authorities on the subject.

No. 5508, 3rd quarter, *Plega.*

Among the Ayurvedic publications, *Grihasther Mushti-yog O Kavirájer Chikitsá Pravesa* (Mustiyog remedies for Laymen and Introduction to Practice of Medicine for Practitioners), by Babu Jasodánandan Sarkar, is really a work of great merit. It is an Ayurvedic compilation intended for both laymen and practitioners. It is written on modern principles, and contains treatment for diseases which are rarely mentioned in compilations of this class. The chapters on accidents, burns, bruises, opium and other poisoning, cholera, snake-bite and bubonic fevers will be found extremely interesting. According to the writer, the "Bubonic Plague" is a kind of small-pox of the lymphatic glands.

No. 5185, 1st quarter, *Grihasther Mushti-yog O Kavirajer Chikitsa Pravesa.*

24. *Miscellaneous.*—Ninety works under this head were received last year against 110 in the year before. Of these, 9 are educational and 81 non-educational; 22 are collections of songs, and the rest, books discussing literary, social, moral and religious, political, general and agricultural topics. With the exception of two, the collections of songs are generally on the subjects of love and religion. The exceptions are—

(1) *Sangit Kosha* (The Depository of Songs), by Babu Upendra Náth Mukherji, which is a collection of four thousand songs written on a variety of subjects. A large number of them deplore India's poverty and political servitude.

No. 5342, 2nd quarter, *Sangit Kosha.*

(2) *Nánávidha Gán* (Miscellaneous Songs), by Babu Kusái Sarkár, which contains a song on the subject of cow-slaughter riots, in the course of which the attitude of the Government of Bombay is spoken of in high terms and that of the Government of the North-Western Provinces towards the Gorakshini Sabhás condemned. The riots referred to in the song are those which occurred in 1896.

No. 5343, 2nd quarter, *Nánávidha Gán.*

*Books discussing literary topics.*—Only one book under this head, *viz.*, *Chintá Laharí* (Waves of Thoughts), by Babu Chandrodaya Vidyávinod, was received last year. It is a collection of literary and other essays, many of which will be found interesting reading. A

No. 5196, 1st quarter, *Chinta Laharí.*

vein of melancholy runs through the majority of them, showing that they have had their origin in some unlucky incident in the life of the author.

25. Books discussing social topics are 5 in number. Among them the following deserve notice :—

*Hindu Samájer Bartamán Sochaniya Avasthár Káran-ki? Vidhavá Viváha* (What is the cause of the present deplorable condition of Hindu Society?—(Widow Marriage), by Babu Becháram Chatterji, is a plea for widow-marriage among Hindus.

No. 5187, 1st quarter, *Hindu Samajer Bartaman Sochaniya Avasthar Karanki? Vidhava Vivaha.*

*Hinduánir Hajmi Guli* (The Digestive Pill of Hinduism), by Babu Sarvánanda Sarmá is a satire on the religious indifference, which is supposed to prevail in Hindu society at the present day. In the opinion of the writer, a man may violate all the injunctions of the *Sástras,* and yet, if he has taken care to grow a tuft of hair on the crown of his head, all his shortcomings will be forgotten, and he will be considered a good Hindu. This tuft of hair is, therefore, described as the "digestive pill" of Hinduism, which smooths away all heterodoxy and irreligion.

No. 5188, 1st quarter, *Hinduanir Hajmi Guli.*

*Sachitra Somaj Rahasya* (Mysteries of Society, with illustrations), by Babu Mahendra Náth Chatterji, is a description of the social condition of a certain Hindu caste, which the author does not name. The women belonging to this caste are said to be notorious for their heartless and unnatural conduct towards their husbands and sons-in-law. The people belonging to the caste are asked to mend their ways and reform the abuses which have crept into their community.

No. 5189, 1st quarter, *Sochitra Somaj Rahasya.*

*Páskarár Dákáti Vá Vara Kanyá Vikraya* [Dacoity by means of Passes (University degrees), or the sale of Bridegrooms and Brides], by Babu Mohini Mohan Gupta, is a protest against the practice of demanding large sums in exchange for boys and girls given in marriage. Boys with university degrees fetch a large sum, while among certain castes girls bring an equally high price. The leaders of Hindu society are asked to put down the practice.

No. 5352, 2nd quarter, *Paskarar Dakati Va Vara Kanaya Vikraya.*

26. Books discussing moral and religious topics are seven in number. The following among them deserve notice :—

*Daker Katha* (Dak's Words, Parts I, II, and III), by Babu Bhola Nath Datta. Dak is believed to have been the name of a person who was well known for his wise sayings, and hence all sayings which have any claim to be considered wise have come to be known as Dak-sayings, or *Daker Vachan.* The book deals with moral and religious instruction conveyed in enigmatical language. Here the author calls himself "Dak" in order to invest his sayings with an air of authority.

No. 5193—95, 1st quarter, *Daker Katha,* Parts I, II, and III.

*Yaksher Dhan O Anyanya Prabandha* (The Yaksha's Treasure and other Essays), by Babu Satis Chandra Basu, is a number of essays on moral, religious, and social subjects. The Yakshas (demons) are supposed to guard the treasures of fatherless infants until the latter are fit to take charge of them; hence the expression "Yaksha's treasure" has come to mean treasure zealously guarded. This treasure is in the present case no other than the knowledge treasured up in the ancient Hindu *Sastras,* and the writer asks his countrymen to share in the treasure.

No. 5337, 2nd quarter, *Yaksher Dhan O Anyanya Prabandha.*

27. Political or socio-political publications are two in number, *viz.*, *Prem-Rahasya* and *Kathopakathan Rahasya,* by Babu Vihari Lal Mitra. Of these, the first, *Prem-Rahasya* (Love's Mystery), discourses in a desultory way on topics of social, religious and political interest. In the opinion of the writer, the exportation of food-grain from India has much to do with the recurrence of famine there; and as the people of the country are wanting in moral backbone, the separation of judicial and executive functions, however desirable from the standpoint of abstract justice, is not called for in their interest. Most of the ills from which the country is suffering have their origin, as the writer thinks, in the authorities acting on the advice and opinion of educated natives rather than those of raiyats and cultivators. And the second, *viz.*, *Kathopakathan Rahasya* (Mysteries of Conversation), contains thoughts and observations on moral,

No. 5545, 2nd quarter, *Prem-Rahasya.*

No. 5514, 3rd quarter, *Kathopakathan Rahasya.*

social and religious topics expressed in the course of a conversation between a preceptor and his disciple. The one predominating idea of the book is that Indians should eschew politics and address themselves to the task of social reform, so that they might some day become one people with a national dress and religion and with the law of primogeniture flourishing in their midst. Sivaism is most suited to be their national religion. High education is doing much harm in India, for the people are as yet not fit to receive it. Universities should therefore be abolished and encouragement given to primary education. Educated natives who are now organising political movements should try to prevent the waste of immense sums yearly by the *sevaits* of temples and other religious institutions. Religious endowments should be brought under the management of committees elected by the people.

28. Books discussing general topics are 43 in number, of which the following deserve notice:—

No. 5338, 2nd quarter, *Nava Silpa*.

*Nava Silpa* (New Manufactures, Part I), by Babu Kedar Nath Sarkar, is a short essay on some useful fibrous plants of India. The process of extracting the fibre from some of these plants is given in detail. It is a useful publication, the only one of its kind in the language.

No. 5340, 2nd quarter, *Paka Pranali*.

*Paka Pranali* (Art of Cooking), by Babu Vipradas Mukherji, is an elaborate work on cookery, containing directions for the preparation of a large number of meat and vegetable dishes which ought to satisfy the most fastidious taste and delicate appetite.

No. 5344, 2nd quarter, *Aryya Vansavali*, Part II.

*Aryya Vansavali* (Aryan Families, Part II), by Babu Tinkari Ghosal, is an account of the principal Hindu castes in Bengal. This part deals with the Brahmins. It contains a good deal of interesting information relating to Kulinism and the early Hindu rulers of Bengal.

No. 5350, 2nd quarter, *Stri Siksha*.

*Stri Siksha* (Female Education), by Dr. Kamakhya Charan Banerji of Dacca, is a thoughtful and well-written essay on the subject of female education. The writer is decidedly opposed to educating the females of this country on the western model. Their education should, in his opinion, be of a thoroughly Hindu character, and include a knowledge of Sanskrit and instruction in cookery, household duties, and music—in things, in short, which would fit them for their duties as wives and mothers. High education, such as is now imparted to them in schools and colleges, is unsuited to them, beside being positively harmful.

No. 5522, 3rd quarter, *Bharate Durbhiksha*.

*Bharate Durbhiksha* (Famine in India), by Babu Bhagavan Chandra Das, is description of the recent famine in India, with suggestions as to how its recurrence may be prevented. In the opinion of the author, the exportation of food-grain in times of famine should be put a stop to.

No. 5527, 3rd quarter, *Smriti Vidya*.

*Smriti Vidya* (Memory Culture), by Babu Viresvar Sen, is an interesting little treatise on memory culture, being the first book of its kind ever written in Bengali. It is based, as the author says in the preface, on English treatises on the subject.

No. 5702, 4th quarter, *Hindu Vijnan Sutra*, Part V.

*Hindu Vijnan Sutra* (Principles of Hindu Science), by Babu B. N. Ray, expresses the view that the Hindu Law of Inheritance stands in need of reform. As at present administered, it provides no machinery for an equitable and economical management of a joint Hindu estate. There are, as things now go, as many managing establishments as there are co-sharers to an estate, and the cost of management often swallows up the assets. Formerly such estates were managed by the eldest members of the family, and the younger members accepted the arrangement without demur. But thanks to English education, the people have now developed such inordinate self-consciousness that they are unwilling to see their voice ignored in the management of their joint property. The result is the ruin of large estates and the consequent impoverishment of the people. This state of things calls for a remedy, and such a remedy must, in the opinion of the writer, consist in the creation of councils of co-sharers for the management of their joint property. A joint Hindu family is like the joint-stock company, and must necessarily come to ruin without a council to control its affairs. It is such a council that the writer would like to see established in this country and the Hindu Law of Inheritance changed

accordingly. The Queen-Empress is reminded of her duty by her subjects, and entreated to apply the remedy with a view to prevent the impoverishment of the people. There has been in the past considerable interference with the Hindu Law, and let no false delicacy prevent the authorities from taking the much-needed reform in hand.

*Panchananda* (A name), by the well-known writer, Babu Indranath Banerji, Pleader of Judge's Court, Burdwan, is a collection of humorous sketches intended to instruct and amuse. The abuse of Government and individuals in the vernacular press, the vitiation of literary taste, the arts and dodges practised by petty lawyers to secure practice—in short, all cant and hypocrisy in Bengali private and public life has come in for its share of ridicule in the sketches. The author is a well-known humorist, who writes under the *nom-de-plume* of Panchananda.

No. 5703, 4th quarter, *Panchananda.*

*Visvakosh* (The Univeral Dictionary), by Babu Nagendra Nath Basu, had not done with the letter 'ব' of the Bengali alphabet when the year closed.

No. 5190, 1st quarter, No. 5343, 2nd quarter, *Visvakosh.*

No. 5516-17, 3rd quarter.

*Bharat Darpan* (The Mirror of India), by Babu Radhikaraman Chatterji, is a serial publication, which was begun as early as June 1895, and had not been finished when the year closed. It is based on Dr. Hunter's *Imperial Gazetteer* with additional facts and information supplied by the writer, and deals in their order with the geography, history, mythology, mineral and vegetable products, and the castes and religious sects of India.

No. 5191, 1st quarter and No. 5515, 3rd quarter, *Bharat Dharpan.*

The only work on agriculture published in the course of the year under review was the one entitled *Golalur Chas* (Cultivation of Potato) by Babu Ananta Chandra Sen.

No. 5532, 3rd quarter, *Golalur Chas.*

29. *Philosophy.*—Only four books on this head were received last year against three in the year before. They are—

(1) *Siddhántavindu,* Parts I and II (Bits of Conclusion), by Devapratipálak. Is an elaborate and, at the same time, popular exposition of the principles of Vedanta.

No. 5203, 1st quarter; No. 5553, 3rd quarter, *Siddhantavindu.*

(2) *Advaitamater Pratham O Dvitiya Samálochaná* (The first and the second review of Vedantic Monism), by Babu Dvijendranath Thakur. The first part contains an exposition of the monism of Vedanta, and the second part is only an examination of the criticisms on the first part.

No. 5204, 1st quarter, *Advaitamater Pratham O Dvitiya Samalochana.*

(3) *Mártinor Dharmamata Vyákhyá* (Exposition of Martineau's Religious Views), by Babu Sitanath Tattvabhushan. It is, as the title explains, a discourse on the religious principles of that well-known philosopher. Babu Sitanath and Babu Dvijendranath are among the few Bengali authors who write on philosophical subjects.

No. 5356, 2nd quarter, *Martinor Dharmamata Vyakhya.*

30. *Poetry.*—Ninety-six publications under this head were received last year against 132 in the year before. Of these, 38 are educational and the rest non-educational. None of the educational poems deserve notice. Of the poems, two are written by Hindu ladies and four by Muhammadans. The following works under this group deserve special notice:—

*Jubili Samgít* (Jubilee Songs), by Mojammel Huq, is a collection of songs in praise of the Queen-Empress, written on the occasion of the Diamond Jubilee. The writer, though a Muhammadan, is an excellent Bengali scholar and well known for his compositions in that language.

No. 5205, 1st quarter, *Jubili Samgit.*

*Satika Manava Suhrid va Chaturddas Nitiratna* [Man's Friend (with notes), or the Fourteen Moral jewels, Part I], by Muhammad Kajem Ali, is a metrical Bengali translation of the well-known Persian poem *Anwar Soheli,* with an introdu tion also in verse, containing a short life of the author, as well as lines in praise of Muhammad and the Queen-Empress. Though a Muhammadan, the writer seems to possess a wonderful command of the Bengali vocabulary.

No. 5210, 1st quarter, *Satika Manava Suhrid va Chaturddas Nitiratna.*

*Upasak* (The Worshipper), by Babu Bisvesvar Chakravarti, gives utterance to the sentiments of piety and devotion to God, suggested by various subjects and sights in nature. The

No. 521, 1st quarter, *Upasak.*

writer's is a devout soul, which sees the evidence of Divine presence, mercy and providence all over the universe.

No. 5217, 1st quarter, *Manas Kusum.*

*Manas Kusum* (Mental Flower), by Babu Kali Krishna Mukherji, is a collection of poems on a variety of topics, many of which have reference to contemporary events, such as the Chitral expedition, the recent famine, the Diamond Jubilee, etc.

No. 5217 (*a*), 1st quarter, *Sapta Paykar.*

*Sapta Paykar* (The Seven Pictures), by Alaol Pandit, is a Bengali translation of a well known Persian work by the celebrated poet Nezami. The translator, Alaol Pandit, although a Muhammadan, was an excellent Sanskrit scholar, and his work is composed in a highly polished Sanskritic style. He was a *protége* of Syed Muhammad, Commander-in-Chief of the King of Aracan, and flourished about 200 years ago. The story relates the adventures of the celebrated Persian King Bahram Gor.

No. 5558, 3rd quarter, *Bhumikampa.*

*Bhumikampa* (Earthquake), by Babu Vipin Vihari Ghatak, contains verses describing the earthquake of the 12th June 1897, interspersed with thoughts on the increase of selfishness and moral turpitude in the world. Luxury, with all its attendant evils, brings on, as the writer thinks, providential visitations, which are but a note of warning to a world immersed in sinful indulgence. Englishmen are cautioned against the consequences of luxury, and requested to take steps, as rulers of this country, to save it from providential visitations, which are continually cropping up there. The book contains too much philosophy to be pleasing or attractive.

No. 5566, 3rd quarter, *Usha.*

*Usha* (The Dawn), by Babu Jogendra Nath Sen, gives a collection of short poems characterised by deep pathos and genuine sentiment. The language is chaste throughout, and, is in perfect harmony with the spirit of the topics described. Some of the pieces in the book namely, those entitled *Mukta-átmá* (the liberated soul), *Yugala Vihanga* (a pair of birds) and *Gotam Rishir Prárthaná* (prayer of the sage Gotama), are Vedic hymns rendered into exquisite Bengali verse. The book contains poetry of a high order.

No. 5568, 3rd quarter, *Mani o Mukta.*

*Mani O Mukta* (Jewels and Pearls), by Babu Bhuban Mohan Das Gupta, is a collection of short poems on a variety of topics, many of which are characterised by genuine feeling and real earnestness of heart. The tone, however, of many of the pieces, especially those containing a reference to the late Mr. Manomohan Ghosh, is politically objectionable.

No. 5572, 3rd quarter, *Padakalpataru,* volume III.

*Padakalpataru* (The Tree of Songs that satisfies all desire), is a well-known and authoritative compilation of Vaishnavishnava hymns, and its publication may be regarded as an event in the revival of Vaishnavism in the country. The present edition has been got up with great care.

No. 5715, 4th quarter, *Durgamangal.*

*Durgámangal* (The Auspicious Story of the Goddess Durga), edited by Babu Sarat Chandra Sastri, is a Bengali poem about a hundred years old, relating, with slight modifications, the story of King Nala and his faithful spouse Damayanti. As related in this poem, Nala's restoration to fortune was in a great measure due to the favour of the goddess Durga, who was propitiated by his wife by the observance of the view of the *Durga Navami.* The author of the poem is one Ram Chandra Mukherji, who was a native of the village Harinabhi in the 24-Parganas and born a little over 100 years ago. The work is of considerable merit.

No. 5722, 4th quarter, *Virangana Patrottar Kavya.*

*Virangana Patrottar Kavya* (A poem in reply to the letters contained in the Virangana, a poem of that name), by Babu Hem Chandra Mitra. Michael Madhusudhan's poem, named Virangana, is a collection of imaginary letters from a number of ladies to their lovers and husbands, to which the letters in the present collection purport to be a reply. The poem is written in blank verse, and is not without, merit.

31. *Religion.*—One hundred and twelve religious publications were received last year against 123 in the year before. Of these, 56 belong to Hinduism, 3 to Muhammadanism, 43 to Christianity and 10 to Brahmoism. Among the books on Hinduism, 6 are collection

of religious and devotional songs, while the Christian publications include as many as 36 leaflets. The following books on this head deserve notice:—

32. HINDU PUBLICATIONS—*Sadhana O Mukti* (Religious Devotion and Salvation), by Babu Devendra Nath Mukherji, is an exposition of the principles of *Bhakti* based on Narada's aphorisms on the subject.

No. 5384, 2nd quarter, *Sadhana O Mukti.*

*Chari Janma Tattva Nirupana* (Determination of facts relating to Four Births), by Babu Panchanan Das. Of the four births mentioned in the title, the first one is the natural and the other three spiritual. A man's initiation by his *guru* or spiritual instructor is the second birth, his meeting with a *sadhu* or a pious devotee, the third, and his "taking the shelter of nature," the fourth birth. The language of the work is enigmatical, and it is supposed to teach the esoterics of Vaishnavism.

No. 5389, 2nd quarter, *Chari Janma Tattva Nirupana.*

*Srishti-tattva va Jagat O Jagadisa* (Mysteries of Creation; or the Universe and God), by Babu Radhika Prasad Vidyarthi, gives a philosophical exposition of the theory of Vedanta relating to the creation of the universe.

No. 5390, 2nd quarter, *Srishti-tattva va Jagat O Jagadisa.*

*Satyanáráyan Vrata Kathá* (The story of the vow in honour of the god Satyanáráyan), by Pandit Rádhá Mohan Tarkálankár, is an interesting old Bengali poem on Satyanáráyanism, written by one Rádhá Mohan Bhattácháryya of Sehákhálá, in the district of Hooghly, in 1710 of the Saka era. The book is therefore 110 years old Satyanárayan has been identified with Satyapir, and the identification is probably a concession to Muhammadanism made, with a view to removing a possible opposition to the new cult. That it is a living creed is proved by the large number of publications on the subject, both in Bengali and Uriya, which are received in the Library year after year.

No. 5597, 3rd quarter, *Satyanáráyan Vrata Kathá.*

*Srí Srí Bhaktamála Grantha,* by Lál Dás Bábáji, is a well-known work giving the lives of Vaishnava saints. It consists of two parts—the first part containing the lives of saints is based on the Hindi work of the same name, and the second, dealing with the principles of Vaishnavism, is based on various Sanskrit works on the subject. The present edition has been prepared with great care.

No. 5598, 3rd quarter, *Srí Srí Bhaktamala Grantha.*

*Sákár O Nirákár Tattva Vichar* (A Dissertation on the subject of worshipping God with form and without form), by Babu Yatindra Mohan Sinha, B.A., is an examination of the arguments against Hindu image worship as set forth in Babu Nagendra Náth Chatterji's books entitled *Dharma Jijnasa* and *Sákár O Nirakar Upasana,* and an attempt at a vindication of that worship. In the opinion of the author, the Brahmoism of Rájá Rám Mohan Ráy, although it did in its day great good to Hindu society by stemming the tide of Christianity is after all based on an erroneous interpretation of the *sastras.* It has done its work, and there is no longer any necessity of its existence as a separate creed. As regards the New Dispensation of Babu Kesav Chandra Sen, it has no practical value, and is already in a state of decadence. By way of repaying the debt which Hindu society owes to Brahmoism, Hindus should receive with open arms such of the Brahmos, as may be willing to re-embrace Hinduism and re-enter Hindu society.

No. 5603, 3rd quarter, *Sákár O Nirákár Tattva Vichár.*

The book is thoughtfully written, and is a systematic attempt at justifying Hindu image-worship on philosophical grounds. And the fact that it is written by a graduate is of great significance, and will probably lead to considerable heart searching among Brahmos, Christians, and other monotheistic bodies.

*Aryyadharma Tattva* (Truth of the Aryan Religion), by Babu Isán Chandra Ráy Chaudhuri, contains an exposition of the cardinal principles of Hinduism with a view to prove its superiority over all other creeds. The book is written in an extremely liberal spirit, and speaks respectfully of the doctrines of Christ and Christianity, and points out the difficulties which, as the writer thinks, stand in the way of the acceptance of the Christian dogma. The tone of the book compares favourably with that adopted by Christian missionaries in their attacks on Hinduism.

No. 5736, 4th quarter, *Aryyadharma Tattva.*

33. Muhammadan religious publications are three in number, and do not call for any notice—a remark which is applicable also to the Christian publications, although the character

and quality of those publications are by no means to be taken as an index to Christian activity in the country.

34. BRAHMO PUBLICATIONS—*Srí Srí Harilílarasamrita Sindhu* (The Ocean of the Nectár of the Sports of Hari), by Sasíbhushan Tálukdár, is a Navavidhán publication giving in chronological order the history of the different religious dispensations of the world, together with the lives of the apostles of those dispensations from the earliest times down to the days of Muhammad. The book is written in verse, and begins with an account of the principles of the Navavidhán church and ends with a short history of some of the Muhammadan ascetics.

No. 5599, 3rd quarter, *Srí Srí Harilílárasámríta Sindhu.*

*Padye Bráhma Dharma* (Brahma Religion in Verse), by Babu Dvijendra Náth Tagore, is a metrical translation of a compilation in Sanskrit, containing texts from the Upanishads, which are supposed to lay down the cardinal principles of Brahmoism.

No. 5604, 3rd quarter, *Padye Bráhma Dharma.*

*Dharma Jijnásá* (A Desire for the Knowledge of Religion, Part II), by Babu Nagendra Náth Chatterji, is a collection of five lectures on religion, delivered by the writer at the Calcutta Sádháran Brahmo Somaj building, dealing with the immortality of the soul, the presence of evil in the Universe, the logical impropriety of materialism, and the nature of heaven, hell and salvation. The book is extremely interesting reading.

No. 5605, 3rd quarter, *Dharma Jijnásá.*

35. *Science (Mathematical).* The number of books on this subject received last year was 38 against 33 in the year preceding. These are all school-books and none of them call for notice.

36. *Science (Natural and other.)*—Fourteen books on this head were received last year against 22 in the year before. They are all educational, and only one among them, *viz.*, *Rasayan Sútra* (Principles of Chemistry, Parts I and II), by Dr. Chuni Lál Basu, deserves mention. It is a treatise on Elementary Physics and Chemistry intended for vernacular medical schools in Bengal. It is written in a clear style, and eminently suited to the comprehension of those for whom it is intended.

No. 5415, 2nd quarter, *Rasáyan Sútra*, Parts I and II.

37. *Travels and Voyages.*—Two books on this subject were received last year against 1 in the year before, *viz.* :—

*Dakshinápath Bhraman* (Travels in the Deccan), by Babu Sarat Chandra Sástrí, and *Bhúpradakshina* (Tour Round the World), by Mr. Chandra Sekhar Sen. The former is an interesting little book giving an account of the writer's travels in the Deccan and Central India. The writer is a good Sanskrit scholar. His observations on men and things he saw in the course of his travels and on the antiquities of the places visited cannot fail to be both interesting and instructive. The latter work is an extremely interesting account of the writer's tour round the world, interspersed with thoughtful observations on the moral, social and political condition of the states of Europe and America visited in the course of it. English people and English institutions have produced a most favourable impression on the writer, and he is never tired of holding them out as models for imitation by his countrymen. The book has apparently a great educational value, and will no doubt be appreciated by his countrymen.

No. 5417, 2nd quarter, *Dakshinápath Bhraman*,

No. 6771, 4th quarter, *Bhúpradakshina.*

38. ENGLISH.—The number of publications in this language received last year was 207 against 230 in the year preceding.

39. *Art.*—One book on this subject was received last year against nil in the year before.

It is written by Babu Vishnu Charan Lál Varmá, and purports to be a short hand-book of instructions for amateur photographers, entitled "A Practical Guide to Amateur Photography."

No. 4361, 4th quarter, *A Practical Guide to Amateur Photography.*

40. *Biography.*—Three books on this subject were received in the Library last year, against 5 in the year preceding. Of these, the following deserve notice:—

*Heroines of Ind*, by Babu Manmatha Náth Datta, is a collection of short stories of celebrated Indian heroines. With the exception of a few, which belong to the mythical period the characters depicted in the work are taken from authentic history.

No. 4220, 2nd quarter, *Heroines of Ind.*

*Mahátmá Dayananda Sarasvatí* (The Great Dayánanda Sarasvatí), by R. N. Samadar, is a brief account of the life of the late Pandit Dayánanda Sarasvati, the well-known religious reformer of Upper India and founder of the Aryya Samáj. The biographical information given in the book is mostly gathered from a short autobiography of the Pandit, which was published some time ago in the *Theosophist*.

No. 4362, 4th quarter, *Mahátma Dayánanda Sarasvati.*

*Lord Gauránga*, volume II, by Babu Sisir Kumár Ghosh. This volume brings down the narrative of Chaitanya's life to his return to Nadia for a brief visit, five years after the renunciation. It also contains an interesting appendix discoursing upon the salient features of the Vaishnav religion as inculcated by Chaitanya, the different stages of spiritual advancement through which an earnest devotee must pass in order to attain to God, and upon the highest ideal of spiritual love as typified in Gopis' (milk-maids of Vrindavan) love for Srikrishna.

No. 4363, 4th quarter, *Lord Gauránga*, volume II.

41. *Fiction.*—Only one book on this subject was received last year against 2 in the year before. It is a short story of English life entitled *The Romance of a London Fog*, by Mr. J. J. Shephard, of which the chief interest centres round a mysterious murder, for which an innocent man is brought to trial. The man is, however, acquitted and the mystery cleared up.

No. 4289, 3rd quarter, *The Romance of a London Fog.*

42. *History including Geography.*—Thirty-nine books under this head were received last year against 34 in the year before. Of these, 31 are educational and 8 non-educational. Of the non-educational books, the following deserve notice:—

*Akbarnámá*, the celebrated Persian work by Abul Fazl, friend and minister of Akbar, is being translated into English in a serial form by H. Beveridge, C.S. (Retired), under the auspices of the Asiatic Society of Bengal. Only 2 *fasciculi* of the translation were received last year.

No. 4187, 1st quarter; No. 4364, 4th quarter, *Akabarnámá.*

Three *fasciculi* of the *Muntakhab-u-t-Tawarikh*, the well-known Persian work by Al-Badaoni, translated by Surgeon-Lieutenant-Colonel G. Ranking, M.D., M.R.A.S., were received last year. The first volume of the work is brought to a close in the third *fasciculus*. An index to the English translation of the work, prepared by M. R. F. Azoo, was also received in the course of the year. Both these works were published under the auspices of the Asiatic Society of Bengal.

No. 4290-91, 3rd quarter, *Muntakhab-u-t-Tawarikh.*

No. 4221, 2nd quarter, *Index to the English translation of Muntakhab-u-t-Tawarikh*, Volume II.

*Kings of Káshmíra*, volume III, by Babu Yoges Chandra Datta, is an English translation of the well-known Sanskrit historical work named *Kájatarangini*. The translation of this important work is brought to a close in this volume.

No. 4366, 4th quarter, *Kings of Káshmíra*, volume III.

*History of Bhurtpore*, by Jwálá Sahai, is a short history of that Native State compiled from native and European sources. In the present (2nd) edition the narrative is brought down to the accession of the reigning Prince, Maháráját Rám Singh in 1893.

No. 4367, 4th quarter, *History of Bhurtpore.*

Of the educational books, the undermentioned work deserves notice:—

*Students' History of India*, by Maulvi Abdul Karim, is a new school history of India from the earliest times to the administration of Lord Elgin. In treating of the Muhammadan period, of which a full and critical study has been attempted in the work, the author has availed himself largely of original sources of information hitherto difficult of access.

No. 4369, 4th quarter, *Students' History of India.*

43. *Language.*—Thirty-nine books on this subject were received last year against 55 in the year preceding. They consist solely of school-books. Only one book under this head deserves notice, *viz.*—

*The Old Dramatists. Conjectural Readings, Second Series*, by Kenneth Deighton, gives the conjectural readings suggested by different commentators in the plays of the noted dramatists of the Elizabethan era with criticisms thereon and the author's own suggestions. The present

No. 4371, 4th quarter, *The Old Dramatists. Conjectural Readings, Second Series.*

series deals with the following dramatists :—Shakespeare, Massinger, Ford, Shirley, Brome, Glapthorne, Lilly, Tourneur, Randolph, and miscellaneous dramatists in Dodsley's "Old Plays."

44. *Law.*—Twenty-five books under this head were received last year, against 19 in the year preceding. They consist only of annotated editions of important Acts of the Legislature.

45. *Medicine.*—Seven books under this head were received last year against 9 in the year before. Of these, the following deserve notice :—

*The Pathology of Relapsing Fever*, by Mr. L. J. Pisani, F.R.C.S., is an interesting monograph on the pathology of relapsing fever, containing the results of the writer's investigations into the origin and nature of the spirilla or parasites found in the blood of patients suffering from such fever. The value of the book is much enhanced by interesting plates, a complete bibliography of the subject, and an index.

No. 4206, 1st quarter, *The Pathology of Relapsing Fever.*

*Susruta Samhitá*, by Dr. A. F. R. Hœrnle, C.I.E., is an English translation of the well-known treatise on Hindu medicine, by Susruta, with interesting foot-notes based on the commentaries of Dallana and Chakrapáuí Datta, published under the auspices of the Asiatic Society of Bengal. Only one fasciculus of the translation was received last year.

No. 4207, 1st quarter, *Susruta Samhitá.*

*Instructions for Hospital Assistants*, by Brig.-Surgn-Lieut.-Col. T. H. Hendley, C.I.E., contains a number of instructions on general and professional subjects intended for native Hospital Assistants, specially those serving in the Jeypur State.

No. 4329, 3rd quarter, *Instructions for Hospital Assistants.*

*The Plague and its Prophylactic and Curative Treatment*, by Mr. D. N. Ráy, M.D., is an interesting monograph on the Bubonic Plague, with hints on its prophylactic and curative treatment according to homœopathic principles.

No. 4330, 3rd quarter, *The Plague and its Prophylactic and Curative Treatment.*

46. *Miscellaneous.*—The number of publications under this head received last year was 41 against 52 in the year before. Books under this head deal with a large variety of topics, and include literary essays, controversial papers, books on sport, social and political tracts, etc. The following publications under this head deserve notice :—

*The Hindu Theocracy : How to further its Ends*, by Babu Yogendra Chandra Ghosh, is an address delivered before a meeting of Indian Positivists on the anniversary of Comte's death. The writer is one of the few Indian gentlemen connected with the Positivist movement in this country. The opinion of the author appears to be that the advancement of this country will be secured not, as Christians and Musalmans seem to think, by ruthlessly destroying the grand fabric of theocracy reared by the ancient Hindu sages, but by preserving the ancient structure and by improving it on the lines of Comte's teachings, so as to bring it into unison with the progressive ideals of the West.

No. 4212, 1st quarter, *The Hindu Theocracy : How to further its Ends.*

*The Total Solar Eclipse*, by the Rev. V. De Campigneulles, S.J., and Rev. H. Josson, S.J., contains much interesting information on the subject of solar and lunar eclipses in general, and on the total solar eclipse observed in India on January 22nd, 1898, in particular.

No. 4213, 1st quarter, *The Total Solar Eclipse.*

*The Reorganisation of the Educational Service of India*, compiled by the Hon'ble P. Ananda Charlu, B.L., C.I.E., contains the Hon'ble A. M. Bose's speech on the subject delivered at the Twelfth Session of the Indian National Congress, as well as the opinions passed on the measure by the Indian Press. The speech dwells on the alleged injustice done to the natives of this country by the conditions of the new system.

No. 4256, 2nd quarter, *The Reorganisation of the Educational Service of India.*

*The Wealth of India*, edited by Babu Manmatha Náth Datta, is the name of a series devoted to the publication of English translations of old Sanskrit works. The translations of Kámandakíya Nítisára, Márkandeya Purána, and the Harivansa had not been completed when the year closed.

No. 4250, 2nd quarter, *The Wealth of India.*

*The Dacca Rescue Home*, by Babu Sasi Bhushan Mallik, is the report of two years' work done by the newly-established Brahmo Institution known as the Dacca Rescue Home. The object of the Institution is to rescue minor girls intended for prostitution and find a suitable home for them. The report gives a list of cases in which the agents of the Home have

No. 4333, 3rd quarter, *The Dacca Rescue Home.*

been successful in rescuing a number of such girls, and earnestly appeals to Government to amend the existing law in such a way that those concerned in this nefarious traffic may receive prompt and condign punishment.

*Sherston's Tactics as applied to schemes of Indian Frontier Warfare,* by Major J. Sherston and Captain J. Shadwell, is a short pamphlet treating of tactics as applied to schemes of Indian Frontier warfare. The work is intended mainly to help officers preparing for examination. A solution to the Tactical Scheme set at Army Examination, India, 1898 (with map), has also been appended to the work.

No. 4334, 3rd quarter, *Sherston's Tactics as applied to schemes of Indian Frontier Warfare.*

*Indian Sketches,* by Babu Sisir Kumár Ghose, is a series of interesting sketches dealing with a variety of topics of Indian interest. The work is a collection in book form of a number of articles by the well-known Bengali journalist, Babu Sisir Kumár Ghosh, which were originally published in the columns of the *Amrita Bazar Patrika.* Some of those deal with questions of political interest, and the tone and sentiments expressed in them are characteristic of the spirit which is known to distinguish that journal. The editor, indeed, states in the preface that these articles were written when the author was quite a young man; and that if they had been submitted to him for revision before republication, they might possibly have been, in the light of his maturer judgment, considerably toned down.

No. 4335, 3rd quarter, *Indian Sketches.*

*A Quiet Worker,* by Babu Satis Chandra Ghosh, purports to record the services to his country rendered in a quiet and unostentatious way by a Bengali gentleman of East Bengal, whose name has been purposely kept back in the course of the work. The hero of the work appears to be a person of slender means and humble position, who, by his public spirit and unwearied labours in the cause of his country, has been successful in securing many important reforms for the good of his countrymen.

No. 4337, 3rd quarter, *A Quiet Worker.*

*Cycling in Bengal,* by W. S. Burke, gives a deal of interesting information to lovers of cycling, relating to the state of the roads, the distance of different places in the mufassal from Calcutta, the dâk bungalows and other accommodation available to tourists, etc. The work also gives short accounts of places through which the writer has passed in the course of his cycling tours in Bengal and Upper India.

No. 4387, 4th quarter, *Cycling in Bengal.*

*Who was Adam?* by Babu Jnánendra Náth Mitra, L.M.S., is a criticism of the Bible story of creation from the standpoint of modern scientific discoveries. In the opinion of the writer, the author of the Pentateuch was not even born when the Vedas were composed.

No. 4390, 4th quarter, *Who was Adam?*

*Critical Miscellanies,* by Babu J. N. Dás Gupta, is a collection of short papers on miscellaneous subjects written for the periodical press. Most of these are reviews of current works of fiction and literature. The tone of the criticisms is thoughtful and elevated, and some of the other papers contain interesting speculations on a variety of topics.

No. 4392, 4th quarter, *Critical Miscellanies.*

*The United World; or a Glimpse of Paradise,* by Babu K. M. Dás Gupta, is a collection of letters originally contributed to the columns of the *Indian Mirror,* discussing the evils of war and the desirability of establishing peace between the different nations of the earth. The writer gives a brief historical outline of the different countries of the globe, ancient and modern, and maintains that all nations have reason to be grateful to one another for moral or material benefits, past or present. In the opinion of the writer, therefore, the contending nations should, instead of fighting and shedding each other's blood, adopt the more civilized and humane method of settling their differences by arbitration. The writer appeals to the International Arbitration and Peace Association of London to extend its protection of China, which is said to be in a fair way to being swallowed up gradually by some of the great Powers of Europe.

No. 4393, 4th quarter, *The United World; or a Glimpse of Paradise.*

47. *Philosophy.*—The number of works received under this head during the year under review was four against ten in the year preceding. Of these, the following are worthy of notice:—

*Sánkhya Philosophy, Fasc. I, Sánkhya Kárikâ,* by Babu Satis Chandra Banerji, M.A., LL.B., contains an English translation of Isvar Krishna's *Sánkhya Kárikás* and the commen-

No. 4342, 3rd quarter, *Sánkhya Philosophy, Fasc. I, Sankhya Kárikâ.*

taries thereon by Guadapáda and Nárayan. The translator seems to possess an intimate acquaintance with the subject, and his rendering of the Commentary of Náráyan, which is full of the technical phraseology of Nyáya, is really creditable. The annotations following the explanations of the *Kárikás* will be read with interest, and enable the reader to form a proper estimate of Sánkhya as a system of philosophy and metaphysics.

48. *Poetry.*—The number of books under this head received last year was 7 against 13 in the year before. They are mostly annotated editions of well-known English poems, selected as text-books for the different University examinations. The only original poems received last year are—

*Something or nothing, Part II,* by Babu Viháří Lál Háldár. It is a collection of verses on a variety of subjects by a Bengali youth. One of the pieces in the book recounts the benefits of British rule in India.

No. 4263, 2nd quarter, *Something or Nothing,* Part II.

*Verses for the Hour,* by "Rám Sarmá" is a collection of verses on a variety of subjects from the pen of the well-known native gentleman who writes under that *nom de plume.* The pieces contained in the present collection are distinguished by the same vigour of expression and smooth and melodious flow of versification as characterise his other poetical efforts.

No. 4343, 3rd quarter, *Verses for the Hour.*

49. *Religion.*—The number of books received under this head last year were 16 against 14 in the year before. Of these, 1 belongs to Brahmoism, 11 to Hinduism, and 4 to Christianity. The Hindu publications under this head include, among others, Babu Manmatha Náth Datta's translation of the *Máhabhárata, the Márkandeya Purána,* the *Vishnu Purána,* and the *Srímadbhágavata.* The following among them deserve notice :—

*The Hindu System of Religious Science and Art,* by Babu Kisorilál Sarkár, M.A., contains a philosophical discourse on the two principal lines of Hindu religious culture, *viz.*—*Jnánayoga* and *Bhaktiyoga.* The author traces their origin and development from the Vedic times, gives illustrative texts in support of his statements, and shows the different views taken of the two systems in the *Darsanas,* Puránas, and other authoritative religious and philosophical works of the Hindus. As to the respective merits of the two systems in the spiritual culture of man, the writer seems to hold that *Bhaktiyoga* (devotion to God) is the best suited to satisfy the spiritual cravings of the human heart, and that it is through it alone that man succeeds in realising his Maker.

No. 4270, 2nd quarter, *The Hindu system of Religious Science and Art.*

*The Yoga Vásishtha Máhá Rámáyana,* Volume III, by Babu Viharí Lál Mitra, is an English translation of that well-known work containing Sage Vasistha's lectures on the philosophy of Hinduism. The translation of the *Upasama* and the *Nirván Khanda* is completed in this volume, which brings this vast work to a close.

No. 4346, 3rd quarter, *The Yoga Vásishtha Máhá Rámáyana,* volume III.

*Krishna and Krishnaism,* by Babu Balarám Mullick, B.A., is an interesting contribution to the literature of the Hindu revival movement. The object of the author is to present to those of his countrymen, whose faith in their ancient national religion has been shaken by their contact with Western civilization, a clear and rational interpretation of the Puranic myths, connected with the story of the incarnation of Srí Krishna. The book is written on the model of the well-known Bengali work on the same subject by the late Ráy Bankim Chandra Chatterji Bahadur. It is divided into two parts, of which the first deals with the leading events in Krishna's life, with a dissertation on the evidence which goes to support them, and the second contains an enunciation and exposition of the moral and religious doctrines inculcated by him. The author has attempted to dispel the prevailing misconceptions in regard to Krishna's moral character, and to present it in a light worthy of an incarnate divinity. The stories connected with the Rása and other Vrindavana sports of Krishna are treated as allegories typefying the ardent longing of the human soul for companionship with the Supreme Soul of the Universe.

No. 4347, 3rd quarter, *Krishna and Krishnaism.*

*Hindu Theism,* by Babu Sitánath Tattvabhúshan, is a collection of interesting essays on the principal theistic works of the Hindus, specially the Upanishads and the Bhagavadgítá. The author has aimed at giving in a concise form a lucid exposition of the spiritual and philosophic

No. 4369, 4th quarter, *Hindu Theism.*

teachings of the ancient monotheistic sages of India. The work is the outcome of considerable study, and evinces a spirit of profound moral and religious earnestness in the writer.

50. Among the Christian publications the following are of note :—

*Sergeant Jones and his Talks about Confession* is a defence of the Roman Catholic practice of confession and the granting of absolution for sins. The book is written in the form of a dialogue between a Catholic priest and a Protestant soldier.

No. 4397, 4th quarter, *Sergeant Jones and his Talks about confession.*

*The Oriental Exposition on Revelation ; or the Latter Days' Events,* by Rev. R. N. Ray Chowdhuri, contains an interpretation of the Book of Revelation. The author professes to see in the modern growth of materialism, the spread of Theosophy, and in many of the religious practices of the Hindus, a fulfilment of some of the mysterious visions recorded in that book. The Brahmo publication does not call for notice.

No. 4350, 3rd quarter, *The Oriental Exposition on Revelation ; or the Latter Days' Events.*

51. *Science* (*Mathematical*).—Seventeen works under this head were received last year, against 5 in the year before. These consist merely of mathematical class books, and none of them call for notice.

52. *Science* (*natural and other*).—Only 6 books on this subject were received last year against 9 in the year preceding. Of these, 4 are educational and 2 non-educational. The educational works are all school books, and do not call for notice. Of the non-educational works, the following may be noticed :—

*Lectures on Telegraphy,* by Ben. J. Stow, contains the substance of the lectures delivered on the subject by the author at Madras and Bombay in 1895.

No. 4219, 1st quarter, *Lectures on Telegraphy.*

53. *Travels and Voyages.*—Only one book on this subject was received last year against *nil* in the year before. It is written by Major St. John Gore, and entitled "A Tour to the Pindari Glacier." It gives an interesting account of a short holiday tour in the Pindari glacier, with an appendix giving important information regarding the state of the roads, the distance between the different stages, and their altitude. A route map of part of the Kumaon Division is also given.

No. 4402, 4th quarter, *A Tour to the Pindâri Glacier.*

54. HINDI.—The number of publications in this language received last year was 52, against 92 in the year before. The following among them deserve notice:—

55. *Art.*—Only one book under this head was received last year against none in the year before.

*Nádavidyá,* translated by Babu Hem Chandra Dev, is an elementary treatise on Hindu music, containing instruction on the art of playing on the harmoni-flute and the Harold flute.

No. 1736, 2nd quarter, *Nádavidyá.*

56. *Biography.*—Only two books on this subject were received last year against *nil* in the year before. They do not call for notice.

57. *Fiction.*—Two books on this subject were received last year, against the same number in the year before. Of these, the one named *Krishna Kántaká Dán Patra,* by Ayodhya Sinha Upadhyaya, is a translation of Bankim Chandra's well-known novel of the same name ; and the other, named *Rájendra Malati* (two names), by Babu Siddhesvar Nath, is a short story based on Sir Walter Scott's "Rokeby."

No. 1711, 1st quarter, *Krishna Kántaká Dán Patra.*

No 1712, 1st quarter, *Rajendra Malati.*

58. *History, including Geography.*—Four books on this subject were received last year against 9 in the year preceding. They are all educational, and do not call for notice.

59. *Language.*—Four books on this subject were received last year against 8 in the year before. They are all educational, and, as such, do not call for notice.

60. *Law.*—Two books on this subject were received last year against 1 in the year before. None of them deserve notice.

61. *Miscellaneous.*—Five books under this head were received last year against 18 in the year before. Of these, the following deserve notice.

*Vidyávinod,* Part IV (The Delight of Knowledge), edited by Chandi Prasad Sinha, gives a collection of pieces on a variety of subjects in prose and verse. One of the pieces, entitled *Jubili Shátiká*, commemorates the DiamondJubilee of the Queen-Empress in 60 elegant verses.

No. 1739, 2nd quarter, *Vidyavinod,* Part IV.

62. *Religion.*—Twenty-six books on this subject were received last year against 37 in the year before. Of these, 4 are on Christianity and 21 on Hinduism, and one on the doctrines of Arya Samaj. This last work is named *Murti-prakas* (Manifestation of Image), and is a translation by one Thakur Prasad Shah of the late Pundit Lekhram's Urdu work, directed against Hindu image-worship. Christian publications do not call for notice, while the Hindu publications include a number of Tulsidas's poems.

No. 1754, 4th quarter, *Mártiprakás.*

63. *Science* (*Mathematical*).—Three books on this subject were received last year against the same number in the year before. They are all educational books and do not call for notice.

64. *Science* (*Natural and other*).—Only three books on this head were received last year against two in the year before. They do not call for notice.

65. ITALIAN.—Only one book in this language was received last year against *nil* in the year before. It is entitled *Strenna Dell Asino* (The present of a Donkey) and is a most objectionable publication.

No. 1, 2nd quarter, *Strenna Dell Asino.*

66. KHASI.—Three books in this language were received last year, against 1 in the year before. Of these, one is on Language and two on Religion.

67. MANIPURI.—Two publications—two parts of the same book—in this language were received last year against one in the year before. It is a Primer and written in the Roman character.

68. MUNDARI.—Only two books in this language were received last year against *nil* in the year before. They are Christian publications and do not call for notice.

69. MUSALMANI BENGALI.—Nineteen books in this language were received last year against 22 in the year before. The books fall under the following heads :—

Fiction 2, Miscellaneous 2, Poetry 2 and Religion 13; the corresponding figures for the year before being—Fiction 7, Miscellaneous 10, Poetry 1, and Religion 4. None of these call for notice.

70. NEPALESE.—Only three books in this language were received last year against the same number in the year before. They are all Chirstian publications.

71. PERSIAN.—Three books in this language were received last year against the same number in the year preceding. Of these, one is on History, one on Language and one on Poetry. Of these, one only deserves notice, and that one is entitled—

*Reyázu-s-Salatin* (Gardens of Kings), *Fasc.* V, edited by Huq Abdul Abid. It contains the addenda, errata, and a complete index to the abovenamed work on History, and was published under the auspices of the Asiatic Society of Bengal.

No. 122, 2nd quarter, *Bibliotheca Indica*, "*Reyazu-s-Salatin.*"

72. SANSKRIT.—Forty-eight books in this language were received last year against the same number in the year before. The books fall under the following heads :—Language 5, Medicine 2, Miscellaneous 2, Philosophy 12, Poetry 2, and Religion 25; the corresponding figures for the year before last being—Drama 2, Language 6, Medicine 2, Miscellaneous 4, Philosophy 5, Poetry 3, Religion 27 and Science (Mathematical) 1. Of these, the following deserve notice :—

73. *Medicine.*—Only two books on this subject were received last year against the same number in the year before. Both of them are editions of the well-known *Charaka Samhitá*, he one, viz., that edited by Babus Devendra Nath Sen Gupta and Upendra Nath Sen Gupta, containing only the text, and the other, *viz.*, that edited by Pandit Hari Nath Visarad, the text and the commentary of Chakrapani, published for the first time. It is being issued in parts, and the chapter headed "Vimanasthana" had only been commenced when the year closed.

No. 1572, 2nd quarter, *Charaka Samhitá.*
No. 1581, 3rd quarter, *Charaka Samhitá.*

77. *Philosophy.*—Twelve books on this subject were received last year against 5 in the year preceding.

The following among them deserve notice :—

(1) *Tattva Chintámani.*—(Jewell of Truths), edited by Pandit Kámákhyá Náth Tarkavágis, Professor of Hindu Philosophy in the Calcutta Sanskrit College. The work is being published under the auspices of the Asiatic Society of Bengal, and the last part of the work

*viz.*, the Chapter on Words, had not been finished when the year closed. The learned editor deserves credit for the way in which he has done his work.

(2) *Nyáya Vártikam*, edited by Pandit Vindhyesvarí Prosád Dube of Benares. Only one fasciculus of this rare and valuable work, viz., the fourth, was published in the year under review. This volume gives, in the form of an appendix, Váchaspati Misra's rare work, *Nyáya Suchi Nibandha*, containing an authoritative list of the *Sútras* of Gautama.

(3) *The Mádhyamikávritti*, edited by Ráy Sarat Chandra Dás Báhádur, C. I. E., and Pandit Sarat Chandra Sástrí. It comprises the aphorisms of Nágárjuna and a commentary on them by the well-known Buddhist writer named Achárya Chandra Kírti. The edition seems to have been prepared with great care. The work has been printed and published for the first time, and is one of those brought from Nepal by Srí Sarat Chandra Dás, C. I. E.

(4) *Siddhántalesa Sangraha* (Collection of Bits of Conclusions), by Pandit Jivánanda Vidyáságar, is Appaya Dikshta's well-known work on Vedanta with a commentary by the editor, alleged to be based on an ancient gloss. The work was at first published in the Vizianagram series, and the present volume is probably a reproduction of the same with a commentary.

No. 1564, 1st quarter, *Siddhántalesa Sangraha*.

75. *Poetry*.—Two books on this subject were received last year against 3 in the year before. They do not call for notice.

76. *Religion*.—Twenty-five books on this subject were received last year against 27 in the year before. Among them the following publications deserve notice :—

The edition of *Taittiríya Krishna Yajuh Samhitá* (The Taittiríya Samhíta of the black Yajurveda), by Pandit Satyavrata Sámasram with the commentary of Sáyana, was brought to a close in the course of the year. The editor is the greatest living Vedic scholar in Bengal, and seems to have done his work with great care.

No. 1565, 1st quarter, *Bibliotheca Indica, Taittiriya Krishna Yajuh Samhitá*, fasc. 42.

The edition of *Parásara Smriti (Smriti* by Parasara), edited by Mohámahopádhyáya Chandrakánta Tarkálankár, was also finished in the course of the year, and the last fasciculus comprises an alphabetical index of contents and of the authorities quoted in the course of the work. The Mohámahopádhyáya is well-known for his Sanskrit scholarship, and the edition of the work is in every way worthy of him.

No. 1566, 1st quarter, *Bibliotheca Indica, Parasara Smriti*, vol. III, Fasc. V.

77. Santali.—Only ten books in this language were received last year against four in the year before. Of these, one is on Language and nine are on Religion. None of them deserve notice.

78. Tibetan.—Only one book in this language was received last year against the same number in the year before. It is the third fasciculus of volume III of the *Bibliotheca Indica* publication, entitled *Sher Phyin*, edited by Babu Pratáp Chandra Ghosh, B. A.

79. Urdu.—Nineteen books in this language were received last year against 24 in the year before. They fall under the following heads, viz., Fiction 1, History 1, Language 1, Law 4, Medicine 1, Miscellaneous 3, Poetry 3, Religion 4, and Science (Natural) 1; the corresponding figures for the year before last being Biography 1, Fiction 5, History 3, Medicine 4, Miscellaneous 2, Poetry 3, Religion 5, and Science (Mathematical) 1.

80. Uriya.—One hundred and sixty-one books in this language were received last year against 180 in the year before. The books fall under the following heads :—

Drama 16, Fiction 3, History 3, Language 18, Medicine 1, Miscellaneous 10, Poetry 48, Religion 51, Science (Mathematical) 6, and Science (Natural and other) 5. Of these, the following deserve notice :—

81. *Drama.—Kansabadha Nátaka* (Drama about the slaughter of Kansa), by Babu Rámasankar Ráy, gives the mythological story of the defeat and death of Kansa by the hand of Srí Krishna.

No. 1610, 4th quarter, *Kansabadh Natak*.

82. *Fiction*.—Two Uriya translations of the well-known Sanskrit work *Betála Panchavimsati* (Twenty-five stories told by a Demon), were received in the year, of which the first is an anonymous publication, and the second is by the well-known Uriya writer Kapilesvar Vidyábhusan.

No. 1557, 3rd quarter, No. 1612, 4th quarter.

83. *Language*.—Works under this head are mostly translations of Bengali school-books and do not call for notice.

84. *Miscellaneous.—Krishipáth* (Lessons on Agriculture), by Babu Gobinda Ráth, is an agricultural primer intended for school use.

No. 1564, 3rd quarter, *Krishipath.*

85. *Poetry.—Suvarnarekhá* (A name), by the old Uriya poet Upendra Bhanja, describes the thoughts and sentiments indulged in by a prince in the absence of his wife *Suvarnarekhá.*

No. 1530, 2nd quarter, *Suvarnarekhá.*

*Kusumalatá* (A name), by Babu Brajabandhu Misra, is a love story, of which the plot is as follows :—

No. 1531, 2nd quarter, *Kusumalata.*

*Kusamalatá,* daughter of the Rájá of Sarangagar, was secretly attached to Astrapál, son of her father's minister. Their love being discovered, the youth was secretly despatched in a wood by the Rájá's order. His ghost appears to the princess at night and informs her of his fate. Thereupon she died of grief, and the old Rájá, his queen, and the minister renounced the world in disgust.

*Phiuchár Sáheb* (The Future Sáheb), by Babu Govind Ráth, ridicules the affectation of Anglicism by Uriya gentlemen. The book opens with these words :—"I shall be a *saheb* at the next birth, wear a cap on my head, and sleep at night in pantaloons made of cricket flannel."

No. 1532, 2nd quarter, *Phiuchar Saheb.*

*Vidagdha Chintámani* (The Jewel of the Witty), by Abhimanyu Sámanta Sinha Mahápátra, is an old Uriya poem describing Sri Krishna's exploits in Vrindában, written after the model of the Sanskrit drama on the same subject, named *Vidagdha Mádhava.*

No. 1572, 3rd quarter, *Vidagdha Chintámani.*

86. *Religion.*—Two Uriya translations of the *Srímadbhagavata* were received last year, of which one is by Babu Jagannáth Dás and the other an anonymous publication.

Nos. 1501 and 1502, 1st quarter, *Srimadbhagavata.*

*Mahabharata,* by Sáralá Dás, is an Uriya metrical version of the *Mahabharata* by the old Uriya poet Sárála Das, surnamed Sudramani.

Nos. 1546 and 1547, 2nd quarter, *Mahabharata.*

*Srímadbhagavadgita* (The Divine Lay), by Babu Sádhu Charan Dás is an Uriya version of that well-known Sanskrit religious poem.

No. 1588, 3rd quarter, *Srimadbhagavadgita.*

*Premapanchamrita* (The Five Nectars of Love), by Bhupati Pandit, describes the love sports of Krishna with the milk-maids of Vrindávan. The work appears to have been composed in imitation of the chapters on Rása sports in the *Srímadbhagavat.*

No. 1589, 3rd quarter, *Premapanchamrita.*

87. Bi-lingual Publications.—One hundred and eighty books under this head were received last year, against 185 in the year before. They consist of works written generally in any two of the following languages :—Arabic, Assamese, Bengali, English, Hindu, Kashmiri, Latin, Manipuri, Musalmani-Bengali, Persian, Sanskrit, Tipari, Urdu and Uriya. But among them, those written in Bengali and Sanskrit are the most important. They consist mostly of editions of ancient Sanskrit works on Language, Law, Medicine, Philosophy, Poetry, and Religion.

The following works under this head deserve mention :—

88. Arabic and Persian :—

*Tahfatul Muwahdin* (An offer to Theists), by the late Rájá Ráma Mohan Ráya, is a treatise on Brahmoism by the late Rájá, who was well versed in the languages of the East and West.

No. 10, 4th quarter, *Tahfatul Muwahdin.*

89. Bengali and English:—

*Samartha Kosha,* compiled by Babu Anupa Krishna Mitra and Babu Lalit Krishna Basu, is a comprehensive Bengali-English Dictionary, giving also an account of Puranic characters. It is an important publication, and the letter ৡ of the Bengali and the letter 'L' of the English alphabet had not been finished when the year closed.

*Samartha Kosha.*

90. Bengali and Sanskrit :—

*Language—Sukhabodh Vyákaran,* Parts I and II, by Babu Guru Nath Sen Gupta, is an elementary Sanskrit Grammar giving rules in Sanskrit and explanations in both Sanskrit and Bengali. It seems to be one of the best books of its kind on the subject. The author possesses a thorough knowledge of the subject he treats of.

Nos. 2504-5, and quarter, *Sukhabodh Vyakaran,* Parts I and II.

91. *Miscellaneous.*—*Ududayá Pradipam* (Illuminator of Fortune given by Stars), edited by Babu Rama Gopal Ray, is the well-known astrological work by the Sage Parasara, known as the Laghu Parásari, with a commentary and a Bengali translation.

No. 2508, 2nd quarter, *Ududaya Pradipam.*

*Jyotis Kalpadruma*, Part 43 (The Tree of Astrology that fulfils all desires), by Babu Rasika Mohan Chatterji, is an immense astrological compilation, of which parts 42 and 43 were issued during the year under review. The work is not yet finished.

Nos. 2528, 3rd quarter; No. 2554, 4th quarter, *Jyotis Kalpadruma*, Part 43.

*Horávijnán Rahasyam vá Jyotis Kalpa Vriksha* (Secrets of the Knowledge of Horá (the rising of a zodiacal sign), or the Tree of Astrology that fulfils all desires), edited by Pandit Náráyan Chandra Jyotisbhushan Bhattáchárjya, is like the former a serial publication professing to treat of Hindu astronomy and astrology, and based on various standard works on the subject. The work is not yet finished.

Nos. 2555-57, 4th quarter, *Horávijnan Rahasyam vá Jyotis Kalpa Vriksha.*

*Hindu Kanyár Viváha Samskár Kon Samaye Haoyá Sástra Sammata?* (What is the proper age for marrying Hindu girls according to the *Sástras* ?), by Babu Bhubanesvar Mitra, is a discourse on the proper age for marrying Hindu girls. The opinion is expressed in course of it that whenever the *Sastras* talk of marriage of girls before puberty they mean only betrothal, and that marriage proper can, according to them, take place only after puberty. The texts quoted in the pamphlet seem to justify the view ascribed to the *Sastras*, and it is desirable in the interest of the Hindu community to arrive at an authoritative decision on the point.

No. 2558, 4th quarter, *Hindu Kanyar Vivaha Samskar Kon Samaye Haoya Sastra Sammata?*

92. *Philosophy—Siddhánta Darsan* (Philosophical Conclusions), by Avadhuta Jnananada Deva, is an attempt at reconciling dualism with monism.

No. 2516, 2nd quarter, *Siddhánta Darsan.*

*Pátanjal Darsan* (Pátanjali's System of Philosophy), edited by Pandit Purna Chandra Sarmá, is an extremely valuable edition of the *sutras* of Pátanjali, consisting of the text, the Bháshya of Vyása, and their translation and explanation in both Bengali and Sanskrit. The work will considerably facilitate the study of the Yoga system of Pátanjali.

No. 2531, 3rd quarter, *Pátanjal Darsan.*

*Nyáya Darsaná* (Nyáya Philosophy), edited by Pandit Sarvesvar Sárvabhauma, Part V, gives the text of *sutras* of Gautama, with an easy commentary in Sanskrit and notes and explanations in Bengali. The work is published in parts and fast approaching completion. When completed, it will materially help the prosecution of Nyaya studies in Bengali. The writer is the son of the late Harinath Tarkasiddhánta, of Navadvipa, and has already made a reputation for himself.

No. 2560, 4th quarter, *Nyáya Darsan.*

93. *Poetry—Himálaya Darsan* (A Visit to the Himalayas), by Pandit Tarakumar Kaviratna, is a description of the Himalayas in original Sanskrit verse, being a reminiscence of the writer's visit to Darjeeling.

No. 2512, 2nd quarter, *Himálaya Darsan.*

*Hansadutam* (the Crane Messenger), edited by Babu Yogendránath De, is the well-known Sanskrit lyric in imitation of Kálidása's "Cloud Messenger."

No. 2533, 3rd quarter, *Hansadutam.*

*Jara-Vairagyam* (Dispassion brought on by Old Age), by Pandit Harish Chundra Kaviratna, Assistant Professor of Sanskrit in the Calcutta Presidency College, is an original and well-written didactic poem in Sanskrit, with a metrical Bengali translation. It purports to be an address to old age, and descants on the lessons which its gradual approach has for man and on the hollowness of worldly pleasures and enjoyments generally. It ends with a touching appeal to the "Mother" of the Universe to lend a helping hand to a soul struggling to be free from the trammels of existence.

No. 2534, 3rd quarter, *Jara-Vairagyam.*

94. *Religion—Mimansá Tattva* (Truths ascertained by Discussion), Part I, by Babu Nava Kumár Devasarmá Niogi, is a controversial treatise which aims at proving the superiority of Siva among the gods of the Hindu Trinity. The opinion that Siva-worship is of recent origin receives, according to the writer, no countenance from the Vedas and other authorities.

No. 2486, 1st quarter, *Mimansá Tattva, Part I.*

*Vásishtha-Mahárámáyanam* (The great Rámáyana containing the lectures of the sage Vasistha), edited by Pandit Kálivara Devasarmá, is a philosophical work of great value. It is being published in parts, and Nos. 42 to 48 of this work were received in the course of the year.

*Vásishtha-Mahárámáyanam.*

*Pancha-Mahâyajna-vidhi* (Rules for the performance of the five great sacrifices), gives the ritual for the performance of the five great sacrifices, not as it is laid down in the Smritis, but as prepared by the late Pandit Dayánanda Sarasvátí, for the benefit of the members of his Samáj. The texts and their explanations, as contained in the book, differ, in consequence, materially from those found in orthodox books.

No. 2535, 3rd quarter, *Pancha-Mahâyajna-viddi.*

*Anurágavalli* (The Creeper of love), by Manohar Dás, is an interesting work which was written in 1618 of the Saka era. It contains anecdotes of Srinivás Achárvya, a renowned Chaitanyaite preacher, who belonged to the second generation of Chaitanya's followers. The work furnishes an insight into the state of society and the manners and customs of the Vaishnav community of Bengal two centuries ago. The author of the work was a disciple of Srinivás.

No. 2537, 3rd quarter, *Anurágavalli.*

*Srimadbhagavadgita* (The Divine Lay), edited by the Revd. Gaura Govinda Ráy with a commentary of his own in Bengali, is in some respects a valuable contribution to Gita Literature. The Bengali commentary is only a translation of the Sanskrit Commentary noticed in the course of this report.

Nos. 2565-66, 4th quarter, *Srimadbhagavadgita.*

95. *Science* (*Mathematical*)—*Dinakaumudi* (The Moonlight of Dates), by Ráma Chandra Sarma, is an old and important treatise on the calculation of the Hindu calendar by one Rama Chandra, who flourished in the 17th Century and wrote the work in 1644 A.D. The work has been published for the first time, and is accompanied with a Bengali translation.

No. 2567, 4th quarter *Dinakaumudi.*

96. BENGALI AND TIPARI.—*Kakabarma* (Tipari Grammar), by Daulat Ahmad M. M. Dabar, and Muhammad Ummar, is a vocabulary of Tipari words and phrases with their Bengal equivalents.

No. 1, 1st quarter, *Kakbarma.*

97. ENGLISH AND HINDI.—*Padmaváti* (A name), by Malik Mahammad Joisi, edited by Dr. G. A. Grierson, C.S., C.I.E., Mahámahopádyaya Sudhakar Dvivedi, gives the text, a commentary in Hindi, an English translation of the text, and critical notes. The poem is on the subject of Aláuddin's invasion of Chitore, and the writer, though a Muhammadan, speaks of the chivalry and heroism of Rajputs in an appreciative spirit. The Hindi of the work is excellent. The editors deserve great credit for the way in which they are doing their work.

No. 86, 3rd quarter, *Bibliotheca Indica*, No. 920, *Padmávati*, Fasc. II.

98. ENGLISH AND SANSKRIT.—*Religion of Love; or, Hundred Aphorisms af Sándilya*, translated by Babu Jadu Náth Mazumdár, M.A. B L. gives the text of the *Sándilya Sútra* with an English translation and a commentary. The translation seems to have been prepared with great care, and will go a great way towards placing before the English-knowing public a correct estimate of the emotional and devotional side of Hinduism. The author is well known for his studies connected with the esoterics and philosophy of Hinduism.

No. 125, 2nd quarter, *Religion of love, or Hundred Aphorisms of Sándilya.*

99. HINDI AND SANSKRIT.—*Philosophy*:—*Pátanjal Darsan Prakás* (Exposition of the Pátanjal System of Philosophy), by Svámí Balarám Udásin, gives the *yoga* aphorisms of Patanjali with the substance of different commentaries in Hindi.

No. 96, 1st quarter, *Pátanjal Darson Prakás.*

*Haris Chandra Kalá* (The Complete Works of Haris Chandra), edited by Babu Rámdin Sinha, deals with the *yoga* System of philosophy. The late Babu Harish Chandra was a voluminous writer, and wrote works on many subjects.

Nos. 97 to 101, 1st quarter, *Sri Harish Chandra Kalá.*

100. *Religion—Srauta Sarvasvam* (Wealth of Vedic Ritual in its Entirety), by Svámi Balarám Ji, gives the *Vedic mantras* and the ritual required in the performance of different kinds of *sradhs*, with a Hindi translation of the same.

No. 105, 3rd quarter, *Srauta Sarvasvam.*

101. KÁSMIRI AND SANSKRIT.—*Kásmira Sabdámrita* (The Nectar of Kashmiri Words, Part II), edited by Dr. G. A. Grierson, C.S., C.I.E. The present scholarly edition of this work on Kashmiri Grammar, by Isvar Kaula, will considerably facilitate the study of that language. The editor has taken great pains over his work, and the alphabetical lists of rules and of the examples quoted in these rules, greatly enhance the value of the edition. An account of the author (1833—1893) will be found in the interesting preface appended to the edition. The grammar is written in the ordinary aphoristic style of Sanskrit Grammars.

No. 2, 4th quarter, *Kásmira Sabdámrita*, Part II.

102. SANSKRIT AND URIYA.—*Máhánatak* (The Great Drama), by Sudarsan Nanda, gives the text of the well-known Sanskrit drama of the same name, with a translation in prose and verse in Uriya.

No. 121, 4th quarter, *Máhánatak*.

103. Tri-lingual publications received in the course of the year under report consist of works written in any three of the following languages, viz., Bengali, English, French, Hindi, Latin, Sanskrit, Urdu, and Uriya. Twenty-one works under this head were received last year, against 16 in the year before, and only two among them deserve notice. They are —

(1) BENGALI, ENGLISH AND URIA—*A short history of the Town of Puri* or *Jagannáth* by Mr. W. H. Lee, C.S.

No. 1, 2nd quarter, *A short history of the Town of Puri or Jagannath.*

(2) ENGLISH, SANSKRIT, AND URIYA.—*Chalanti-kathá* (Current Sayings, Part III), by Revd. P. E. Heberlet, is a collection of popular sayings current in Orissa, with an English translation.

No. 1, 1st quarter, *Chalanti-kathá.*

104. QUADRI-LINGUAL PUBLICATIONS.—Only one work under this head was received last year against *nil* in the year before. It is entitled *Hori* (or The *Holi* Festival), by Sadásiva Pándá, and contains a number of *Holi* songs.

105. PERIODICALS.—Seven hundred and seventy-one periodicals were received in the Bengal Library during the year under report, against 675 in the year before, showing an inrease of 96, or 14·2 per cent. They represent 104 distinct issues, against 114 in the year before, and were written—

| | |
|---|---|
| 51 in Bengali, | 2 in Urdu, |
| 35 „ English, | 4 „ Bengali and English, |
| 1 „ Garo, | 5 „ Bengali and Sanskrit, |
| 3 „ Hindi, | 1 „ Hindi and Sanskrit, and |
| 1 „ Sanskrit, | 1 „ English and Sanskrit, |

and grouped under the heads of Art, Law, Medicine, Miscellaneous, Religion and Science (natural). Thirty-three new journals were started and 43 old ones disappeared in the course of the year. To treat them in the order of language and classification.

106. BENGALI PERIODICALS.—Periodicals written in this language are by far the most important, and the following among them deserve special mention.

107. *Art.*—*Víná Vádiní* (The Playeress on the Lute), edited by Babu Jyotirindra Nath Tagore, is the only journal in Bengali devoted to music.

108. *Miscellaneous.*—The majority of the Bengali journals fall under this head, and the following are the most important among them :—

*Adrista* (Fate), edited by Babu Raman Krishna Chatterji, is devoted to Astrology, Palmistry, Phrenology, etc.

*Bháratí* (The Goddess of Speech), edited during the first three quarters of the year by Hiranmayí Devi and Saralá Devi, and latterly by Babu Ravíndra Náth Tagore, is perhaps the best written among the Bengali journals. Since its change of editor, however, it has become distinctly political in character and rather anti-Government in tone. Scientific and philological articles which were published in its columns last year are extremely interesting.

*Navyabhárat* (The New India), edited by Babu Deví Prasanna Chaudhuri, is next in importance, and usually contains a number of thoughtful and well-written articles on historical, social, religious and political topics. Dr. Gopál Sástri's articles on general topics and Babu Devendravijaya's articles on the *Bhagavadgítá*, and Babu Trailokya Náth Mukherji's articles on history and antiquities published in its columns, deserve perhaps special mention.

*Pradípa* (The lamp) edited by Babu Rámánanda Chatterji, was started in the course of the year and conducted with great ability. It usually contains a number of illustrated and well-written articles on historical, scientific and general topics.

*Sáhitya-Parishad Patriká* (The Journal of the Academy of Literature), edited by Babu Nagendra Náth Bose, is perhaps the best-written Bengali journal devoted to literature and

antiquity. It usually contains interesting notices of old Bengali poems, and articles on Indian antiquities. Among the articles published in its columns last year that entitled "Geology of Bengal," by Babu Prafulla Chandra Banerji, deserves special mention.

*Silpa-sakhá* (The Art Companion), edited by Babu Upendra Krishna Banerji, is the only Bengali journal devoted to Art and Manufacture.

Among the journals under this head intended specially for female readers may be noticed the *Vámábodhiní Patriká* (A journal for the instruction of women), edited by Babu Umesh Chandra Datta; *Antahpur* (Zenana), by Srímati Vanalatá Deví and *Parichárikú* (The Maid-servant), edited by Miss Sucháru Sen, and *Mahila* (The Lady), edited by G. C. Sen. Of these, the first is the oldest and perhaps the best written of them all.

109. *Religion.*—Of the journals under this head—4 belong to Hinduism, 5 to Christianity and 3 to Brahmoism. None of them except perhaps the *Tattvabodhini Patriká* (The Expositor of Truth), edited by Babu Divijendra Náth Tagore, deserve notice. It is an organ of the Adi Brahmo Church, and one of the oldest of Bengali journals. It has however, lost its former prestige, and does no longer receive contributions from first-class writers.

110. *Science.*—*Svásthya.*—(Health), edited by Babu Durgádás Gupta, is the only Bengali journal treating of health and sanitation.

111. ENGLISH PERIODICALS.—*Medicine.*—Four journals belong to this head, *viz.*—

*Indian Medical Record*, edited by James R. Wallace; *The Indian Lancet*, edited by Lawrence Fernandez; the *Calcutta Journal of Medicine*, edited by Dr. Mahendra Lál Sirkár, and *Vivopathy*, edited by G. Ghosh. Of these, the first two belong to Allopathy, the third to Homœopathy, and the fourth to a new system of Medicine, which takes its name from an electric fluid, called *Vivo Essentia*, which the author claims to have discovered. The first three journals are, as usual, conducted with ability, and treat often of matters relating to public and private hygiene and sanitation.

112. *Miscellaneous.*—Of the journals under this head, the following deserve mention:—

*Journal of the Asiatic Society of Bengal*, divided into three different sections, and each section under a separate editor, is devoted to literature, science and antiquities. Dr. Hœrnle's article on Central Asian Manuscripts and Mr. M. Chakravarti's article on the Language and Literature of Orissa are a few among those published in its columns last year, which deserve special mention.

*The Calcutta Review*, edited by J. W. Furrell, is a high-class journal devoted to literature, science and politics. Among a large number of valuable and interesting articles published in its columns last year may be mentioned "The Philosophical Aspect of the Idea of Metempsychosis," "A Chapter in the History of the Conquest of the Punjab," both from the pen of Dr. R. Needham Cust, and "The Revival of the Native Press of Western India," by R. P. Karkaria.

*Journal of the Buddhist Text and Anthropological Society*, edited by Ray Sarat Chandra Das Bahadur, C.I.E., is, as its name indicates, devoted mainly to the publication of rare Buddhist works, many of which were brought by the editor from Tibet. An English translation of the Madhyamika Aphorisms of Nagarjuna with explanatory notes, which was published in its columns last year, is deserving of special mention, as the aphorisms in question are unknown in Europe.

*The Co-operative Review*, edited by Babu Amvika Charan Ukil, is a new quarterly journal started in the course of the year, devoted to the discussion of industrial and economic topics.

*The Calcutta University Magazine*, edited by the Secretary to the Calcutta University Institute, is the organ of that newly-constituted Society, and given to discussing topics more or less connected with the affairs of the University. The article headed "The Germ of a Sanskrit University," which was published in its columns last year, gives very incorrectly the history of an important institution, which owes its birth mainly to the efforts of Mahamahopadhyaya Mahesa Chandra Nyayaratna, C.I.E.

*The Dawn*, edited by Babu Manmatha Nath Pal, is a journal devoted mainly to the exposition of the esoteric and philosophic aspect of Hinduism.

*The Light of the East* edited by Babu S. C. Mukherji, is, like the former, a journal devoted to the exposition of theosophy, occultism, and philosophic and esoteric Hinduism.

*The New Age*, also by the same editor, is a journal containing much useful information, and discussing topics of religious and philosophical interest.

*The National Magazine*, edited by Babu Kaliprasanna De, is a well-written literary journal devoted to the discussion of literary, social, political, and general topics.

*The Indian Gardening*, edited by H. St. John Jackson, and the *Proceedings and Journal of the Agricultural and Horticultural Society of India*, edited by P. Lancaster, are the only journals published in English, which are devoted to gardening, agriculture, and horticulture.

*The Referee*, edited by Mr. Alfred Harrison, is noted chiefly for strong writing and anti-native sympathy. It is more of a newspaper than a journal, and ordinarily discusses topics relating to sport and current politics.

113. *Religion.*—With one exception, all the journals under this head belong to Christianity, and the exception is *The Interpreter and The Young Man*, edited by the Rev. P. C. Majumdar. It is a well-written monthly devoted to the interest of the Nava Vidhan section of Brahmoism. Among the Christian journals only two deserve notice, *viz.*—

(1) The *Indian Evangelical Review*, edited by Dr. K. S. Macdonald, is a high-class Christian quarterly, which appeals mainly to educated native youths.

(2) *Sophia*, edited by Upadhyaya Brahma Bandhav, is an organ of the Roman Catholic Church, of which only two issues were received in the Library last year. It is given to discussing the philosophic aspect of Hinduism and to comparing the same with Christianity. It also appeals to educated native youths.

The Garo and Hindi Journals do not call for notice.

114. SANSKRIT JOURNALS.—The only Sanskrit journal published last year was the well-known *Vidyodaya* (The Dawn of Learning), edited by Pandit Hrishikesa Sastri, of the Calcutta Sanskrit College. It is edited with great ability, and often publishes in its columns well-known Jaina and Sanskrit philosophical works with their commentaries. It has recently commenced to publish a commentary in Sanskrit on Sayana's valuable work named *Sarvadarsana Samgraha*.

115. URDU JOURNALS.—Two new Urdu journals were started in the course of the year. None of them call for notice.

116. BI-LINGUAL JOURNALS.—

Bengali and English.

*Medicine.*—Only one journal under this head deserves mention. It is the *Indian Homœopathic Review*, edited by Dr. P. C. Majumdar, and devoted to the interest of Homœopathy.

117. BENGALI AND SANSKRIT.—*Miscellaneous.*—Only one journal was published under this head. It is entitled *Vrihaspati* (Jupiter), and edited by Pandit Vimala Prasad Siddhanta Sarasvati. It is given to publishing, with commentary and translation, old Sanskrit works on astronomy and astrology. A portion of Bhaskaracharyya's *Siddhanta-Siromani* was published with a commentary and translation in its columns last year.

118. *Religion.*—Among the journals under this head, two, viz., *Hindu Patrika* (The Hindu Magazine), edited by Babu Jadunath Majumdar, M.A., B.L., and Veda Vyasa, edited by Babu Bhudhar Chatterji, belong to Hinduism proper, and two, namely, *Hindu Suhrid* (The Friend of Hindus), edited by Pandit Syamalal Gosvami, and *Su-Sangini-Sajjan-toshani* (The delight of Good Men with the Companion), edited by Babu Kedar Nath Datta, belong to Chaitanyaism. Of these journals, the *Hindu Patrika* deserves special mention as a high-class religious monthly, devoted mainly to the exposition of Vedanta, the Upanishads, and other standard works on Hindu religion and philosophy. It is edited with conspicuous ability.

119. ENGLISH AND SANSKRIT.—The only journal under this head which was published last year was the one named *The Journal of the Buddhist Text and Anthropological Society*, already noticed under the head of English. Some of its issues were written in English, while others in English and Sanskrit, and hence the necessity of noticing it under two heads. The character of its contents has already been noticed.

120. HINDI AND SANSKRIT.—Only one issue of a journal falling under this head was received in the Library last year. It was named *Chikitsa Sopan* (The Stepping-stone to Treatment), and edited by Rama Sastri Vaidya and discussed medical matters.

121. GENERAL REMARKS.—The foregoing analysis does not probably furnish any marked indication of progress made during the year under report in any of the departments of vernacular literature. There was the same lack of originality, the same absence of literary form, and the same defiance of grammar and literary usage, which has characterised the publications of other years. But then a year's literary activity in the country cannot have been wholly in vain, and a mod-

erate amount of progress was made in more directions than one. There was a slight increase in the number of Bengali lady-writers, and some of the books written and journals edited by such writers compare favourably with similar productions by their male competitors in the field of literature. This shows that female education is slowly spreading in the country, and the fact that a journal specially intended for zenana ladies and children, was started in the course of the year, is an indication that it is penetrating into quarters, which were formerly impervious to its influence. The publication, moreover, of a number of illustrated children's journals by Brahmo gentlemen shows that greater pains are being taken for the education of children and giving them a training after the methods of the West. An examination of text-books for boys and children also points to the same conclusion. They have greatly improved of late in their get-up and the nature of their contents. The value of instruction by means of object-lessons is becoming more and more appreciated, and a good many of the text-books published last year furnished evidence of such appreciation. But there is still considerable room for improvement; and the fact that many of them contain objectionable and unsuitable writing, shows that they stand in need of careful weeding. The causes which have been, for some time, revolutionising the people's religious and political ideas have not yet spent their force, and the vernacular literature of the year under review furnishes unmistakeable proof of the fact. The *Bhagavadgita*, the *Srimadbhagavat* and the *Upanishads* were in request among all sections of the Hindus, and there was hardly a religious or miscellaneous publication that had not something to say regarding them. Even Brahmo gentlemen seem to set a high value upon them, and a learned and respectable Brahmo preacher of the Navavidhana Church actually commenced writing commentaries on the *Bhagavadgita* in both Bengali and Sanskrit. Young graduates, whose acquaintance with the philosphy and ethics of the West is supposed to serve as a corrective for the idolatrous influence of their homes, now come forward as champions of Hindu image-worship, and a well-written thesis on the subject by one of these men, purporting to be an examination of the Brahmo doctrine of worshipping "a formless God," was written in the course of the year. All this may, perhaps, be interpreted as a sign that Hinduism has lost none of that vitality and adaptability to surroundings, which saved it from destruction in the past. People's political ideas are developing fast, and simultaneously with the appreciation of the benefits of British rule and the manifestation of a sincere loyalty to the person of the Queen-Empress, there is a broad spirit of disaffection towards the ruling class, which finds expression in poetry, drama, fiction, and other departments of Bengali literature, especially the Bengali journals, which is both unfortunate and undesirable. The expansion and development of journalism referred to in previous reports, continued uninterrupted during the year under report, and a number of new journals, some of which were, like the *Pradipa*, well written and well conducted, came into existence. They dealt with various subjects of human interest, and took notice of even such recent discoveries in science as Signor Varconi's wireless telegraphy and the new elements detected in the atmospheric air. There is thus comfort in the reflection that progress was after all achieved in vernacular literature, and that in some directions, at any rate, that progress was healthy and beneficial.

CALCUTTA,
*The 16th March 1899.*

RAJENDRA CHANDRA SASTRI,
*Librarian, Bengal Library.*

*Table of books received in the Bengal Library during the year 1898—2,174.*

| No. | Subject. | Books published in English and other European languages. | Books published in the Vernacular languages spoken in the Province. | Books published in the Indian classical languages. | Books published in more than one language. | Remarks. |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1 | Art | 1 | 13 | ... | ... | |
| 2 | Biography | 3 | 14 | ... | ... | |
| 3 | Drama | ... | 47 | ... | 1 | |
| 4 | Fiction | 1 | 65 | ... | ... | |
| 5 | History (including Geography) | 39 | 30 | 1 | 1 | |
| 6 | Language | 39 | 190 | 6 | 56 | |
| 7 | Law | 25 | 15 | ... | 2 | |
| 8 | Medicine | 72 | 21 | 2 | 12 | |
| 9 | Miscellaneous | 226 | 327 | 16 | 46 | |
| 10 | Philosophy | 4 | 5 | 12 | 11 | |
| 11 | Poetry | 8 | 150 | 3 | 21 | |
| 12 | Politics | ... | ... | ... | ... | |
| 13 | Religion | 97 | 358 | 28 | 101 | |
| 14 | Science (Mathematical) | 17 | 47 | ... | 2 | |
| 15 | „ (Natural and other) | 6 | 30 | ... | ... | |
| 16 | Travels and Voyages | 1 | 2 | ... | ... | |
| | TOTAL | 539 | 1,314 | 68 | 253 | |
| 1 | Originals | 517 | 1,247 | 31 | 158 | |
| 2 | Republications. { Originals / Translations | 5 | 7 | 37 | 17 | |
| 3 | Translations | 17 | 60 | ... | 78 | |
| | TOTAL | 539 | 1,314 | 68 | 253 | |
| 1 | Educational | 100 | 335 | 5 | 65 | |
| 2 | Non-educational | 439 | 979 | 63 | 188 | |
| | TOTAL | 539 | 1,314 | 68 | 253 | |

| | |
|---|---|
| Uni-linguals | 1,201 |
| Bi-linguals | 202 |
| Periodicals (in number) | 771 |
| TOTAL | 2,174 |

FORM I.—*Total books of all kinds received from the different Divisions in Bengal—2,174.*

| Number. | Divisions. | English. | | Other Languages. | |
|---|---|---|---|---|---|
| | | Number of books. | Number of copies. | Number of books. | Number of copies. |
| 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | Bhagalpur | 1 | 1,000 | 2 | 2,000 |
| 2 | Burdwan | 3 | 1,800 | 56 | 53,250 |
| 3 | Chittagong | ... | ... | 23 | 21,200 |
| 4 | Chota Nagpur | 3 | 800 | 8 | 3,950 |
| 5 | Dacca | 19 | 28,000 | 182 | 246,885 |
| 6 | Orissa | ... | ... | 187 | 211,576 |
| 7 | Patna | 7 | 5,000 | 97 | 100,069 |
| 8 | Presidency | 12 | 16,500 | 86 | 145,700 |
| 9 | Rajshahi | 1 | 105 | 27 | 20,100 |
| 10 | Town of Calcutta | 492 | 408,903 | 968 | 1,991,093 |
| | TOTAL | 538 | 462,108 | 1,636 | 2,795,823 |

FORM II.—*Total number of books and copies in English and other languages.*

| ENGLISH. | | OTHER LANGUAGES. | |
|---|---|---|---|
| Number of books. | Number of copies. | Number of books. | Number of copies. |
| 1 | 2 | 3 | 4 |
| 538 | 462,108 | 1,636 | 2,795,823 |

FORM III.—*Comprising uni-linguals only for 1898, being 1,201 in number.*

| No. | LANGUAGE. | Originals. | Re-publications and translations. | No. | SUBJECT. | Originals. | Re-publications and translations. |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 | Arabic | 3 | ... | 1 | Art | 2 | 1 |
| 2 | Assamese | 5 | ... | 2 | Biography | 16 | 1 |
| 3 | Bengali | 639 | 23 | 3 | Drama | 47 | ... |
| 4 | English | 185 | 22 | 4 | Fiction | 55 | 5 |
| 5 | Hindi | 43 | 9 | 5 | History (including Geography). | 63 | 7 |
| 6 | Italian | 1 | ... | 6 | Language | 225 | 10 |
| 7 | Khasi | 2 | 1 | 7 | Law | 35 | 5 |
| 8 | Manipuri | 2 | ... | 8 | Medicine | 27 | 3 |
| 9 | Mundari | 2 | ... | 9 | Miscellaneous | 151 | 3 |
| 10 | Musalmani-Bengali | 18 | 1 | 10 | Philosophy | 11 | 10 |
| 11 | Nepalese | ... | 3 | 11 | Poetry | 154 | 7 |
| 12 | Persian | 2 | 1 | 12 | Politics | ... | ... |
| 13 | Sanskrit | 12 | 36 | 13 | Religion | 194 | 73 |
| 14 | Santali | 9 | 1 | 14 | Science (Mathematical) | 64 | ... |
| 15 | Tibetan | ... | 1 | 15 | „ (Natural and other) | 28 | 1 |
| 16 | Urdu | 14 | 5 | 16 | Travels and Voyages | 3 | ... |
| 17 | Uriya | 138 | 23 | | | | |
| | TOTAL | 1,075 | 126 | | TOTAL | 1,075 | 126 |

FORM IV.—*Exhibiting the number of periodicals published during 1898, amounting in all to 104 magazines and periodicals for 1898.*

| MONTHLY. | | BI-MONTHLY. | | ANNUAL. | | HALF-YEARLY. | | QUARTERLY. | | FORTNIGHTLY. | | TRI-MONTHLY. | | WEEKLY. | | BI-WEEKLY. | | UNCERTAIN. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. | English. | Other languages. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 23 | 65 | ... | ... | ... | ... | ... | ... | 4 | 2 | 5 | ... | ... | ... | 2 | 2 | ... | ... | 1 | ... |

TABULAR ANALYSIS OF THE BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1898.

*Arabic.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion . . . . | 1 | 2 | ... | ... | 3 | ... | 3 | 3 |

*Assamese.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Miscellaneous . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Total . | 3 | 2 | ... | ... | 5 | 2 | 3 | 5 |

*Bengali.*

| Subjects. | Original Works. | | | | Re-publications. | Translations. | Total. | | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | First edition. | | New edition. | | | | | | | | |
| | Books. | Periodicals. | Books. | Periodicals. | | | Books. | Periodicals. | | | |
| Arts . . . | 1 | 11 | ... | ... | ... | ... | 1 | 11 | ... | 12 | 12 |
| Biography . . . | 9 | ... | 2 | ... | 1 | ... | 12 | ... | 1 | 11 | 12 |
| Drama . . . | 28 | ... | 3 | ... | ... | ... | 31 | ... | ... | 31 | 31 |
| Fiction . . . | 48 | ... | 1 | ... | ... | 2 | 51 | ... | ... | 51 | 51 |
| History . . . | 15 | ... | 7 | ... | ... | ... | 22 | ... | 16 | 6 | 22 |
| Language . . . | 91 | ... | 70 | ... | ... | ... | 161 | ... | 159 | 2 | 161 |
| Law . . . . | 7 | ... | 2 | ... | ... | ... | 9 | ... | ... | 9 | 9 |
| Medicine . . . | 14 | ... | 5 | ... | ... | ... | 19 | ... | ... | 19 | 19 |
| Miscellaneous . . | 75 | 204 | 14 | 1 | ... | 1 | 90 | 205 | 9 | 286 | 295 |
| Philosophy (including Mental and Moral Science). | 4 | ... | ... | ... | ... | ... | 4 | ... | ... | 4 | 4 |
| Poetry . . . | 77 | ... | 16 | ... | 3 | ... | 96 | ... | 38 | 58 | 96 |
| Religion . . . | 92 | 97 | 4 | 2 | ... | 16 | 112 | 99 | ... | 211 | 211 |
| Science (Mathematical and Mechanical). | 20 | ... | 18 | ... | ... | ... | 38 | ... | 38 | ... | 38 |
| Science (Natural and other). | 8 | 7 | 6 | ... | ... | ... | 14 | 7 | 14 | 7 | 21 |
| Travels and Voyages . | 2 | ... | ... | ... | ... | ... | 2 | ... | ... | 2 | 2 |
| Total . | 491 | 319 | 148 | 3 | 4 | 19 | 662 | 322 | 275 | 709 | 984 |

*English.*

| Subject. | Original Works. | | | Re-publications. | Translations. | Total. | | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|
| | First editions. | | New editions. | | | | | | | |
| | Books. | Periodicals. | | | | Books. | Periodicals. | | | |
| Arts | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |
| Biography | 2 | ... | 1 | ... | ... | 3 | ... | ... | 3 | 3 |
| Fiction | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |
| History | 28 | ... | 5 | ... | 6 | 39 | ... | 31 | 8 | 39 |
| Language | 33 | ... | 5 | ... | 1 | 39 | ... | 39 | ... | 39 |
| Law | 23 | ... | 2 | ... | ... | 25 | ... | ... | 25 | 25 |
| Medicine | 6 | 65 | ... | ... | 1 | 7 | 65 | ... | 72 | 72 |
| Miscellaneous | 38 | 185 | 1 | 1 | 1 | 41 | 185 | 3 | 223 | 226 |
| Philosophy (including Mental and Moral Science). | 3 | ... | 1 | ... | ... | 4 | ... | 2 | 2 | 4 |
| Poetry | 3 | ... | ... | 4 | ... | 7 | ... | 4 | 3 | 7 |
| Religion | 8 | 81 | ... | ... | 8 | 16 | 81 | ... | 97 | 97 |
| Science (Mathematical and Mechanical). | 9 | ... | 8 | ... | ... | 17 | ... | 17 | ... | 17 |
| Science (Natural and other). | 5 | ... | 1 | ... | ... | 6 | ... | 4 | 2 | 6 |
| Travels and Voyages | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |
| Total | 161 | 331 | 24 | 5 | 17 | 207 | 331 | 100 | 438 | 538 |

*Garo.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Religion | ... | 11 | ... | ... | ... | ... | 11 | ... | 11 | 11 |

*Hindi.*

| Subject. | Original Works. | | | | Re-publications. | Translations. | Total. | | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | First edition. | | New edition. | | | | | | | | |
| | Books | Periodicals. | Books. | Periodicals. | | | Books. | Periodicals. | | | |
| Arts | ... | ... | ... | ... | ... | 1 | 1 | ... | ... | 1 | 1 |
| Biography | 2 | ... | ... | ... | ... | ... | 2 | ... | ... | 2 | 2 |
| Fiction | 1 | ... | ... | ... | ... | 1 | 2 | ... | ... | 2 | 2 |
| History | 4 | ... | ... | ... | ... | ... | 4 | ... | 4 | ... | 4 |
| Language | 2 | ... | 1 | ... | ... | 1 | 4 | ... | 4 | ... | 4 |
| Law | 1 | ... | ... | ... | ... | 1 | 2 | ... | ... | 2 | 2 |
| Miscellaneous | 3 | 9 | 2 | ... | ... | ... | 5 | 9 | 1 | 13 | 14 |
| Religion | 22 | 14 | ... | ... | 2 | 2 | 26 | 14 | ... | 40 | 40 |
| Science (Mathematical and Mechanical). | 2 | ... | 1 | ... | ... | ... | 3 | ... | 3 | ... | 3 |
| Science (Natural and other). | 2 | ... | ... | ... | ... | 1 | 3 | ... | 3 | ... | 3 |
| Total | 39 | 23 | 4 | ... | 2 | 7 | 52 | 23 | 15 | 60 | 75 |

*Italian.*

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |

*Khási.*

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | 1 | ... | ... | ... | 1 | ... | 1 | ... | 1 |
| Religion | 1 | ... | ... | ... | ... | 1 | 2 | ... | ... | 2 | 2 |
| Total | 1 | ... | 1 | ... | ... | 1 | 3 | ... | 1 | 2 | 3 |

*Manipuri.*

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | ... | ... | 2 | ... | 2 | ... | 2 |

*Mundari.*

| Subject. | Original Works. | | | Re-publications. | Translations. | Total. | | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|
| | First editions. | | New editions. | | | | | | | |
| | Books. | Periodicals. | | | | Books. | Periodicals. | | | |
| Religion . . . | 2 | ... | ... | ... | ... | 2 | ... | ... | 2 | 2 |

*Musalmani-Bengali.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Fiction . . . | 2 | ... | ... | ... | ... | 2 | ... | ... | 2 | 2 |
| Miscellaneous . . | 1 | ... | 1 | ... | ... | 2 | .. | ... | 2 | 2 |
| Poetry . . . | 2 | ... | ... | ... | ... | 2 | ... | ... | 2 | 2 |
| Religion . . . | 11 | ... | 1 | ... | 1 | 13 | ... | ... | 13 | 13 |
| Total . | 16 | ... | 2 | ... | 1 | 19 | ... | ... | 19 | 19 |

*Nepalese.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Religion . . . | ... | ... | ... | ... | 3 | 3 | ... | ... | 3 | 3 |

*Persian.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| History . . . | ... | ... | ... | 1 | ... | 1 | ... | ... | 1 | 1 |
| Language . . . | ... | ... | 1 | ... | ... | 1 | ... | 1 | ... | 1 |
| Poetry . . . | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |
| Total . | 1 | ... | 1 | 1 | ... | 3 | ... | 1 | 2 | 3 |

*Sanskrit.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Language . . | 2 | ... | ... | 3 | ... | 5 | ... | 4 | 1 | 5 |
| Medicine . . . | ... | ... | ... | 2 | ... | 2 | ... | ... | 2 | 2 |
| Miscellaneous . . | 2 | 14 | ... | ... | ... | 2 | 14 | ... | 16 | 16 |
| Philosophy (including Mental and Moral Science). | 1 | ... | 2 | 9 | ... | 12 | ... | ... | 12 | 12 |
| Poetry . . . | 2 | ... | ... | ... | ... | 2 | ... | ... | 2 | 2 |
| Religion . . . | 2 | ... | 1 | 22 | ... | 25 | ... | ... | 25 | 25 |
| Total . | 9 | 14 | 3 | 36 | ... | 48 | 14 | 4 | 58 | 62 |

*Santali.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Language . . . | 1 | ... | ... | ... | ... | 1 | ... | 1 | ... | 1 |
| Religion . . | 7 | ... | 1 | ... | 1 | 9 | ... | ... | 9 | 9 |
| Total . | 8 | .. | 1 | ... | 1 | 10 | ... | 1 | 9 | 10 |

*Tibetan.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 1 | ... | 1 | ... | ... | 1 | 1 |

*Urdu.*

| Subject. | Original Works. | | | Re-publications. | Translations. | Total. | | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|
| | First editions. | | New editions. | | | | | | | |
| | *Books.* | *Periodicals.* | | | | *Books.* | *Periodicals.* | | | |
| Fiction | 1 | 6 | ... | ... | ... | 1 | 6 | ... | 7 | 7 |
| History | 1 | ... | ... | ... | ... | 1 | ... | 1 | ... | 1 |
| Language | ... | ... | ... | ... | 1 | 1 | ... | 1 | ... | 1 |
| Law | ... | ... | ... | ... | 4 | 4 | ... | ... | 4 | 4 |
| Medicine | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |
| Miscellaneous | 3 | 2 | ... | ... | ... | 3 | 2 | ... | 5 | 5 |
| Poetry | 2 | ... | 1 | ... | ... | 3 | ... | 1 | 2 | 3 |
| Religion | 4 | 11 | ... | ... | ... | 4 | 11 | ... | 15 | 15 |
| Science (Natural and other). | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |
| Total | 13 | 19 | 1 | ... | 5 | 19 | 19 | 3 | 35 | 38 |

*Uriya.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Drama | 12 | ... | 4 | ... | ... | 16 | ... | ... | 16 | 16 |
| Fiction | 1 | ... | ... | ... | 2 | 3 | ... | ... | 3 | 3 |
| History | 1 | ... | 2 | ... | ... | 3 | ... | 3 | ... | 3 |
| Language | 1 | ... | 13 | ... | 4 | 18 | ... | 18 | ... | 18 |
| Medicine | ... | ... | 1 | ... | ... | 1 | ... | ... | 1 | 1 |
| Miscellaneous | 5 | ... | 5 | ... | ... | 10 | ... | 2 | 8 | 10 |
| Poetry | 34 | ... | 14 | ... | ... | 48 | ... | 2 | 46 | 48 |
| Religion | 26 | ... | 8 | ... | 17 | 51 | ... | ... | 51 | 51 |
| Science (Mathematical and Mechanical). | 2 | ... | 4 | ... | ... | 6 | ... | 6 | ... | 6 |
| Science (Natural and other). | ... | ... | 5 | ... | ... | 5 | ... | 5 | ... | 5 |
| Total | 82 | ... | 56 | ... | 23 | 161 | ... | 36 | 125 | 161 |

*Arabic and Musalmani-Bengali.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Religion | 4 | ... | ... | ... | 1 | 5 | ... | ... | 5 | 5 |

*Arabic and Persian.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | ... | 1 | ... | ... | 1 | 1 |

*Arabic and Urdu.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Religion | 5 | ... | ... | ... | ... | 5 | ... | ... | 5 | 5 |

*Bengali and English.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Language | 24 | ... | 6 | ... | ... | 30 | ... | 30 | ... | 30 |
| Medicine | ... | 9 | ... | ... | ... | ... | 9 | ... | 9 | 9 |
| Miscellaneous | 9 | 5 | ... | ... | ... | 9 | 5 | ... | 14 | 14 |
| Philosophy (including Mental and Moral Science). | ... | 1 | ... | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical). | ... | ... | 1 | ... | ... | 1 | ... | 1 | ... | 1 |
| Total | 33 | 15 | 7 | ... | ... | 40 | 15 | 31 | 24 | 55 |

*Bengali and Manipuri.*

| Subject. | Original Works. | | | Re-publications. | Translations. | Total. | | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|
| | First editions. | | New editions. | | | | | | | |
| | *Books.* | *Periodicals.* | | | | *Books.* | *Periodicals.* | | | |
| Language . . . | 1 | ... | ... | ... | ... | 1 | ... | 1 | ... | 1 |

*Bengali and Sanskrit.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Language . . . | 4 | ... | 1 | ... | ... | 5 | ... | 5 | ... | 5 |
| Law . . . . | ... | ... | ... | ... | 1 | 1 | ... | ... | 1 | 1 |
| Medicine . . . | ... | ... | ... | ... | 1 | 1 | ... | ... | 1 | 1 |
| Miscellaneous . . | 3 | 6 | ... | ... | 14 | 17 | 6 | ... | 23 | 23 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 2 | 3 | ... | ... | 3 | 3 |
| Poetry . . . | 3 | ... | ... | ... | 5 | 8 | ... | ... | 8 | 8 |
| Religion . . . | 6 | 27 | ... | 5 | 39 | 50 | 27 | ... | 77 | 77 |
| Science (Mathematical and Mechanical). | ... | ... | ... | ... | 1 | 1 | ... | ... | 1 | 1 |
| Total . | 17 | 33 | 1 | 5 | 63 | 86 | 33 | 5 | 114 | 119 |

*Bengali and Tipari.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Language . . . | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |

*Bengali and Uriya.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Religion . . . | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |

*English and Hindi.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Language . . . | 3 | ... | 1 | ... | ... | 4 | ... | 4 | ... | 4 |
| Poetry . . . | ... | ... | ... | 1 | ... | 1 | ... | ... | 1 | 1 |
| Religion . . . | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |
| Total . | 4 | ... | 1 | 1 | ... | 6 | ... | 4 | 2 | 6 |

*English and Latin.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*English and Sanskrit.*

| Subjects. | Original Works. | | | Re-publications. | Translations. | Total. | | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|
| | First edition. | | New edition. | | | | | | | |
| | *Books.* | *Periodicals.* | | | | *Books.* | *Periodicals.* | | | |
| Language . . . | 1 | ... | ... | ... | ... | 1 | ... | 1 | ... | 1 |
| Miscellaneous . . | ... | 2 | ... | ... | ... | ... | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | ... | 1 | 1 | ... | ... | 1 | 1 |
| Total . | 1 | 2 | ... | ... | 1 | 2 | 2 | 1 | 3 | 4 |

*English and Urdu.*

| Subject. | Original Works. | | | Re-publications. | Translations. | Total. | | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|
| | First editions. | | New editions. | | | | | | | |
| | *Books.* | *Periodicals.* | | | | *Books.* | *Periodicals.* | | | |
| Language . . . | 3 | ... | ... | ... | ... | 3 | ... | 3 | ... | 3 |

*English and Uriya.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | ... | 1 | ... | 1 | ... | 1 |

*Hindi and Sanskrit.*

| Subjects. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First edition. | New edition. | | | | | | |
| Language . . . . | 1 | ... | .. | ... | 1 | 1 | ... | 1 |
| Medicine . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | 6 | 6 | ... | 6 | 6 |
| Religion . . . . | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |
| Total | 6 | ... | 1 | 6 | 13 | 1 | 12 | 13 |

*Kásmiri and Sanskrit.*

| Subject. | Original Works. | | | Re-publications. | Translations. | Total. | | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|
| | First editions. | | New editions. | | | | | | | |
| | *Books.* | *Periodicals.* | | | | *Books.* | *Periodicals* | | | |
| Language . . . | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |

*Sanskrit and Uriyá.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Drama . . . | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |
| Language . . . | ... | ... | ... | 1 | 1 | 2 | ... | ... | 2 | 2 |
| Miscellaneous . . | ... | ... | ... | ... | 1 | 1 | ... | ... | 1 | 1 |
| Poetry . . . | 2 | ... | 2 | ... | 1 | 5 | ... | ... | 5 | 5 |
| Religion . . | 1 | ... | ... | ... | 4 | 5 | ... | ... | 5 | 5 |
| Total . | 4 | ... | 2 | 1 | 7 | 14 | ... | ... | 14 | 14 |

*Bengali, English and Latin.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Medicine . . | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |

*Bengali, English and Sanskrit.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Language . . . | 2 | ... | ... | 2 | ... | 4 | ... | 4 | ... | 4 |
| Poetry . . . | ... | ... | ... | 7 | ... | 7 | ... | 7 | ... | 7 |
| Total . | 2 | ... | ... | 9 | ... | 11 | ... | 11 | ... | 11 |

*Bengali, English and Urdu.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Law . . . | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |

*Bengali, English and Uriyá.*

| Subject. | Original Works. | | | Re-publications. | Translations. | Total. | | Educational. | Non-Educational. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|
| | First editions. | | New editions. | | | | | | | |
| | *Books.* | *Periodicals.* | | | | *Books.* | *Periodicals.* | | | |
| History . . . | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |

*Bengali, Hindi and Uriyá.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Religion . . . | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |

*Bengali, Sanskrit and Uriyá.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Language . . . | ... | ... | 1 | ... | ... | 1 | ... | 1 | ... | 1 |

*English, French and Latin.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . | 3 | ... | ... | ... | ... | 3 | ... | 3 | ... | 3 |

*English, Hindi and Sanskrit.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Language . . . | ... | ... | 1 | ... | ... | 1 | ... | 1 | ... | 1 |

*English, Sanskrit and Uriyá.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Medicine . . . | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |

*Bengali, Hindi, Sanskrit and Uriyá.*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Religion . . . | 1 | ... | ... | ... | ... | 1 | ... | ... | 1 | 1 |

# NORTH-WESTERN PROVINCES AND OUDH.

From the Secretary to the Government of the North-Western Provinces and Oudh, to the Secretary to the Government of India, Home Department,—No. 807, dated the 22nd May 1899.

With reference to your letter No. 650, dated the 9th May 1899, I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report of the Director of Public Instruction, North-Western Provinces and Oudh, on the publications registered in these Provinces during the year 1898, under Act XXV of 1867.

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From T. C. LEWIS, Esq., M.A., Director of Public Instruction of the North-Western Provinces and Oudh, to the Secretary to the Government of the North-Western Provinces and Oudh,—No. $\frac{G.}{3543}$, dated the 28th March 1899.

I have the honour to submit the Annual Report on publications registered in the North-Western Provinces and Oudh, under Act XXV of 1867, during the calendar year 1898.

2. The statements appended to this report are prepared in accordance with the instructions contained in G. O. No. 3480, dated the 30th October 1882, General Department, under which each language or combination of two or more languages forms the subject of a separate statement.

3. The first statement is compiled from the prescribed statements and contains, subject-wise, a general classification of all the publications registered in these provinces during the calendar year 1898. The number of publications registered and catalogued during the year was 1,320 against 1,466 of 1897 and 1,233 of 1896, showing a decrease of 146 in comparison with the previous year and an increase of 87 over the year before last. The decrease is most prominent in the works on religion, in which subject alone there is a falling off of 126 works. But against this decrease in the number of religious publications, which, as usual, are mostly of a controversial nature, may be set off an increase of 20 works in fiction and 46 in poetry. There were this year 210 works on language against 205 of the previous year, and of these 189 against 173 of the last year were educational. Under this head publishers naturally have little encouragement to enter for the general reader. On pages 6, 7, 9, 10, 16 and 18 of the catalogue of 3rd quarter are given a number of books which were catalogued a year or two after their publication, and I am not aware whether any notice is taken of the delay in the submission of books for registration under Act XXV of 1867.

4. The following analysis of the four quarterly catalogues, submitted herewith, will show the character and tendency of the works under the prescribed headings, giving more detailed information concerning those which deserve special notice:—

## (1) ARTS.

There were nine publications on the subject against eight of the last year. Of these six were first editions and one was a translation.

*English.*—Of the two works in English on the subject, one is the second edition of Practical Notes on the Telephone. The other, by Edmund W. Smith, is the Portfolio of Indian Architectural Drawings of Fatehpur-Sikri (catalogue, 2nd quarter, page 1, No. 1—670), and deserves notice. The illustrations given in the work are representative of the finest specimens of the Moghal School of Architecture, and are drawn on a sufficiently large scale for the purposes of artizans and others interested in the subject. It is the first of a series which the author proposes to bring out if the present number meets with success and with the approval of Government. The original illustrations from which the photo-lithographs of the portfolio have been taken were prepared to illustrate the report of the Archæological Survey of India. A selected number of drawings from these have, under the orders of the Government of the North-Western Provinces and Oudh, been enlarged, to enhance their usefulness. The portfolio furnishes illustrations of the Moghal Architecture at the zenith of its glory, depicting the special fondness of the Moghals for painted decorations.

*Urdu.*—Of the four works in Urdu three are first editions.

*Risálá-i-Ilm-i-Fotográfee* (catalogue, 1st quarter, page 4, No. 1—2) is a book on photography. After explaining the terms sensitive plate, exposure and development, the author describes the photographic apparatus and defines photography. The method of preparing negatives, of focusing, and a detailed description of the lens are given in an interesting manner.

*Jauhar-i-Funun* (catalogue, 2nd quarter, page 4, No. 1—602) contains receipts for preparing perfumery and varnishes, for dyeing cloth, for making imitation gold and precious stones, and methods of electroplating and manufacturing different kinds of inks, rubber presses and rubber stamps. The remaining Urdu book on the subject is the Turk meklery (catalogue, 4th quarter, page 3, No. 1—1302) in which are given receipts for preparing Turkish food.

*Polyglot.*—Three books on the subject are shown among bi-lingual works. Two of these are in fact one. A book on photography was received and catalogued twice, once in the 2nd quarter and a second time in the 3rd quarter. *Dhanur Veda Sanhita* (catalogue, 1st quarter, page 25, No. 1—77) is a Sanskrit work, with its translation in Hindi, on archery as known to the ancient Hindus. In this book are mentioned the names of the weapons which should be used by each of the four castes. Much information cannot be expected in a little book like this, but whatever is given is interesting. The author attaches much sanctity to the art, and goes on to say, "Archery should be taught to qualified Brahmans only." The different kinds of bows and arrows, their manufacture and use, and the method of inspiring them with power are briefly described.

### (2) Biography.

Eighteen works were catalogued under this head, of which 15 are first editions and one a translation. The number of publications under biography is slightly larger but not much better.

*Anwar-ul-Azkiá* (catalogue, 2nd quarter, page 5, No. 2—414) is a translation in which the lives of religious saints are given. *Jauhar-i-zat* (catalogue, 2nd quarter, page 5, No. 3—492) gives an account of the incidents in the life of Muhammad Husain, a poet of Lucknow. *Tazkira-i-Sheikh-ur Rai's Bu Ali Sena* (catalogue, 3rd quarter, page 4, No. 1—911) is a biographical account of the famous Arabic physician and philosopher Bu Ali Sena.

*Hayát-i-Sabri* (catalogue, 4th quarter, page 4, No. 2—1254) is a versified account of the life of Makhdum Alauddin Ali Ahmad Sabir, a Muhammadan saint of Kaliar.

*Hindi.*—Life of Bhillyá Bái (catalogue, 1st quarter, page 13, No. 1—64) is a reprint from the Nágri *Pracharni Patrika*. Life of Nagari Das Ji, Raja Sahab Jaswant Singh of Krishnagarh (catalogue, 1st quarter, page 13, No. 2—65) is another reprint from the same paper. *Debi Sahai Charitra* (catalogue, 2nd quarter, page 17, No. 1—396) gives the events connected with the life of Debi Sahai. *Puran Bakht-ki-katha* (catalogue, 3rd quarter, page 14, No. 1—24) contains an account of Puran Bhagat, who rejected the overtures of love made by his step-mother and was cruelly wounded and thrown into a well by her orders. He was taken out of the well by Gorakh Nath, whose disciple he became and lived the life of yogi. Lives of Mirán Bái and of Bapu Deva Shástri, C.I.E., and Bál Shástri, two luminaries of the Sanskrit College, Benares (catalogue, 4th quarter, page 17, Nos. 1—1217, 2—1259 and 3—1261) are reprints from the Nágri *Pracharni Patrika*.

*Arabic.*—*Tazkerát-ul-Huffaz* (catalogue, 2nd quarter, page 29, No. 1—461) is a work in Arabic containing an account of the learned in the Koran.

*Polyglot.*—*Yádgár-i-Ghálib* (catalogue, 1st quarter, page 25, No. 2—1) is a souvenir of Ghalib, the celebrated poet of Delhi. It is written by Khwájá Altáf Husain, Háli, who is himself an author and a poet of repute.

The remarks of Khwájá Háli on the prose and poetry of Ghalib are of literary value, and if he were to edit a set of such biographical sketches Urdu literature might boast of a series corresponding to "Englishmen of Letters."

The *Al Bárámiká* (catalogue, 1st quarter, page 25, No. 3—147) contains biographical sketches of the famous ministers of Khalifá Harun-ur-Rashid of Baghdád. *Tazkirát-ul-Ulmá-i-Hál* (catalogue, 2nd quarter, page 33, No. 2—349) gives an account of the lives of Indian Muhammadans, including authors, poets and preachers, of the present age.

### (3) Drama.

The number of works under this head has slightly declined. There were 18 publications against 20 of the last year. From the following survey of the works falling under this category it will be seen that some only are adapted for presentation on the stage. The dramas deal with love, religion, philosophy and history, and some are written with the purpose of redressing social evils, by holding up abuses to hatred and contempt.

*Urdu.—Gulru Tarinâ* (catalogue, 1st quarter, page 5, No. 4—153) is a romantic drama prepared by a theatrical company.

*Tamáshá-i-Mahfil-i-Rangin* (catalogue, 2nd quarter, page 5, No. 5—307) is a comedy in which Sikandar Farrukhlaqá receives a flying throne from Arif Sháh and joins the pleasure party of Kuwar Sen, son of Indra, in whose palace he sees Shákh-i-Nabút and falls in love with her. He encounters many dangers which he overcomes and is finally married to her. *Áftáb-i-Mohabbat* (catalogue, 3rd quarter, page 4, No. 2—926) is another work on a similar subject.

*Nagur Sabhá* (catalogue, 4th quarter, page 4, No. 3—1116) is written after the Indra Sabhá, a well-known dramatic work in Urdu. *Ishq-ki-Lazzat* (catalogue, 4th quarter, page 4, No. 4—1129) is a second edition. *Pur asar jádu* (catalogue, 4th quarter, page 4, No. 5—1275) is another version of Randhir and Prem Mohani which was noticed last year.

*Hindi.—Mahárána Pratáb Singh* (catalogue, 1st quarter, page 14, No. 4—205) is a drama founded on historical facts. *Viggyán Nátak* (catalogue, 1st quarter, page 14, No. 5—261) deals with a philosophical subject. It shows that man can attain the highest bliss by escaping from the shackles of desire. *Mahabir Charitra* (catalogue, 2nd quarter, page 17, No. 2—363) is a translation of Bhava Bhuti's work in Sanskrit. The translator, Lala Sita Ram, is a Hindi poet and an English scholar. *Veshyá Bilás* (catalogue, 2nd quarter, page 17, No. 3—443) by Deoki Nandan Tiwari, a Hindi poet of the family of Tulsi Das, the well-known author of the Ramáyan, exhibits the wretched condition to which the sons of bankers may be reduced by lavishing their wealth on courtezans. *Uttára Rám Charita* (catalogue, 2nd quarter, page 17, No. 4—645) is another translation by Lala Sita Ram. It forms No. II of the Series of Sita Ram's "Our Ancient Theatre." *Prem Lilá*, or the Sport of Love (catalogue, 3rd quarter, page 15, No. 2—715) is a translation of Shakespear's *Romeo and Juliet*. *Málti-mádhava* (catalogue, 3rd quarter, page 15, No. 3—860) is No. 3 of Sita Ram's "Our Ancient Theatre". *Sáng Nan Tanki ká* (catalogue, 4th quarter, page 18, No. 4—1078) contains an account of Nan Tanki, daughter of the Rája of Lahore. *Bhartri Hari Raj Tyag Nátak* (catalogue, 4th quarter, page 18, No. 5—1140) gives an account of Bhartri's abdication of the throne and becoming a yogi.

*Sanskrit.—Gouri Digambar Prahasanam* (catalogue, 2nd quarter, page 27, No. 1—567) is a farce dealing with the humours of Mahadeo and his spouse Gouri.

### (4) Fiction.

The light literature of the year, represented by 84 books, compared with that of the previous year shows an increase of 20 works. Under this head are to be found works containing fanciful and grotesque tales such as delighted the readers of a past generation, but which now are fast coming to be looked upon as antiquated. Fairy tales, love stories, detective stories and romances founded on historical events form the majority of the publications comprised under fiction. The translation of another of Reynolds' works into the vernacular during the year is an indication that these unwholesome novels still maintain their attraction among a class of readers which must unfortunately be numerous. The series of novelettes prepared by Azmi in Urdu aims at imparting morality, and is designed for juvenile readers.

Following is a survey of the works under fiction :—

*Urdu.*—The works (1) *Áiná-i-Istiqlál*, (2) *Sáádat* and (3) *Sáid* (catalogue, 1st quarter, page 5, Nos. 7—91, 9—143 and 10—144) are works with a moral purpose. *Afsum* (catalogue, 1st quarter, page 5, No. 11—181) is a historical novel dealing with the distressful period of the mutiny of 1857. The original, which is in French, was translated into English, and the present work is a translation of the English rendering. *Tulf-i-Lailá* (catalogue, 1st quarter, page 6, No. 12—182) by Dwarka Prasad, Ufaq, a well-known Urdu writer and poet, contains stories similar to those in the *Arabian Nights*.

*Tásir* (catalogue, 1st quarter, page 6, No. 13—183) contains a love story.

*Sat Bitti Maha Nand novel* (catalogue, 1st quarter, page 6, No. 15—236) belongs to the class of moral fiction. In the guise of a novel it teaches how the truth loving Mahá Nand rose from a low position in life to an enviable one, in face of the many obstacles which his

evil-minded opponents threw in his way. *Náshád* (catalogue, 1st quarter, page 6, No. 17—287) contains the story of Hasin and Mahjabin, who loved each other and were sadly separated. *Sŭahid-i-Rana* (catalogue, 1st quarter, page 7, No. 18—142) is an imaginary autobiography of a penitent prostitute. *Lál Námá* (catalogue, 2nd quarter, page 5, No. 7—293) is one of the volumes of *Dástán-i-Amír Hamzá*, which is being translated at Lucknow, and is published by the Newal Kishore Press. Several other volumes of the work were received during the year. This antiquated work is a store-house of fanciful and extravagant adventures. The story of Lawrence and Ruth (catalogue, 2nd quarter, page 5, No. 8—294) in two volumes is a translation of Reynolds' *Rye House Plot*, published also by the Newal Kishore Press. *Israr-i-Asiá* (catalogue, 2nd quarter, page 6, No. 11—301) contains the story of Asia, a woman who under the temptation of a neighbour proved faithless to her husband and contrived to elope with her lover. She finds out her mistake, repents and returns to her husband in disguise, confesses her fault and dies in his arms. *Káwresh-i-dil* (catalogue, 2nd quarter, page 6, No. 12—303) is a historical novel. The scene is laid in Delhi. A general massacre of its inhabitants is being carried out under the orders of the conquerer, Nadir Shah. Alam Ara, daughter of a Nawáb, who has fled, hard pressed in a deserted house by two Iráni soldiers, is rescued by Jahán Qadr, the son of Anis-ul-Mulk. She and her deliverer fall in love with each other. When peace has been restored and the Nawáb has returned to his house, the lovers are nearly separated by the machinations of a servant maid. But her plans are frustrated and Jahán Qadr and Alam Ara are happily married at last.

*Jigar Soz* (catalogue, 2nd quarter, page 6, No. 15—323) may be classed as a social novelette, designed to show the evils of female education. The author has combined business with entertainment and has inserted in his book a puff of a perfumery factory.

*Nilafur* (catalogue, 2nd quarter, page 6, No. 16—330) is a historical novel of the days of Sultán Morad of Turkey. Nilafur, the daughter of the Sultán, puts an end to her life on seeing the dead body of her father, who has been stabbed by a Christian. While furnishing an example of filial piety, the book is designed to show Christians in an unfavourable light, as the implacable enemies of Muhammadans.

*Fasáná-i-Turban* (catalogue, 2nd quarter, page 6, No. 17—362) is a fairy tale. Turban, a wood-cutter, takes shelter from the midday sun under a thicket on the banks of a tank. From there he spies a beautiful girl sleeping in the open under the sun's rays. While admiring her beauty and wondering at her recklessness, he notices a deadly snake crawling towards her and preparing to strike. Turban takes up his spade, springs upon the snake and cuts it in two. Roused by the noise the sleeping girl, a fairy, finds that a Jin, her enemy disguised as a snake, has been killed by Turban. She offers him a boon, but he will accept no reward. The fairy departs, and Turban repairs to his village with his load of wood on his head. Weary with his load he wishes it were a horse to carry him. His wish is instantly gratified. The fairy has determined that all his desires shall be accomplished. His lightest whim is henceforth immediately executed. The king's daughter falls in love with him. But his good fortune at length arouses the hatred of the envious. He is condemned to be drowned as a wizard. The king's daughter determines to share his fate. At the fatal moment he wishes for delicious fruit and a stately palace. His wish is fulfilled, and he and the princess live happily ever after.

*Umir and Rahiáná* (catalogue, 2nd quarter, page 7, No. 18—481) is a detective story in which a clever police officer discovers the real culprit, and restores a lover falsely charged with the crime to his mistress.

*Tilism-i-Ajáeb*, illustrated (catalogue, 2nd quarter, page 7, No. 21—526), a youth by the aid of a magician sees all the wonders of the world.

*Badr-un-Nisa ki Musibat* (catalogue, 3rd quarter, page 5, No. 7—828) is a social novelette describing the manner in which two brides travelling in the same railway carriage by mistake exchanged husbands owing to *pardah* system.

*Harif* (catalogue, 3rd quarter, page 5, No. 8—835) is another story of a detective police officer. *Krishma-i-Muhabbat* (catalogue, 3rd quarter, page 5, No. 12—1013) is an abstract translation of an English work called James' Book of Love. *Marhata Sardar Wa Shahzadi Roshan Ara* (catalogue, 3rd quarter, page 4, No. 4—716) has been translated from Reverend Hubert Counter's *Romance of Indian History*, and describes the brave and undaunted conduct of Sivaji, which won for him the affection of Roshan Ara, the daughter of Aurangzab

*Mansur and Mohna* (catalogue, 4th quarter, page 5, No. 11—1130) is a historical novel describing the battles fought by Mansur, a general of Mahmud Ghaznavi. Mohna, the daughter of the Rája of Ajmere, loves Mansur for his bravery. Mansur is killed by Jay Ram, and Mohna commits suicide.

*Hindi.—Narendra Mahni* (catalogue, 3rd quarter, page 15, No. 4—727) by Deoki Nandan Khatri, the author of *Chandra Kanta*, is a translation of a Bengali novel. *Dalit Kusum* (catalogue, 3rd quarter, page 15, No. 5—870) is also a translation of a Bengali novel. Deoki Nandan's *The Progeny of Chandra Kanta*, which was noticed last year, is still incomplete. Four parts of the book were catalogued during the year under report.

(5) History.

Sixty-six publications were received and catalogued under this head. Of these only 17 are non-educational: of the remainder only a few are intended as text-books; by far the greater number are catechisms and aids to examinees. The following non-educational works deserve notice:—

*English.*—There are only three non-educational publications in English, and of these Dr. A. Führer's monograph on Buddha Sakya Muni's Birth-place (catalogue, 3rd quarter, page 1, No. 2—909) is of immense interest to the student of Buddhism and of ancient India. It comprises the result of the author's exploration of the ruins near Nigliva. The monograph is illustrated by eight plates.

*Urdu.—Dunyá-ki-Sair* (catalogue, 1st quarter, page 7, No. 19—75), prepared by Pyari Lal, is a book on geography illustrated with maps and pictures. It contains a short description of the four continents, and describes briefly the peoples, the flora and the fauna of certain regions.

A complete collection of the translation of Waquad's History (catalogue, 1st quarter, page 7, No. 20—128) is a semi-religious account of Muhammad's invasions and of the conquests of "Sham" "Misr" and "Ajam" by the Muhammadans. It is a translation of the work of Muhammad Bin Waqadi in Arabic. *Tarikh-ul-Ambia* (catalogue, 2nd quarter, page 7, No. 28—511) contains an account of the prophets.

*Wáqáát-i-Panj Hazár Sálá* (catalogue, 2nd quarter, page 7, No. 29—653) contains a list of important events that have occurred since the beginning of the Kalyug. *Jang Nama-i-Muhammad Hanif* (catalogue, 3rd quarter, page 5, No. 18—948) gives an account of the religious war that was undertaken by Muhammad Hanif to avenge the death of Hasan and Husain. *Tamadd deen-i-Árai* (catalogue, 4th quarter, page 6, No. 17—1026) is a translation by Shamsul Ulama Siyed Ali Bilgrami, Secretary to the Nizam's Government. The work is a valuable addition to Urdu literature, and is of special interest to the Muhammadans. It contains a detailed account of the improvements that were made in the various departments of science, art and language under the Muhammadans, and is a record of the greatness of the Muhammadan nation and religion.

*Hindi.*—The only non-educational work in Hindi is a short history of Japan (catalogue, 4th quarter, page 18, No. 7—1167), published under the auspices of the Nagari Pracharni Sabha of Benares.

*Persian.*—Four works in Persian are catalogued under this head, and all of them are non-educational. Three of these are the three parts of the translation of the Mahabharata by Abul Fazal and Faizi. *Gulistan-i-Hind* (catalogue, 2nd quarter, page 31, No. 1—407) is an illustrated history of India, in which the author, Raja Durga Prasad, briefly describes the creation of the world and prehistoric times in the light of the Hindi scriptures. The book then treats of the Muhammadan and English periods of Indian history, and ends with an account of the author's ancestors and of himself.

(6) Language.

Two hundred and ten works, or five more than the last year, are shown under this head. The number of non-educational books is, however, much smaller than last year—being 21 against 32. The so-called educational books are mere keys and aids to passing examinations. The only notice they deserve is a wholesale condemnation. Of the 20 non-educational publications, 10 are dictionaries, 1 a letter-writer on religious and moral subjects, two essays, and the remainder are the incomplete parts of a Sanskrit series.

*Lughát-i-Maqlubá* (catalogue, 1st quarter, page 25, No. 4—18) is a vocabulary containing words which whether read backwards or forwards convey some meaning.

*Lughát-i-Mangutá* (catalogue, 2nd quarter, page 33, No. 6—331) is a dictionary in which are given the dotted words only. *Maktubát-i-Hazrat Sheikh Yahiya Muniri* (catalogue, 2nd quarter, page 31, No. 5—646)contains letters written by the holy Sheikh to his friends and disciples on moral and religious subjects. *Risálá-i-Sharáfat* (catalogue, 2nd quarter, page 33, No. 4—299) is an essay on nobleness. *Nemat-i-Ishq* (catalogue, 4th quarter, page 7, No. 29—1060) contains an essay on love by Dr. Mirza Safdar Ali of Hyderabad.

### (7) Law.

There are 17 publications under this head; four of these are educational. The books included under this head are designed for students and for practitioners, and comprise Acts and laws, with or without annotations, judgments of the Privy Council, rules regarding the emigration of convicts, Muhammadan law, digests of cases, and a catechism for constables. The following deserve mention:—

*English.*—Case law on Easement and licenses (catalogue, 1st quarter, page 2, No. 9—187), edited by H. C. Niblett, contains Act No. V of 1882 as amended by Act VII of 1891, and notes and extracts from important English and Indian rulings up to date. The extracts from special treatise and portions of the Indian Legislature which have been added by the editor make it a valuable book for reference on the subject. The book also contains the English Prescription Act, the whole of which has been arranged under proper sections and appropriate heads with a full index. Privy Council judgments in cases heard and determined on appeal from India which are not reported in the Indian Law Reports, 1876—1897 (catalogue, 1st quarter, page 3, No. 10—280), is the explanatory title of a book compiled by Pandit Baldeo Ram Dave, a Vakil of the High Court of these Provinces. The compiler has, as shown by the title, given in the book judgments of the Judicial Committee of Her Majesty's Privy Council in cases of appeals from India. The books from which these judgments have been taken are not accessible to everybody. The compiler has further increased its utility by appendices given at the end of the book, which help the reader in finding out other judgments of the Privy Council on Indian appeals reported in the various Law Reports.

### (8) Medicine.

Twenty-six publications were catalogued under this head, and these compared with those of last year are marked by falling off in number and quality. The authors and compilers rely on English, Sanskrit and Arabic works as the sources of their information. The original publications contain the experience of native physicians in the use of medicines.

*English.*—The only work in English under this category is *Pestis Bubonica* (catalogue, 2nd quarter, page 3, No. 12—334), which contains the history and shows the nature of the bubonic plague. The treatment prescribed for the plague-stricken is homœpathic.

*Urdu.*—*Tashrihat-i-Shamsia* (catalogue, 2nd quarter, page 9, No. 43—329) is a treatise on anatomy. *Mujarribát-i-Jamil* (catalogue, 2nd quarter, page 9, No. 44—516) is the work of Muhammad Jamil-ud-din, in which a number of the author's prescriptions are published for the benefit of the people. *Risálá-i-ázá-i-Makhsusa* (catalogue, 2nd quarter, page 9, No. 45—617) by Dr. Abdul Hakim, treats of venereal diseases and of impotency. *Ahsan-ul-Qanun-fi-I'láj-ut-Taon* (catalogue, 2nd quarter, page 9, No. 46—635) is a book intended for the treatment of the plague-stricken. *Mushir-i-Tandurusti* (catalogue, 3rd quarter, page 9, No. 54—686) gives a list of common grains, fruits and vegetables and metals with their medicinal properties. *Tib-i-Ehsáni, Risálá-i-Amráz-i-Khángi bazaryá-i-Adviát-i-Angrezi*, and *Tib-i-Nahei* (catalogue, 3rd quarter, page 9, Nos. 55—816, 56—900, 57—984) contain prescriptions for different ailments. *Mufid-un-Nisá wa Sibyán* (catalogue, 4th quarter, page 10, No. 49—1047) contains medicines for females and boys. *Mufid-ul-Ajsan ma Fawáid-i-Ajibá* (catalogue, 4th quarter, page 10, No. 50—1127) and *Israr-i-Khamsa* (catalogue, 4th quarter, page 10, No. 51—1165) do not call for any remarks. *Jámá-ul-Mufridát* (catalogue, 4th quarter, page 10, No. 52—1235) is a Materia Medica in Urdu.

*Hindi.*—*Arogya Darpan* (catalogue, 3rd quarter, page 17, No. 24—842) contains prescriptions for common diseases, and has been translated into Urdu. *Nighant Bhashá* (catalogue, 4th quarter, page 20, No. 23—1093) is a dictionary of medicines in Hindi.

*Persian.*—The solitary work in Persian is the *Rumuzi-i-Mamdabi* (catalogue, 2nd quarter, page 32, No. 13—347), a tract on pulsation.

*Polyglot.*—Among the bi-lingual publications were registered the *Mizan-ul-Adwiá* catalogue, 1st quarter, page 27, No. 18—25), a pamphlet containing the method of finding

out the properties of compound medicines, and *Chark Sanhita* (catalogue, 1st quarter, page 27, No. 19—196). The latter publication is a standard work on medicine in Sanskrit, and its translation into Hindi, by Sri Krishna Lal, is calculated to benefit such of the native physicians as have not got sufficient knowledge of the Sanskrit to read and understand the original.

(9) MISCELLANEOUS.

The book shown under this head are fewer than those of the previous year by 28, being represented by 226 publications against 254 of the last year. Though the books of the present year are less in quantity they are better in quality.

*English.*—The work of the Honourable Seth Raghubar Dayal (catalogue, 1st quarter, page 3, No. 11—19) contains the 19 questions which were put by the author Seth in the Legislative Council. Sevenr of these questions referred to educational matters, six were on executive and judicial service of the province, one on medical service and five on famine.

*Court Character and Primary Education* (catalogue, 1st quarter, page 3, No. 13—178) has been prepared by Pandit Madan Mohan Malviya, B.A., LL.B., a vakil of the High Court of the North-Western Provinces. The author's object is to show by statistics and quotations from official and non-official records the desirability of writing the proceedings of the Courts of law in these provinces in Hindi character. *Gleanings for subject (9* (catalogue, 1st quarter, page 3, No. 14—141). The object of the author in bringing out this work has been to compress into a small compass such matter as is required for examination in subject (9), and with this end in view he has "boiled down" the prescribed portions of the 'Army Book.'

A monograph on Cotton Fabrics produced in the North-Western Provinces and Oudh (catalogue, 3rd quarter, page 3, No. 15—812) was prepared by C. A. Silberrad from the special reports received from the districts in accordance with the orders of the Government of these provinces. The monograph contains information regarding traditions as to the origin of the art of weaving, and the customs and ceremonies connected with the growing and the picking of cotton. The processes of ginning, spinning, and warping and weaving, bleaching, dyeing and printing of the cotton fabrics—coarse and fine—are systematically described. The last chapter deals with the general state of the spinning and weaving industry, the depression of hand spinning, hand weaving and hand industry in the country districts, and an account of the castes engaged in them.

*Human Life* (catalogue, 4th quarter, page 2, No. 6—1141) is a booklet describing birth, death, re-birth and "other circumstances of human beings."

A monograph on Woollen Fabrics in the North-Western Provinces and Oudh (catalogue, 4th quarter, page 2, No. 7—1179) contains traditions and customs connected with wool and woollen fabrics and is a sequel to the one on cotton fabrics.

*Urdu.—Aqwám-ul-Hind* (catalogue, 1st quarter, page 9, No. 40—51) briefly notices some of the castes of India, and contains a fuller account of the Kayasthas. *Mufid-un-nisa* (catalogue, 1st quarter, page 9, No. 41—73) is intended for women. It is a translation of interesting narratives from English books.

*Dastur-ul-Amal-i-Munaj-Jiman-i-Hind* (catalogue, 1st quarter, page 9, No. 42—95) is a calendar for 1898, edited by Sikandar Qadir Khan.

In the *Vaishnawa Chetáwni* (catalogue, 1st quarter, page 9, No. 43—101), the author, a member of the Arya Samaj, assures his caste-fellows that there is no harm from a religious point of view in eating food cooked by persons belonging to other castes, but what is harmful and should be abandoned is the worship of images, and he exhorts them to eschew Iconolutory.

*Kámálát-i-Ruháni* (catalogue, 1st quarter, page 10, No. 45—232) treats of spiritual seances, clairvoyance and of the method of subjugating the double. The author has shown what mysterious powers the human soul can attain. He relies for his information on English books.

*Maidan-i-Ramal* (catalogue, 2nd quarter, page 10, No. 51—499) is a book on geomancy. *Akhlaq-i-Lecture* (catalogue, 2nd quarter, page 10, No. 53—522) is a lecture on morality, *Bibek Saqur* (catalogue, 2nd quarter, page 10, No. 54—540) is an Arya Samaj tract on discretion.

*Nikát-i-Bir Bal* (catalogue, 3rd quarter, page 10, No. 59—677) is a book full of witticisms which are ascribed to Bir Bal. *Majmun-i-Jadu-i-Firang* (catalogue, 3rd quarter, page 10 No. 60—678) contains tricks such as are performed by jugglers. *Mujarrabát-i-Sulaiman*

(catalogue, 3rd quarter, page 10, No. 61—684) contains magic squares and charms. *Dastur-ul-Amal-i-Riasut-i Qilá-i-Partábgarh* (catalogue, 3rd quarter, page 10, No. 62—712) is a Manual of Regulations for the state of Fort Partábgarh, in which are given rules for the guidance of state officials there.

*Jauhar-i-Ajaibat* (catalogue, 3rd quarter, page 10, No. 65—769) contains an account of moving rocks, singing stones, speaking mountains, coloured rivers, boiling lakes and other wonderful natural phenomena.

*Diamond Jubilee* (catalogue, 4th quarter, page 11, No. 56—1057) contains an account of the celebration of the Diamond Jubilee at Jaora.

*Hindi.*—Dayanand Hirday (catalogue, 1st quarter, page 16, No. 22—262) contains a criticism of Dayanand's writings' *Drishtant Samuchhya* (catalogue, 1st quarter, page 16, No. 23—281) contains the sayings of Param Hansa Ram Krishna of Bengal on religious and philosophical subjects.

In the *Trust in Mantras* (catalogue, 2nd quarter, page 19, No. 15—370) the author advises his readers not to believe in the efficacy of Mantras. *Paheli Sangrah* (catalogue, 3rd quarter, page 17, No. 26—76[illegible]) contains riddles. *Prashn Mala* (catalogue, 3rd quarter, page 17, No. 27—832) gives the several methods of divination. New fashioned coronets for idols manufactured at the Shringar Sindhu factory (catalogue, 4th quarter, page 29—1212) is the pictorial catalogue of Sringar Sindhu factory at Muttra.

*Sanskrit.*—Samarsár (catalogue, 2nd quarter, page 27, No. 7—338) is a book on astrology. *Bribat Tantra Sar* (catalogue, 2nd quarter, page 27, No. 8—562) contains charms and incantations and shows the postures in which a novice should sit while performing those mystical rites.

*Persian.*—*Tuhfat-ul-Islám* (catalogue, 2nd quarter, page 32, No. 14—348) contains letters and miracles of Khwájá Abdus Salám.

*Polyglot.*—*Matri-Bhakti* (catalogue, 2nd quarter, page 35, No. 21—392) enjoins on its readers the necessity of obedience to their mothers. *Mahá mári vyavastha* (catalogue, 2nd quarter, page 35, No. 22—399) shows how water and air are affected by plague. *Bidur niti* (catalogue, 2nd quarter, page 36, No. 50—579) contains a portion of the Mahabharatha in which are given the moral teachings of Bidur. In *Cremation is necessary* (catalogue, 3rd quarter, page 31, No. 17—745) the author, an Arya Samajist, proves the necessity of burning the dead.

### (10) Poetry.

Two hundred and eighty-three publications are classed under this head, as against 237 of last year. Religion, which comprises the largest number of works, only exceeds poetry this year by four volumes. But composition in verse would probably be a better description of the productions classed under this head. The subjects may be sub-classed as religious and semi-religious, religious, scientific, social, satirical, epic and lyrical The following deserve mention:—

*Urdu.*—*Musuddas Mansum Ba Muraqqá-i-Kashmere* (catalogue, 1st quarter, page 10, No. 48—13) contains hexan-stiches by Pandit Beshar Narayan Dar, and is written in a forcible language. In this book the author invokes the help of the muse in urging reform upon his caste-fellows and the better education of their children. Poetry of this kind is rare in Urdu verse.

*Bára Másа*, Sundar Lal (catalogue, 1st quarter, page 11, No. 49—45) contains songs sung by men and women in the month of Sawan. *Sitk-i-Gohar* (catalogue, 1st quarter, page 11, No. 51—79) contains the story of Prince Qamar-uz-zamán and Princess Khursid Jamál. *Nalain-i-Ahmadi* (catalogue, 1st quarter, page 11, No. 52—80) is a religious controversy. *Sharab Nama-i-Manzum* (catalogue, 1st quarter, page 11, No. 54—108) exposes the evils of drinking and advises its readers to abstain from it. *Diwan-i-Ghálib* (catalogue, 2nd quarter, page 12, No. 73—485) is a well known work in Urdu poetry. It contains the love poems composed by Mirza Asadullah Khan, Ghálib, the famous poet of Delhi. *Quasidá-i-Dayá Nand* (catalogue, 1st quarter, page 12, No. 63—238) is a satire on Swami Daya Nand, the founder of the Arya Samaj. *Mulid-i-Sharif* (catalogue, 2nd quarter, page 11, No. 61—316) gives an account of the birth of Muhammad. *Narsi Lila* (catalogue, 2nd quarter, page 11, No. 65—341) contains an account of Narsi, a famous devotee of Krishna. *Ah-i-Wahshi*

(catalogue, 2nd quarter, page 12, No. 72—412) is the versified translation of Hans Jawhir. *Jang nama-i-Hazrat Ali* (catalogue, 2nd quarter, page 13, No. 74—487) contains an account of the battles fought by Hazrat Ali. *Mirat-ul-Khyal* (catalogue, 2nd quarter, page 14, No. 89—599) shows the vanity of mundane things, and contains thoughts on divine love.

*Tuhfa-i-Dakan* (catalogue, 4th quarter, page 13, No. 72—1024) contains the love poems of Dr. Mael. The work is said to be greatly admired for the purity of its style and the poetic beauties of the verse.

*Hindi.—Bitup Bilas* (catalogue, 1st quarter, page 16, No. 26—76) enumerates the names of trees which should not be planted in the central court-yards of houses. The position of a garden with reference to the house is fully described. The method of watering plants and the names of trees which grow from seeds are also given.

*Gajendra Moksha* (catalogue, 1st quarter, page 17, No. 34—275) contains a mythological account of an elephant who being caught by a crocodile sought the shelter of Vishnu, and was not only rescued from the grasp of his enemy, whom Vishnu ripped open with his disens, but was released from the shackles of *births and rebirths*. *Rahiman Shatak* (catalogue, 2nd quarter, page 23, No. 57—560) contains the selected verses of Abdur Rahman Khan on moral topics. *Sangit Rájá Morad Dhuj* (catalogue, 4th quarter, page 22, No. 40—1079) tells how the son of Rájá Morad Dhuj, slain by his father in proof of his attachment to Krishna, was restored to life.

*Sanskrit.—Bhávanábilas Satakam* (catalogue, 1st quarter, page 20, No. 2—69) contains a hundred verses on the pleasures of desire. *Adbhut Tarangini* (catalogue, 2nd quarter, page 28, No. 9—297) enumerates the wonderful phenomena of nature.

*Arabic.—Alfiquat Ibn Malik* (catalogue, 3rd quarter, page 27, No. 2—681) containing 1,000 distiches of Ibn Malik, is an Arabic grammar in verse.

*Persian.—Musnavi-i-Hazrat Shams Tabrez wa Masnavi-i-Sheikh-Farid uddin Attár* (catalogue, 1st quarter, page 23, No. 13—15) contains the verses of two well-known Muhammadan saints. *Dufn-ul-Aghlát* (catalogue, 2nd quarter, page 32, No. 15—357) is a Persian work on the orthography of words frequently wrongly pronounced. *Musnavi-i-Husn-o-Ishq* (catalogue, 3rd quarter, page 29, No. 9—743) contains a story in which the wordly love of two lovers turned into divine love.

*Polyglot.*—The bi-lingual publications under 'poetry' are the versified translations of Sanskrit, Arabic and Persian works, and do not call for any remarks.

## (11) Politics.

No work was received under this head. One was returned last year.

## (12) Philosophy including Mental and Moral Science.

Twenty-five works were returned under philosophy. Three of these are in English, one in Urdu, 11 in Sanskrit, two in Arabic and eight in Sanskrit-Hindi. Thus more than three-fourths of the publications are either in Sanskrit or are adaptations from that language. The editors of these works rely upon the Upanishads and the schools of Hindu Philosophy.

*English.*—Of the three works in English one is *An analysis of "Flint's Theism"* (catalogue, 3rd quarter, page 3, No. 16—768), a cram book for students preparing for the university examination. *Essays on the Positive Philosophy*, Part III, the Law, the Equation and the Curve (catalogue, 3rd quarter, page 3, No. 17—809) belong to the series of philosophical essays written by Professor H. Cox of the Muir Central College. The remaining work on the subject *The Mysteries of Karma revealed* (catalogue, 2nd quarter, page 3, No. 16—615) follows somewhat on the lines of the *Bhagwat Gita*. The author has, however, some views of his own. He traces the origin of all actions, good or bad, to the vibrations of the astral ego or the double self of man. He demonstrates the existence and projection of the astral body, and shows, by analogy with sound waves, that the vibrations of the astral body are also inevitably and indelibly impressed on the all-pervading ether. These impressions are, in the author's opinion, the cause of rebirths and of all the miseries in the world, and can be got rid of by performing noble deeds without attachment to their fruits. The author attempts to support his theories by arguments based on the conclusions of Western scientists.

*Urdu Házal Fasl Fi/ Wahid-wul-Kasir* (catalogue, 3rd quarter, page 13, No. 95—813) contains a logical consideration of 'the One' and 'the many.'

*Sanskrit, Sanskrit-Hindi.*—Of the 19 works under Sanskrit and Sanskrit-Hindi 17 are represented by the Opnishads and the Darshanas. *Samikshakar* (catalogue, 1st quarter, page 29, No. 39—191) is an attempt to reconcile the apparent inconsistencies of the Sankhya and other systems of Hindu Philosophy as explained and understood by the modern Vedantists. *Vimarsh* (catalogue, 3rd quarter, page 26, No. 10—925) contains a philosophical discussion of the impression of the past actions, good or bad, on the mind.

*Arabic.*—Of the two books in Arabic one is an educational work and the other is on Logic.

## (13) Religion.

Two hundred and eighty-seven works, the largest number of publications under any head, are classed under religion. Hinduism, Muhammadanism and Christianity are well represented. The Aryas, the Jains, the followers of the Radha Swami Sect and the Theosophists continue actively to disseminate their own particular views. The following deserve mention:—

English and Roman Hindustani. There were 23 works on religion in English and Roman, of which 19 were in English and 4 in Roman Hindustani. *A compendium of Durga Patha* (catalogue, 1st quarter, page 3, No. 15—201) contains an abstract translation of the Sanskrit book *Durga Patha*. *Zabur aur Git* (catalogue, 1st quarter, page 4, No. 2—195) is a collection of hymns, psalms, *ghazals* and *bhajans*, with a supplement consisting of popular hymns with choruses. *The Divine Ode* (catalogue, 2nd quarter, page 3, No. 17—449) is a translation of the well-known Sanskrit work the *Bhagwat Gita*.

*Urdu.*—*Ghulsan-i-Hálát* (catalogue, 3rd quarter, page 13, No. 100—946) gives an account of the prophets and of Adam and Eve. *Miftah-ul-Jannat and Rah-i-Najat* (catalogue, 3rd quarter, page 14, Nos. 101—981 and 102—983) are on the Muhammadan religion, and show the way to salvation under that religion. *Mahátámá Ekádashi* (catalogue, 1st quarter, page 12, No. 65—46) treats of fasting and its benefits according to the Hindu religion *Ain-ul-Hidáyá* (catalogue, 2nd quarter, page 15, No. 98—290) is a commentary on the *Hidaya*, a well-known book in Arabic. *Malid-i-Sarwar-i Kaunain* (catalogue, 2nd quarter, page 15, No. 99—318) contains account of the birth of Muhammad, the prophet. *Sanatan Dharm-ki Jaih* (catalogue, 2nd quarter, page 15, No. 100—385) is a pamphlet describing the religious duties according to the ancient Hindu religion. *Tanwir-ush-Sahahdatain* (catalogue, 4th quarter, page 14, No. 89—1121) is a book on the martyrdom of Hasan and Husain, the sons of Ali. *Bharthri Vairag Satak* and *Jain Vairag Satak* (catalogue, 4th quarter, page 15, No. 91—1188) is a translation of the English translation of the 100 verses of Bharthri and of the Jain religion, issued by the Theosophical Society. *Ejaz-i-Yusufi* (catalogue, 4th quarter, page 15, No. 92—1199) contains prayers for special benefits with the mode of their recital. *Akhbar-i-Muhammadi* (catalogue, 4th quarter, page 15, No. 93—1219) advises the Muhammadans to abstain from celebrating the nativity of Muhammad, which borders on idolatry.

*Hindi Vishnu Chalisá* (catalogue, 1st quarter, page 18, No. 40—33) contains 40 verses in praise of Vishnu. *Breaking his Fetters* (catalogue, 1st quarter, page 19, No. 50—92) contains the story of a man who embraced Christianity and the advantages of the Christian religion. *Mat Paryeshana* (catalogue, 1st quarter, page 19, No. 51—242) compares the Parsee, Egyptian, Greek, Chinese, Jewish, Christian and Muhammadan religions with the Hindu religion, and concludes that they are all branches of the Indian Puranic religion. *Parpana Mirt* (catalogue, 2nd quarter, page 24, No. 62—352) is a book on Vaishnava religion. *First Catechism* (catalogue, 2nd quarter, page 25, No. 67—556) contains answers and questions on the Christian religion. *The Story of a Diamond* (catalogue, 2nd quarter, page 25, No. 70—668) is another Christian publication. *Sámgunám Sandhya Bidhi* (catalogue, 3rd quarter, page 22, No. 73—796) contains the method of performing the morning, noon and evening prayers by Sam Vedi Brahmans. *Bhasha Pujan Sangarah* (catalogue, 3rd quarter, page 22, No. 79—833) contains the modes of worshipping the Jain saints, *Dharam Tulá* (catalogue, 3rd quarter, page 23, No. 80—861) is a Christian publication in which an inquiry is made into the true religion. *Subdh Kunji* (catalogue, 3rd quarter, page 23, No. 83—1007) contains instructions for those who practise according to the Kabir Sect. *Prem Patra*

*Radhaswami* (catalogue, 3rd quarter, page 23, No. 86—927) contains the teachings of the Radhaswami Sect. *Dwádashánu Preksha* (catalogue, 4th quarter, page 24, No. 58—1218) is a book on Jain religion.

*Sanskrit.*—*Shantrashnirdeshah* (catalogue, 1st quarter, page 21, No. 16—56) describes the pleasures of quiteness, *Gayetri Tantra* (catalogue, 1st quarter, page 21, No. 20—207) contains the mystical formula of Gayatri, *Panchánng Singarah* (catalogue, 2nd quarter, page 29, No. 17—310) contains the five ways of worshipping the *Mahakali, Mahalakshmi and Maha-Saraswati, Agustya Sanhitá* (catalogue, 3rd quarter, page 26, No. 11—691) is a collection, by Agustya, of the accounts of *Rama Chandra, Anand Brindá Ban Champah* (catalogue, 3rd quarter, page 26, No. 14—741) contains an account of the childhood of Radha and Krishna. It is a highly elaborate composition in alternate prose and verse. *Pret Mangari* (catalogue, 3rd quarter, page 27, No. 16—763) is a work on funeral rites and ceremonies.

*Arabic* and *Persian Quarán Sharíf* (catalogue, 1st quarter, page 22, No. 1—44) is the holy book of Muhammadans.

*Amma Yat Sálum* (catalogue, 2nd quarter, page 31, No. 10—531) is the last chapter of the Korán.

*Khutba Idain* (catalogue, 2nd quarter, page 31, No. 11—549) contains sermons on the two Ids.

*Kitáb-ul-Arbain* (catalogue, 3rd quarter, page 27, No. 5—1011) contains the 40 traditions of the Sufis.

*Khulása-i-Jám-i-Abbasi, Panjabi* (catalogue, 3rd quarter, page 29, No. 13—940) contains in five chapters an abstract of *Jám-i-Abbasi.*

*Polyglot.*—*Risála-i-Aqiqá* (catalogue, 1st quarter, page 30, No. 43—16) is a tract on the Aqiqá ceremony among the Muhammadans. It is performed some days after the birth of a child.

*Moin-un-Nasehin* (catalogue, 1st quarter, page 31, No. 48—223) is a translation of the *Arabic Anís-ul-Wáizin.* It contains advices to religious preachers.

*Purush Sukti* (catalogue, 1st quarter, page 31, No. 53—267) is a hymn of the *Yajur Veda* with its Hindi translation.

*Tafsír-i-Mawáhid-ur-Rahman* (catalogue, 2nd quarter, page 37, No. 40—291) contains the text of the *Koran* with a commentary in Urdu by Saiyid Amir Ali of Lucknow.

*Gunasthankarmárah* (catalogue, 2nd quarter, page 38, No. 46—398) is a record of the degrees of spirituality attained by a novice in the *Jain* religion.

*Al Nur-ul-Hatemá* (catalogue, 2nd quarter, page 39, No. 59—508) is intended for the Shia sect. *Lakshmi Narain Sarowar* (catalogue, 2nd quarter, page 41, No. 70—619) contains the verses of the *Bhagwat Gita* with parallel translations in *Hindi* and *Persian.*

*Namaste* (catalogue, 3rd quarter, page 33, No. 31—723) is an Arya Samáj tract containing an exposition of the word *Namaste,* which is the Arya form of salutation.

*Rájagrihi mahatam yúm* (catalogue, 3rd quarter, page 33, No. 35—849) contains an account of the sacred shrine of *Rájagrehi* in the Behar district.

*Mehrájnáma* (catalogue, 3rd quarter, page 33, No. 37—817) is a book in which the different traditions relating to the seven heavens and other spheres are given according to Muhammadan religion.

*Tarana-i-Márifat* (catalogue, 3rd quarter, page 33, No. 38—818) contains the means of knowing God and the evolution of man and spirit.

*Brahma Shakt* (catalogue, 4th quarter, page 33, No. 37—1152) is an exposition of a *mantra* from the *Yajur Veda.*

### (14) Science (Mathematical and Mechanical).

There were 43 publications classed under Science Mathematical against 84 of the last year. With the exception of five they are all educational books. The five non-educational works do not call for any remarks.

(15) SCIENCE, NATURAL AND OTHER.

This subject is represented by only three publications which are all educational.

(16) VOYAGES AND TRAVELS.

Of the publications under this head four are in Urdu and one in Hindi.

*Urdu.—Sair-i-darya* (catalogue, 1st quarter, page 13, No. 76—81) contains a description of Ceylon and Maldive islands.

In the *Sair-i-Dakan* (catalogue, 1st quarter, page 13, No. 77—90) the author, Munshi Brij Bashi Lal, gives an account of the religious places in the Dakan to which he paid a visit during his pilgrimage.

*Quand-i-Maghrabi* (catalogue, 1st quarter, page 13, No. 78—220) is an account of the mosque at Cordova, which was visited by the author, Nawab Muhammad Umar Ali Khan. The book also contains a short history of Spain.

*Safarnáma-i-Hajrat Makhdum Jahanyar Jahan Gasht* (catalogue, 2nd quarter, page 17, No. 114—486) is a translation of Musáfir Námá-i-Molvi Saiyid Jalal-ud-din Husain, known by the epithet of Makhdum Jahanyar Jahan Gasht, a well-known Muhammadan saint, the spiritual teacher of Sultan Feroz Shah of Delhi. The original is from the pen of the Saint himself, and is written in Persian. It contains fantastic description of wonders on the earth and in fairy land seen by the saint. One specimen will suffice to show the nature of the work. In a river between Chin and Machin the saint encountered a dragon, with 12,000 teeth in every mouth of its nine heads. It is difficult to believe that this work is intended to be taken seriously.

*Hindi.*—Pictorial Tour Round India (catalogue, 3rd quarter, page 24, No. 91—955) is a publication of the Christian Literature Society, in which is given an account of the religious places and shrines and of the important cities in India. Hindus will not find the accounts of their sacred places given in this work very palatable. The book is nicely illustrated.

*Periodicals.*—All the periodical literature returned during the year under report may be classed under fiction, miscellaneous, poetry, and religion. The list of new periodicals is very small, being represented by four only, of which two at any rate do not seem destined to continue for any length of time. The following deserve mention:—

*English Miscellaneous.*—The solitary paper in English which was brought into existence in the commencement of the year is "The Students' Friend" (catalogue, 1st quarter, page 31, No. 1—89). It is a monthly periodical intended for the benefit of students. Only two numbers of this paper were received and catalogued, and it is difficult to say whether it still exists.

The *Prasnottara* (catalogue, 1st quarter, page 31, No. 2—70) is the monthly Gazette of the Indian Section of the Theosophical Society. It is issued in the form of questions and answers touching Hinduism and Hindu Philosophy, supplemented by information regarding Theosophical activity.

*Religion.*—The Allahabad Parish Magazine (catalogue, 1st quarter, page 32, No. 5—78) contains Parish Notes and is a purely religious paper. It is the oldest among English periodicals.

*Urdu.—Miscellaenous Ma'árif* (catalogue, 4th quarter, page 35) No. 2—1056, is a monthly periodical in Urdu of which only two issues have been received. It contains articles on geographical and historical subjects, on unity among Muhammadans, on freedom of newspapers, on coinage in India, on plague and on education.

*Naghmá-i-Anadil wa Mast-i-náz* (catalogue, 4th quarter, page 36, No. 7—1160) is another new monthly periodical in Urdu edited by Maulvi Ali Ahmad. It contains poetry and portions of an incomplete novel. It was started in August 1898 and only one number was received for cataloguing.

The continuance of these new periodicals, especially of the latter, is doubtful.

*Hindi.*—Pandit Patrika (catalogue, 1st quarter, page 33, No. 1—271) is the only paper on the list of new periodicals which has been regularly received. It is a monthly paper. The first issue contains a life of Bál Shástri, a well-known Pandit of Benares connected with the

Sanskrit College, Benares; an account of Kashi Pandit Samáj, and some local news. It has also brought out from time to time lives of eminent Pandits of Benares.

6. In the last statement are shown the number of works turned out by each press in a district during the year under report. In it is also shown six works lithographed in a press in Hyderabad and one printed in London. These works were published in these Provinces and the names of the places and of presses appear in the catalogues from which the statement in question has been prepared. Lucknow, with 25 presses, turned out 288 works, and heads the list. Allahabad stands second, having turned out 266 works from 19 presses. Cawnpore, Benares, Agra, Meerut, Moradabad, and Etáwah issued from their presses 166, 151, 83, 79, 68, and 46 works, respectively. Lucknow, Allahabad, Cawnpore, and Benares are the four stations each of which has issued more than 150 works.

7. *General Remarks.*—The indigenous output of works on technical subjects is poor in quality and meagre in amount. In biography, though the lives of others besides saints are this year to be found, yet the quality of the work has not improved. The biographies merely give the purest outlines of the lives of those of whom they treat. Praise is dealt out with no unsparing hand; but there are no genuine attempts to portray character or show the value of the subjects' lives and works. In fiction most of what is produced is poor stuff; but there are two stories which show some imagination and some constructive ability. The works on history are fairly numerous; but few Indian writers seem to be attracted to the study of that of their own country, except in so far as they may make money out of it by assisting examinees to defeat examiners. The only attempt at writing a history of India is one which ignores the historical method altogether, and takes no account of recent labours and researches in the field. In language it is enough to observe that out of 210 works 190 are keys and aids to passing examinations. The law books consist only of educational works or books of reference. In medicine one standard work in Sanskrit has been translated into Hindi, but most of the other productions are mere advertisements of remedies and prescriptions. Poetry, though it bulks larger than usual, comprises for the most part only dissertations in verse on religion and morality and kindred subjects. There is no work on politics. Philosophy and religion are so closely allied and so frequently overlap each other, that they may be taken together. Such works in either domain as bear upon them the stamp of originality, such as "Mysteries of Kurma Revealed" and "Mata Paryeshana" are examples of the extravagance to which fairly well-informed writers may be carried in the absence of the restraining influence of educated public opinion. The Theosophists have been fairly active in disseminating their views, as also the Jains, but the Aryas, though not idle, have been less vigorous this year. Science is represented almost exclusively by educational works. Under voyages and travels there are only five publications. One of these only deserves notice, as indicating the extreme credulity of those for whom it was invented. It is a translation of an old work, it is true, but it is put forward in all seriousness as a work of travel.

But all things considered, it is perhaps not surprising that the output is no better. Government service from year to year absorbs the cleverest and best educated men of the Provinces; and when they have regularly settled down to the routine of official duties, they have little time and little inclination for literary work. It is the more creditable, then, that one of the members in the interval of a busy life should have set himself the task of translating into Hindi a series of Sanskrit dramas, under the title of "Our Ancient Theatre." But a case such as this is unfortunately unique. The absence of adequate machinery for bringing into general notice literary work of any excellence must exercise a sterilizing influence upon those who might produce such work. When a man fears that his work, however much labour he may expend upon it, is unlikely to command a large sale, he will hesitate to devote himself to a calling so evidently unremunerative as that of literature appears to be at present. There is, moreover, a general want of taste and discrimination. It argues a profound insensibility to the beauties of good literature that the only two works of English fiction which have been selected for translation into the vernacular are Reynolds' Rye House Plot and James' Book of Love. Finally, there is no body of criticism to guide and restrain writers of promise. Native newspapers and periodicals do not serve up reviews of books for their readers; perhaps because they know that there are few who are interested in contemporary literature. The smallness of the 1st editions and the variety of the 2nd under the heads of arts, biography, drama, fiction and philosophy seem to indicate that the best work is received with the same indifference as the worst, and has no more chance of escaping from early oblivion.

*I.– General Statement of Publications catalogued during 1898 under each subject.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Arts | 6 | 2 | ... | 1 | 9 | ... | 9 | 9 |
| Biography | 15 | 2 | ... | 1 | 18 | ... | 18 | 18 |
| Drama | 12 | 2 | ... | 4 | 18 | ... | 18 | 18 |
| Fiction | 60 | 15 | ... | 9 | 84 | ... | 84 | 84 |
| History | 30 | 31 | 1 | 4 | 66 | 49 | 17 | 66 |
| Language | 111 | 95 | ... | 4 | 210 | 189 | 21 | 210 |
| Law | 15 | 2 | ... | ... | 17 | 4 | 13 | 17 |
| Medicine | 21 | 3 | ... | 2 | 16 | ... | 26 | 26 |
| Miscellaneous | 190 | 30 | ... | 6 | 226 | 14 | 212 | 226 |
| Poetry | 213 | 65 | ... | 5 | 283 | 12 | 271 | 283 |
| Philosophy (including Mental and Moral Science). | 20 | 2 | ... | 3 | 25 | 2 | 23 | 25 |
| Religion | 217 | 55 | ... | 15 | 287 | ... | 287 | 287 |
| Science (Mathematical and Mechanical). | 21 | 22 | ... | ... | 43 | 38 | 5 | 43 |
| Science (Natural and other) | 1 | 2 | ... | ... | 3 | 3 | ... | 3 |
| Voyages and Travels | 4 | ... | ... | 1 | 5 | ... | 5 | 5 |
| Total | 936 | 328 | 1 | 55 | 1,320 | 311 | 1,009 | 1,320 |

*II.—English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| History | 6 | 11 | ... | ... | 17 | 14 | 3 | 17 |
| Language | 10 | 6 | ... | ... | 16 | 16 | ... | 16 |
| Law | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 23 | 1 | ... | ... | 24 | 2 | 22 | 24 |
| Philosophy (including Mental and Moral Science). | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |
| Religion | 12 | 7 | ... | ... | 19 | ... | 19 | 19 |
| Science (Mathematical and Mechanical). | 4 | ... | ... | ... | 4 | 3 | 1 | 4 |
| Science (Natural and other) | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Total | 65 | 27 | ... | ... | 92 | 37 | 55 | 92 |

*III.—Roman.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Religion | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Total | 3 | 1 | ... | 1 | 5 | 1 | 4 | 5 |

*IV.—Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Biography | 5 | ... | ... | 1 | 6 | ... | 6 | 6 |
| Drama | 5 | 1 | ... | ... | 6 | ... | 6 | 6 |
| Fiction | 51 | 14 | ... | 8 | 73 | ... | 73 | 73 |
| History | 13 | 12 | ... | 4 | 29 | 20 | 9 | 29 |
| Language | 32 | 28 | ... | 2 | 62 | 60 | 2 | 62 |
| Law | 8 | 2 | ... | ... | 10 | 3 | 7 | 10 |
| Medicine | 13 | 2 | ... | ... | 15 | ... | 15 | 15 |
| Miscellaneous | 68 | 14 | ... | 1 | 83 | 5 | 78 | 83 |
| Poetry | 74 | 31 | ... | 1 | 106 | ... | 106 | 106 |
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 22 | 8 | ... | 1 | 31 | ... | 31 | 31 |
| Science (Mathematical and Mechanical). | 7 | 16 | ... | ... | 23 | 21 | 2 | 23 |
| Science (Natural and other) | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Voyages and Travels | 3 | ... | ... | 1 | 4 | ... | 4 | 4 |
| Total | 305 | 129 | ... | 20 | 454 | 110 | 344 | 454 |

*V.—Panjabi.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 6 | ... | ... | ... | 6 | ... | 6 | 6 |
| Total | 7 | ... | ... | ... | 7 | ... | 7 | 7 |

*VI.—Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 5 | 2 | ... | ... | 7 | ... | 7 | 7 |
| Drama | 6 | 1 | ... | 4 | 11 | ... | 11 | 11 |
| Fiction | 7 | 1 | ... | 1 | 9 | ... | 9 | 9 |
| History | 7 | 8 | 1 | ... | 16 | 15 | 1 | 16 |
| Language | 11 | 22 | ... | 1 | 34 | 34 | ... | 34 |
| Medicine | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Miscellaneous | 37 | 8 | ... | 1 | 46 | 5 | 41 | 46 |
| Poetry | 90 | 13 | ... | 2 | 105 | 1 | 104 | 105 |
| Religion | 37 | 11 | ... | 1 | 49 | ... | 49 | 49 |
| Science (Mathematical and Mechanical). | 8 | 6 | ... | ... | 14 | 14 | .... | 14 |
| Science (Natural and other) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Voyages and Travels | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 212 | 73 | 1 | 10 | 296 | 70 | 226 | 296 |

*VII.—Kaithi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Philosophy (including Mental and Moral Science). | ... | ... | ... | ... | 1 | ... | ... | ... |
| Religion | 1 | ... | ... | ... | ... | ... | 1 | 1 |
| Total | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*VIII.—Bengali.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*IX.—Gurmukhi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*X.—Gurkhari.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |

*XI.—Gujrati.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*XII.—Marathi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 2 | ... | ... | ... | 2 | 1 | 1 | 2 |

*XIII.—Sanskrit.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 11 | 1 | ... | ... | 12 | 2 | 10 | 12 |
| Miscellaneous | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Poetry | 17 | ... | ... | ... | 17 | ... | 17 | 17 |
| Philosophy (including Mental and Moral Science). | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| Religion | 29 | 1 | ... | ... | 30 | ... | 30 | 30 |
| Science (Mathematical and Mechanical). | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 74 | 2 | ... | ... | 76 | 2 | 74 | 76 |

*XIV.—Arabic.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |
| Poetry | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Philosophy (including Mental and Moral Science). | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |
| Religion | 12 | 2 | ... | ... | 14 | ... | 14 | 14 |
| Total | 16 | 4 | ... | ... | 20 | 3 | 17 | 20 |

*XV.—Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Language | 15 | 16 | ... | ... | 31 | 29 | 2 | 31 |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 8 | 12 | ... | ... | 20 | 8 | 12 | 20 |
| Religion | 6 | 1 | ... | ... | 7 | ... | 7 | 7 |
| Total | 37 | 29 | ... | ... | 66 | 37 | 29 | 66 |

*XVI.—English and Roman.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | 1 | ... | 1 | 3 | 3 | ... | 3 |
| Religion | 24 | ... | ... | ... | 24 | ... | 24 | 24 |
| Total | 25 | 1 | ... | 1 | 27 | 3 | 24 | 27 |

*XVII.—English and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 5 | 4 | ... | ... | 9 | 7 | 2 | 9 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 7 | 4 | ... | ... | 11 | 8 | 3 | 11 |

*XVIII.—Hindi and English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Language | 3 | 1 | ... | ... | 4 | 4 | ... | 4 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 5 | 2 | ... | ... | 7 | 4 | 3 | 7 |

*XIX.—English and Bengali.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Miscellaneous . . . . | 9 | ... | ... | ... | 9 | ... | 9 | 9 |

*XX.—Sanskrit and English.*

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Language . . . . | 3 | ... | ... | ... | 3 | 2 | 1 | 3 |
| Miscellaneous . . . . | 10 | ... | ... | ... | 10 | ... | 10 | 10 |
| Total . | 13 | ... | ... | ... | 13 | 2 | 11 | 13 |

*XXI.—Sanskrit and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language . . . . | 3 | 1 | ... | ... | 4 | 4 | ... | 4 |
| Medicine . . . . | 2 | ... | ... | 2 | 4 | ... | 4 | 4 |
| Miscellaneous . . . . | 30 | 5 | ... | 3 | 38 | 1 | 37 | 38 |
| Poetry . . . . . | 6 | 1 | ... | 1 | 8 | ... | 8 | 8 |
| Philosophy (including Mental and Moral Science). | 4 | 1 | ... | 3 | 8 | ... | 8 | 8 |
| Religion . . . . | 35 | 5 | ... | 6 | 46 | ... | 46 | 46 |
| Total . | 81 | 13 | ... | 15 | 109 | 5 | 104 | 109 |

*XXII.—Sanskrit and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous . . . | ... | ... | ... | 1 | 1 | ... | | 1 |

*XXIII.—Sanskrit and Gujrati.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*XXIV.—Arabic and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Language . . . . | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Law . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous . . . . | 4 | 1 | ... | ... | 5 | ... | 5 | 5 |
| Poetry . . . . . | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Religion . . . . | 29 | 18 | ... | 5 | 52 | ... | 52 | 52 |
| Total . | 37 | 21 | ... | 5 | 63 | 2 | 61 | 63 |

*XXV.—Arabic and Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 2 | 2 | ... | ... | 4 | 4 | ... | 4 |
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion . . . . . | 4 | 1 | ... | ... | 5 | ... | 5 | 5 |
| Total . | 7 | 3 | ... | ... | 10 | 4 | 6 | 10 |

*XXVI.—Persian and Urdu.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 10 | 10 | ... | ... | 20 | 18 | 2 | 20 |
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 2 | 5 | ... | 1 | 8 | 3 | 5 | 8 |
| Total | 14 | 15 | ... | 1 | 30 | 21 | 9 | 30 |

*XXVII.—Urdu and Hindi.*

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| History | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Law | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 5 | 1 | ... | ... | 6 | 2 | 4 | 6 |

*XXVIII.—English, Urdu and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*XXIX.—Sanskrit, Hindi and Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*XXX.—Arabic, Persian and Urdu.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Total | 2 | 2 | ... | ... | 4 | ... | 4 | 4 |

*XXX.—Statement showing the total number of works published in each Press and in each place during the year 1898.*

| Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. | Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. |
|---|---|---|---|---|---|---|---|
| Lucknow | 1. Vidya Vinod | 10 | ... | Lucknow | 13. Newal Kishore | 48 | 288 |
| | 2. London Printing | 1 | | | 14. Dabdaba-i-Ahmadi | 10 | |
| | 3. Gulab Singh | 17 | | | 15. Isna Ashri | 7 | |
| | 4. Roshan Lal | 3 | | | 16. Gulshan-i-Muhammadi. | 2 | |
| | 5. Nigaristan | 12 | | | 17. Yusufi | 8 | |
| | 6. G. P. Varma and Brothers. | 6 | | | 18. Matla-ul-Anwar | 4 | |
| | 7. Nami | 76 | | | 19. Riaz-ur-Raza | 1 | |
| | 8. Printing | 22 | | | 20. Ejaz-i-Muhammadi | 4 | |
| | 9. Jain | 27 | | | 21. Dabdaba-i-Haidri | 5 | |
| | 10. Methodist Publishing House. | 1 | | | 22. Qaumi | 5 | |
| | 11. Mujtabai | 14 | | | 23. Dilpizir | 1 | |
| | 12. Asafi | 1 | | | 24. Anwar-i-Muhammadi | 2 | |
| | | | | | 25. Mazhar-ul-Ajaeb | 1 | |

*XXX.—Statement showing the total number of works published in each Press and in each place during the year 1898*—continued.

| Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. | Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. |
|---|---|---|---|---|---|---|---|
| Allahabad | 1. Indian | 59 | 266 | Benares | 3. Hari Prakash | 14 | 151 |
| | 2. City Albion | 6 | | | 4. Tara Printing Works | 21 | |
| | 3. Nazair Qanun Hind | 12 | | | 5. Rajrajeshwari | 27 | |
| | 4. National | 26 | | | 6. Hitchintak | 3 | |
| | 5. Union | 3 | | | 7. Amar | 12 | |
| | 6. Exchange | 3 | | | 8. Nazir-ul-Mataba | 1 | |
| | 7. Pioneer | 5 | | | 9. Jalali | 1 | |
| | 8. Mission | 56 | | | 10. Bharat Jiwan | 18 | |
| | 9. Anwar-i-Ahmadi | 36 | | | 11. Jageshwar | 6 | |
| | 10. Dharmik | 11 | | | 12. Sri Balaji | 4 | |
| | 11. Vidya Dharm Berdhak | 8 | | | 13. Jawahir-i-Iksir | 3 | |
| | 12. Liverpool | 13 | | | 14. Said-ul-Mataba | 8 | |
| | 13. Qaisar-i-Hind | 3 | | | 15. Vyas | 1 | |
| | 14. Indian Christian | 11 | | | | | |
| | 15. Government | 3 | | | 1. Moon | 8 | 83 |
| | 16. Karim-ul | 7 | | | 2. Lama-un-Noor | 1 | |
| | 17. Aini | 2 | | | 3. Gulshan-i-Ilm | 3 | |
| | 18. Queen | 1 | | | 4. Mufid-i-Am | 24 | |
| | 19. Zubdatun Nazaer | 1 | | | 5. Muttra | 10 | |
| | | | | | 6. Husaini | 6 | |
| | 1. Nitya Nand | 2 | | | 7. Sitara-i-Hind | 4 | |
| | 2. Razzaqi | 20 | | | 8. Ahmadi | 1 | |
| | 3. Newal Kishore | 66 | | Agra | 9. Aftab-i-Hind | 9 | |
| | 4. Qayyumi | 12 | | | 10. Shankat-i-Shahjahani | 1 | |
| | 5. Nizami | 2 | | | 11. Ijaz-i-Muhammadi | 1 | |
| | 6. Law | 13 | | | 12. Anwari | 1 | |
| | 7. Diamond Jubilee | 24 | | | 13. Ilahi | 9 | |
| Cawnpore | 8. Nami | 4 | 166 | | 14. Nagri Bilas | 1 | |
| | 9. Gazette | 3 | | | 15. Ornamental Job | 2 | |
| | 10. Gulzar-i-Ahmadi | 1 | | | 16. Budh Sen | 1 | |
| | 11. Medical | 8 | | | 17. Khair Khwah-i-Islám | 1 | |
| | 12. Sudha Sagar | 3 | | | | | |
| | 13. Ulma | 4 | | | 1. Nami | 2 | ... |
| | 14. Rasik | 1 | | | 2. Hashmi | 3 | |
| | 15. Muhammadi | 2 | | | 3. Om | 14 | |
| | 16. Sartaj | 1 | | Meerut | 4. Swami | 50 | |
| Benares | 1. Chaudraprabha | 14 | ... | | 5. Dar-ul-Ulum | 3 | |
| | 2. Medical Hall | 18 | | | 6. Faiz-i-Am | 2 | |

*XXX.—Statement showing the total number of works published in each Press and in each place during the year 1898*—concluded.

| Place of publication. | Name of the Press. | Total number of works published in each Press. | Total number of works published in each place. |
|---|---|---|---|
| Meerut | 7. Lightning | 4 | 79 |
| | 8. Official Machine Printing. | 1 | |
| Moradabad | 1. Vidya Bhushan | 1 | 68 |
| | 2. Shams-ul-Mataba | 8 | |
| | 3. Matla-ul-Ulum | 4 | |
| | 4. Vedic Dharm | 2 | |
| | 5. Ahsan-ul-Mataba | 5 | |
| | 6. Gulzar-i-Ahmadi | 5 | |
| | 7. Soldier | 1 | |
| | 8. Naiyar-i-Azam | 1 | |
| | 9. Lakshmi Narayan | 21 | |
| | 10. Narain Bhaskar | 1 | |
| | 11. Arya Bhaskar | 15 | |
| | 12. Al Hind | 1 | |
| | 13. Krishneshwar (Sambhal). | 3 | |
| Etáwah | 1. Saraswati | 45 | 46 |
| | 2. Malprakash | 1 | |
| Hardoi | 1. Muraqqa-i-Alam | 29 | 30 |
| | 2. Queen (Sandila) | 1 | |
| Saharanpur | 1. Chasma-i-Kausar | 4 | 23 |
| | 2. Faruqi | 12 | |
| | 3. Akhtar-i-Hind | 7 | |
| Partabgarh. | 1. Dai-ul-Khair | 20 | 22 |
| | 2. Gulshan-i-Ahmadi | 2 | |
| Farukhabad | 1. Chintaman | 13 | 14 |
| | 2. Sudharm Prakash | 1 | |
| Bulandshahr | 1. Baran Prakash | 13 | 13 |
| Aligarh | 1. Vidya Sagar (Barotha) | 3 | 11 |
| | 2. Makhzan-ul-Ulum (Parotha). | 1 | |
| | 3. Matba-ul-Ulum | 2 | |
| | 4. Faiz-i-Am | 4 | |
| | 5. Muhammadan | 1 | |
| Muttra | 1. Mumbai Mitra | 2 | 9 |
| | 2. Gurjar | 2 | |
| | 3. Mathura | 2 | |
| | 4. Gulzar-i-Muhammadi | 1 | |
| | 5. Brij Chandrodai | 1 | |
| | 6. Sudershan | 1 | |
| Gorakhpur | 1. Bharat Prakash | 1 | 8 |
| | 2. C. M. Congregational | 1 | |
| | 3. Raiz-ul-Akhbar | 3 | |
| | 4. Maharaj Bilas (Majholi). | 3 | |
| Bareilly | 1. Khurshid-i-Hind | 5 | 6 |
| | 2. Qaisari | 1 | |
| Hyderabad (Deccan). | 1. Dairut-ul-Marif | 6 | 6 |
| Azamgarh | 1. Aftab | 3 | 5 |
| | 2. Bahar | 2 | |
| Bijnor | 1. Bahar-i-Hind | 3 | 4 |
| | 2. Mashriq-ul-Ulum | 1 | |
| Almora | 1. Debating Club | 2 | 4 |
| | 2. Printing Club | 1 | |
| | 3. Kumaun Printing Works. | 1 | |
| Jaunpur | 1. Jadu | 3 | 3 |
| Budaun | 1. Qaisar-i-Hind | 3 | 3 |
| Lakhimpur | 1. Hindi Prabha | 3 | 3 |
| Sultánpur | 1. Jubilee | 2 | 2 |
| Sháhjahánpur | 1. Arya Darpan | 2 | 2 |
| Hamirpur | 1. Rasik | 1 | 1 |
| Rae Bareli | 1. Whish | 1 | 1 |
| Jhansi | 1. Khadim-ul-Mulk | 1 | 1 |
| Mussoorie | 1. Goorkha | 1 | 1 |
| London | 1. W. Griggs and Sons | 1 | 1 |
| | TOTAL | ... | 1,320 |

# PUNJAB.

From H. J. MAYNARD, Esq., Judicial and General Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department,—No. 292, dated the 18th March 1899.

I am directed to forward, herewith, for the information of the Government of India a copy of a letter No. 346, dated 16th February 1899, from the Director of Public Instruction, Punjab, enclosing a report by the Registrar, Education Department, on the publications registered in the Punjab under Act XXV of 1867 during the year 1898.

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From J. SIME, Esq., Director of Public Instruction, Punjab, to the Junior Secretary to the Government of the Punjab,—No. 346, dated the 16th February 1899.

I have the honour to forward the annual report on the books registered in the Punjab during the year 1898, under Act XXV of 1867, as furnished by the Registrar, Education Department.

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From Lála HARI DAS, M.A., Registrar, Education Department, Punjab, to the Director of Public Instruction, Punjab,—No. 96, dated the 11th February 1899.

I have the honour to submit my report on the books catalogued during the year 1898, under Act XXV of 1867, together with the usual statistical tables.

2. The total number of books received during the year is 1,326 as compared with 1,074, in the year preceding. It is satisfactory to note that Urdú and Punjábi, the principal Vernaculars of the Province, claim a very fair share of the increase. Punjábi is developing steadily, and though yet far behind Urdú in its power of expression, seems to have a promising future before it.

3. The number of books, the copyright of which has been registered during the year also shows an increase. It is 235, or 31 more than in the previous year.

4. The following table gives the classification of the books with respect to their language as compared with that in 1897 :—

| | 1897. | 1898. |
|---|---|---|
| English | 101 | 104 |
| Arabic | 31 | 47 |
| Hindi | 77 | 71 |
| Kashmíri | 1 | 9 |
| Márwárí | ... | 3 |
| Punjábi | 234 | 274 |
| Pashto | 6 | 8 |
| Persian | 22 | 38 |
| Prákrit | ... | 1 |
| Sanskrit | 9 | 15 |
| Sindhí | 24 | 7 |
| Urdú | 471 | 605 |
| Bi-lingual | 86 | 129 |
| Tri-lingual | 12 | 14 |
| Polyglot | ... | 1 |
| TOTAL | 1,074 | 1,326 |

Urdú as before has the largest number of publications. It has no less than 605 books; Punjábi with 274 comes next in the order of numerical importance.

5. The distribution according to the subjects of the publications, with the figures for the year before, is as follows :—

| | 1897. | 1898. |
|---|---|---|
| Art | 6 | 11 |
| Biography | 22 | 37 |
| Drama | 10 | 21 |
| Fiction | 36 | 50 |
| History | 12 | 38 |
| Language | 96 | 189 |
| Law | 85 | 70 |
| Medicine | 32 | 47 |
| Miscellaneous | 183 | 180 |
| Poetry | 280 | 293 |
| Politics | ... | 1 |
| Philosophy (including Mental and Moral Science) | 8 | 3 |
| Religion | 271 | 318 |
| Science (Mathematical and Mechanical) | 26 | 57 |
| Do. (Natural and other) | 6 | 8 |
| Voyages and Travels | 1 | 3 |
| TOTAL | 1,074 | 1,326 |

Religion with 318 books takes the first place, so far as numbers go, and is followed by poetry, which has as many as 293.

6. Of the total number of publications received during the year, 1,258 are books and 68 periodicals. Of the latter 41 are legal, 14 religious, 11 miscellaneous and 2 medical.

7. The year is one of progress. It is not in numbers alone that we see the improvement, but in the quality of the publications as well.

The moral tone of the literature of the year is, on the whole, satisfactory, but there were two or three publications which seemed to be rather immodest, and one of them went so far beyond the limits of decency that it had to be referred to the Police authorities for necessary action.

Some idea of the nature of the literature of the year will be formed from the following notices of a number of the publications of the year in each of the prescribed heads :—

*Art.*—Most of the 11 books received under this sub-division deal with agriculture. A pamphlet on cookery, a leaflet giving instructions in zincography, and another teaching how to play on the harmonium, almost complete the list.

The appearance of an elementary Urdú treatise in free-hand drawing, designed for use in the Industrial Schools, is encouraging.

The following deserve a passing notice :—

(*a*) *Sabzi Tarkári.*—A very useful treatise on kitchen-gardening, with instructions for the preparation of the soil, the mode of cultivation, and the time of sowing many varieties of vegetables. The arrangement of the subject is clear and the author seems to have spared no pains to make it an acceptable book.

(*b*) *Ghás Chára* (or fodder and fodder-grasses, by the same author)—Is a work of still greater practical utility, inasmuch as any regular cultivation of grass is almost unknown in this country.

*Biography.*—Biographical writings are gaining in popularity. Thirty-seven books, as compared with 22, were registered under this sub-division. Of these 36 are original works and one a re-publication. There are unmistakeable signs of improvement in this branch of literature, in matter, as well as style.

The following appear to be worth noticing :—

(*a*) *Tazkira-i-Amír.*—The memoirs of Amír Abdur Rahmán of Kábul opens with an account of the dynasty from which he is descended. His early life finds but a brief mention till the revolutions in the government of Kábul bring him suddenly to his present exalted position. His political relations with the British Government, his mode of government, his statesmanship, in short, his character as a ruler, absorb a great part of the book. The "Taqwím-ud-din," Amir's work on *Jihád*, is also noticed at some length. These memoirs appear to have been written with care, and on the whole, affords interesting reading.

(*b*) *Yádgár-i-Sa'di.*—The work is divided into five parts. The first gives an account of Sa'di's life, his early days, his studies and his travels, and a critical estimate of his well-known writings. The next three parts are taken up with Urdú adaptations of Sa'di's didactic works, and the last with selections from his poetry. It is a very well written book and its usefulness for young readers cannot be overrated.

(*c*) *Mahrishí Swámí Dayánand Saraswati Jiká Jivan Chritra.*—It is an account of the life of Swámí Dayánand Saraswati, and opens with a short autobiographical sketch. His travels throughout India for the propagation of his teachings, his religious encounters with orthodox Hindús, Christians, Muhammadans and Jains, are described fully. It is a very bulky volume, but the get up is creditable.

(*d*) *Janam Sakhí Shrí Swámí Nám Dev Ji ki.*—Is a metrical biography of Swámí Nám Dev, a Hindu saint of great celebrity, who flourished in the latter half of

the fourteenth century. Nám Dev gave the promise of a life of piety and devotion from his very boyhood. He consecrated his life wholly to God and did much in elevating the moral and religious nature of those that came under his holy influence. It is the work of a living poet, a native of the Gurdáspur District. The language throughout is easy and fluent and the verses melodious.

(*e*) *Gurú Partáp Súraj Granth, or the Sun of the Glory of the Gurús*—Is perhaps the most voluminous work of the year. It is a versified collection of the lives of Sikh Gurús, and has been published under the auspices of the Rana of Jubbol. The author, Bhái Santokh Singh, a very prolific writer, seems to have a wonderful command over the language. The versification is very skilful and many a passage instinct with true poetic beauty.

*Drama.*—Twenty-one, against 12 publications in the previous year, were registered. Though the number has nearly doubled, there is no appreciable improvement in the quality of the works of this class.

They are, as usual, old tales adapted to the purposes of the stage, or stories exposing social evils told in the form of a drama. It is really no exaggeration to say that, speaking generally, the dramas of the year are dramas in name alone, there being no skilful arrangement of the plot nor much of poetic worth.

The following may be noticed :—

(*a*) *Tamáshá Gardish-i-Taqdír ma'ruf ba sat Harish Chandra Natak.*—The play is based on the story of Rája Harish Chandra, the Truthful. The requirements of form are fulfilled, but the plot is ill-constructed, and it is in vain that one looks for the pathos and the true poetry of the original in the dramatised version.

(*b*) *Sángít Kunjri*—Is but a mere love tale of questionable morality, but the verses have some vigour, though devoid of dramatic effect.

(*c*) *Sángít Gopi Chand.*—It is the story of Gopi Chand's renunciation of the world on the eve of his coronation. His mother impresses upon him the unstability of all human things, and urges him to become a Yogi, for eternal life is possible in Yog alone. He acts upon her advice, and the book consists of stiff declamatory dialogues, the principal speakers being his Gurú, other Yogis and his sorrowing wives.

*Fiction.*—Fifty, against 36 works in the year preceding, were returned. Of these 40 are original, 2 re-publications, and 8 translations.

The original works consist, as usual, of old love stories and other tales, social and historical novels. The latter are rising in the public estimation, and some of them come very near the mark, though they are, generally, lacking in naturalness, and it is but seldom that one comes across faithful representations of life. It is a matter of regret that translations of highly sensational works of ill repute still continue with the same vigour.

The following may give some idea of the light literature of the year :—

(*a*) *Shám Narayan and Párbatí.*—A society novel, written with the view of exposing the evil effects of unequal matches among the Hindús. It is crammed with incidents and the interest is well maintained throughout. The story briefly told runs thus :—Shám Narayan and Párbatí, the hero and heroine of the story, the victims of a common fate, the one being mated to an infant girl and the other to an infant boy, take a fancy to each other. But they are betrayed and the parents of Párbati shut her up in a dark room, forbidding all intercourse with the outside world. The lovers, however, meet again, after enduring untold miseries and hardships, and are in the end married. Some of the situations seem to verge on the side of the marvellous, and the author does not appear to have much of the gift of fathoming and truly portraying the emotions and feelings of his characters.

(*b*) *Badr-un-Nisa aur uski Musíbat.*—Perhaps the best work of fiction of the year, on the ground of its excellent style and its naturalness, is a tragic story of the sufferings of two peaceful homes made desolate by the rigid *parda* system of the Hindustáni Muhammadans, and it is with the view of exposing the evil effects of the system that the tale is written. The author is Maulavi Abd ul-

Halím, a first class Urdú writer of the day, and it is a proof of his power that he gives us graphic pictures of common life without descending to low devices of creating false interest.

(*c*) *Kanta*—Is a social novel, the hero and heroine of which are a Hindu youth and a Russian girl. They fall in love with each other. But the young man after the custom of his race happens to be already married. The Hindu marriage system, the *parda* and many other old observances come in for rather severe criticism.

(*d*) *Kaushallya*.—A historical novel, the main incidents being connected with Mahmúd's earlier invasions of India. The chief interest centres in the brave doings of a Rájpút Princess. She is separated from her husband in those troublous times and goes in search of him in the guise of a soldier and finds him at last.

(*e*, *Lál Bíbí*.—Is a story of a beautiful orphan girl, who has the misfortune to fall amongst bad companions. The book is a record of a life full of sin and misery. The end is tragic and a terrible illustration of the evils of a life of crime.

(*f*) *Sundri*—Is a Punjábi tale of the sufferings of a heroic Sikh lady rescued from the hold of a Mughal Governor by the bravery of a devoted band of her faith who are said to have consecrated their lives to the cause of helping the weak and the oppressed in the latter days of Mughal misrule.

(*g*) *Kitab-Naqilyát*—Is a collection of stories, at once instructive and interesting, though some of the lessons are old-fashioned and quite out of date. The printing is nice, but the Urdú is archaic and unidiomatic.

*History*.—The study of this important subject appears to have advanced remarkably. The publications received under this head have more than trebled, there having been returned no less than 38 books this year, against only 12 in the one preceding. Of these some are no doubt mere cram books, such as epitomes and catechisms, but even leaving them out, there is still a pretty large number of good books on the subject.

The following would seem to claim some notice:—

(*a*) *Tawárikh-i-Riyásat-i-Kapurthala*.—It is a history of the Kapurthala State in two volumes, and is prefaced with interesting topographical notices of the chief places in the Kapurthala territory. The main narrative, however, commences with the account of Maharája Jassa Singh, the real founder of the principality, whose genealogy is traced to the Rájpút Rájás of Jasselmere. Jassa Singh is the most striking personality in these records. The declining state of the Delhi Government and the rivalries of the subordinate Governors of Lahore and the Jullundur Doáb made it an easy task for the genius of the Prince to build up a state for himself. His fights with the Afghán invader Ahmad Shah and the neighbouring Mughal Governors are related graphically. The story is brought down to the present times. The successors of the warrior-Prince are distinguished for their unswerving loyalty to the British Crown, which manifested itself so well in the days of the Mutiny. On the ground of its charm of language, its well-marshalled facts, and its excellent get up the book is a great acquisition to Urdú literature.

(*b*) *Tárikh-i-Hindustán Saltanat-i-Islámiya ka Bayán* (*Urdú*).—It is a very comprehensive work in ten volumes, dealing with the history of Muhammadan rule in India from the very earliest times to the last titular King of Delhi. The compilation is based on Oriental and European works on the subject, and speaks well of the tireless industry of Maulavi Zaka-ulla, who has done so much towards enriching the stores of Vernacular literature. Its printing and paper, however, are indifferent.

(*c*) *Jang-i-Turkey wa Yunán* (*Urdú*)—Is an interesting account of the recent Græco-Turkish War, with animated descriptions of the valour, humanity and forbearance of the Turks.

(*d*) *Muharbát-i-Plevna*—Is an Urdu translation, in three parts, of an original English work by a European Military Officer in the service of the Sultán. It is a story of the famous siege of Plevna.

(*e*) *The Tirah Campaign, etc.*—The "Pathán Revolt in North-West India," noticed last year, told the story of the frontier disturbances to the end of the Mohmand Campaign. The volume under notice gives a complete account of the operations in Tirah and other minor expeditions.

*Language.*—The publications registered under this head are all educational. As compared with last year, they show a vast increase from 96 to 189. They consist as usual of Readers, Grammars, Translations, Exercises, and so forth. Translations, Notes, Keys and Glossaries of school books are as abundant as ever, and it is such contributions, in the main, that have swelled the number so much. It cannot, however, be denied that after omitting productions of the type last mentioned, there are here and there some superior works displaying considerable amount of care and research.

(*a*) *Falsafa-i-Amsal ma' Muntakhab-ul-Amsal*—Is another useful addition to Urdú literature from the pen of that indefatigable writer Maulavi Zaka-ulla. It is on proverbs. The first part, entitled the "Philosophy of Proverbs," begins with the meaning of the term proverb; the antiquity of proverbs, their origin, and their uses are discussed further on. The main part, however, is devoted to an alphabetically arranged collection of the select proverbs of the chief countries of Asia and Europe. The second part, a sort of supplement, gives seven hundred additional proverbs of different countries with Urdú parallels where possible. The usefulness of the book, as a work of reference, cannot be denied. But it is a matter of regret that its general get up is rather careless.

(*b*) *Farhang-i-Asafiya, Volume III.*—This is the third volume of Maulavi Saiyad Ahmad's comprehensive Urdú Dictionary. The book is dedicated to His Highness the Nizám, whose munificent gift has been of much service to the author in bringing out the edition. Maulavi Saiyad Ahmad is a great Urdú scholar of Delhi, and the Dictionary is the fruit of many years of patient industry and learned research on his part. The work is in progress.

(*c*) *Khurshíd's Persian Manual*—Is a neatly printed, well bound volume, designed for Military Officers preparing for the lower and higher standard examinations. It contains easy lessons in both grammar and composition, with a course of graduated readings.

(*d*) *A Guide to Pukhto.*—Being a hand-book teaching Pashto words and phrases and the formation of simple sentences.

(*e*) *The Mirror of Nizám Qádri.*—It is a complete Grammar of the Arabic languages compiled from standard Arabic works on the subject. The author has done a service to the students of the language by placing in their hands such a clear treatise in the Urdú language. The book is dedicated to the late Mr. Arthur Brandreth of the Indian Civil Service.

*Law.*—Seventy against 85 publications were received during the year. Forty-eight of these are original, 1 a re-publication, and 21 translations.

The following may be indicated:—

(*a*) *Majmú'a Qawáid Municipal Panjab.*—It is a collection of the rules and regulations applicable to Municipalities in the Punjab. The book is a translation of Mr. Fenton's English work on the subject.

(*b*) *Urdú Digest.*—A useful work of reference for legal practitioners, containing abridgments of criminal cases decided by the various Indian High Courts.

(*c*) *Sharh-i-Majmú'a-i-Zábita-i-Faujdárí.*—It is an Urdú translation of the Criminal Procedure Code and its commentaries by eminent English and Indian lawyers.

*Medicine.*—Medical publications number 47 against 32 in the previous year. Of these, 17 against 9 represent the English system, 24 as compared with 13 the Yunáni, as against 9 the Vaidak, and 1, as before, a combination of various systems. Of these 5 in number owe their birth to the appearance of the plague. They deal with its history, symptoms and treatment.

The following are noticed briefly:—

(*a*) *Tibb-i-Rahimi, or the Principles and Practice of Medicine in Urdú* (by Doctor Rahím Khan, Honorary Surgeon)—Has been revised and brought up to date by Pandit Bál Kishan Kaul of the Lahore Medical College.

(*b*) *Anwar-ul-Hikmat.*—The volume treats of various diseases to which man is subject. The receipts are usually based on the European Pharmacy, but those of the Græco-Arabic are also given along with them. The author, a Hospital Assistant, coming from a family of Hakíms, appears to have taken special care to make the book really useful by including tried prescriptions, rules regulating the use of various articles of food, and a chapter on oxides of metals such as iron, silver, etc., which are used with much effect by Vaidic Physicians.

(*c*) *Qanúncha Panjábi, etc.*—It is a Panjábi metrical translation of a standard Medical Work in Arabic, dealing in detail with the structure of the human body, its disorders, and the measures for their prevention; the medicinal properties of certain drugs, and the treatment of diseases. Along with it is a curious pamphlet said to have been exhumed from the grave of Hippocrates, describing 25 varieties of fatal skin eruptions.

*Miscellaneous.*—The number of miscellaneous books remains almost unchanged, being 180 against 183 in the year before. Geographical Readers and their Catechlisms; Notes of Lessons, Charts, Picture Books, Essays, and Tracts, on social, moral, and intellectual subjects, Military Books for the guidance of native soldiers, directories, and the like are the publications included in this vast head.

The following appear to be noteworthy:—

(*a*) *Ta'lím.*—The author discusses the question as to why Indians, and especially the Muhammadans, do not acquire that solid worth by their education as is witnessed among the European nations. He thinks that the system of education obtaining in this country is defective and against nature, and consequently incapable of producing the desired results.

(*b*) *Himáyat-un-Nisá* (*Urdú*).—A respectable well-read Muhammadan widow wields her pen in defence of her suffering sisters. She accuses men of high-handedness, complains of their ill-treatment of the fair sex, deprecates polygamy, and strongly advocates the re-marriage of widows. The style is at once simple and forcible.

(*c*) *Qustantunya ya'ní Dár ul-Khiláfat Usmáníya kí Dilchasp Kaifiyat*—Contains topographical and historical accounts of Constantinople, with notices of the Turkish system of Government and the improvements effected during the reign of the present Sultán.

(*d*) *Miftáh ut Tafdísh, etc.*—The book records the experiences of a Police Officer as a detective of crime, and gives a detailed account of the clever devices of cheats, pickpockets and thieves to evade the vigilance of the police.

(*e*) *Inglistán ke Khánaí Hálát* (or pictures of English home life)—Is a well written little book in Urdú, specially designed for women, with a view to impress upon them the importance of education, for it is on account of their superior education that their English sisters make such good mothers and helpful wives.

(*f*) *Rafíq-i-Nau Jawándn.*—It is a small book of Essays on social, moral, and intellectual subjects written specially for the edification of young students. The style, however, is rather rugged.

(*g*) *Faují Ummeduár*—Is an interesting pamphlet in Punjábi, by a Sikh Military Officer, containing a fund of information likely to be of service to those young men who desire to join the army.

*Poetry.*—Two hundred and ninety-three against 280 books were registered under this head. They consist for the most part of hymns in honour of gods and goddesses, praises of prophets and saints, elegies, love verses, religious songs and street ballads. There is not much of poetry in them, and are generally versified prose, at their best. They are written for the masses, and as long as the taste of the masses does not improve, it is impossible to expect any change for the better in the character of such compositions. They are crude insipid things and remain the same from year to year.

Works of merit are not altogether absent, and the following will give an idea of some of the noteworthy contributions to the poetical literature of the year:—

(*a*) *Atish Kadah-i-Wahdat.*—It is a collection of the sacred lyrics of Khwája Mastán Shah, a living Muhammadan divine. He is a Súfi, and the book is a complete

expression of his convictions on Sufism and the nature of the All-Pervading Unity. These lyrics are in chaste Persian, and are remarkable for their spontaneity and passion.

(*b*) *Púran Bhagat* (*Pánjábí*).—There is nothing new, so far as the story is concerned. It is the often-told tale of Prince Puran's steadfast devotion to duty, come what may. And this devotion cost him much—nearly his very life. The poem is a work of great merit. Its variety of versification, its pathos, its sweetness of diction, give it a very high place. Kali Das is a well-known Pánjábi poet, and the poem under notice is his latest production. His power of depicting human passions is remarkable. The lamentations of the mother when the blameless Púran is made over to the executioner by the order of his own father at the instigation of his fiendish young queen, whose unholy overtures Púran had rejected with scorn, it is there that we see the poet at his best.

(*c*) *Díwán-i-Amjad fi Madh-i-Ahmad Urdú*, or odes in praise of Muhammad. There is an earnestness—a certain ease of expression in them—that places them far above the ordinary level of such writings.

(*d*) *Ramáyan Vishan Pade* (*Hindí*), or songs from the Ramáyan—Finds special favour with Hindu ladies. The simplicity of the language and charm of metre enhance its interest.

(*e*) *Prashn Uttar Shrí Nem Náth Rajalj íká* (*Hindí*).—It is a dialogue between Nem Náth and his wife. He proposes to renounce the world since wordly enjoyments are so transient and do not satisfy the longings of the soul. The wife dissuades him from his purpose by saying that life in the woods is full of trouble. But Nem Náth succeeds in the end in converting his spouse to his own views. The language is pure and the verse faultless.

(*f*) *Akmal-ul-Imán*.—There is not much of real poetry in this volume, but still it is a clear exposition of the main principles of Islám in running Persian verse.

*Politics*.—The study of politics does not yet appear to gain much favour. The head would have remained blank, as last year, but for a little pamphlet in English recording the proceedings of the 3rd Punjab Provincial Conference held in March last. The Conference is the National Congress on a smaller scale. The President's speech is the principal subject of the pamphlet mentioned above. It is, as is usual with such speeches, a statement of what the Congress people regard as the pressing political needs of the land.

*Philosophy, Mental and Moral*.—Philosophical writings have declined from 8 to 3. As observed last year, works on philosophy are in the majority of cases so closely connected with religion that they are treated as such, and that is a reason why this branch of literature is so poorly represented. All the three books mentioned above are in the Arabic language. Two of them treat of logic and the third gives directions on the way of conducting philosophic debates.

*Religion*.—The religious books of the year far out-number those returned under any other sub-division. This steady rise is a proof of the growing activity of the people in this direction. As many as 318 books against 271 in the previous year were received. Of these 158 represent the Muhammadan religion, 46 the Hindú, 42 the Arya, 36 the Christian, 28 the Sikh, 6 the Jain, and 2 the Brahmo.

Muhammadanism continues to have the largest number of publications. The noteworthy feature of the religious literature of the year is a tendency among a certain class of the Sikhs to show that their faith is quite distinct from the Hindu religion, and that the teachings of the Gurús have nothing in common with the Hindú scriptures. They have their own Codes of ceremonies and rites, and should and follow them alone.

(*a*) *Brahm Bodh'urf Nirbán Ved*.—The volume opens with a description of Brahma—the universal spirit, in accordance with the teachings of the Vedant philosophy. The existence of the human spirit and its relation with the Supreme is then discussed. Renunciation of worldly attachments

is the first step in the onward march of the soul, and its total absorption in the All-Pervading One, the final goal.

(*b*) *Gurmat Prabhakar.*—It is a neatly printed collection of the teachings of the Sikh Gurús, arranged alphabetically for ease of reference. The explanatory notes are another useful feature. The aim of the compiler is to show that the religion of the Gurús is an independent religion, complete in itself, and that it is wrong to regard it as a mere branch of the Hindú faith.

(*c*) *Kitáb Marqúm, etc.*—Is an exhaustive commentary with a metrical translation in Urdú of the celebrated religious poem of Muhammad Jalál-ul-dín, popularly known as the Maulaví Rúmí. The original poem is a standard work on the Muhammadan faith. It is an allegorical representation of the main truths of Islám from the point of view of a Sufi. It is widely read and admired for the universality of its sentiments, its deep religious feeling, and its authority in matters religious is next only to the Qurán.

(*d*) *Khiyáláti-Mumtáz márúf ba Al Fitrat.*—The writer passes in review the principal religions of the world, and comes to the conclusion that the religion, of Muhammad alone is best fitted to serve the purpose of a universal religion, as, in the opinion of our author, it is the only system that goes in accordance with the laws of nature.

(*e*) *Risálá-i-Sat Prakásh*—Is an attempt to show by quotations from the Vedás and the Sikh Granth that there is no difference between the teachings of these faiths. They have one common aim in view—the bringing of the people back to the pure old Aryan religion.

(*f*) *Subh-i-Ummed, etc.*—The author reviews, in this volume, the commentaries and translations of the Vedás by modern scholars, both European and Indian, and compares them with those of Swámí Dayánand Saraswati.

(*g*) *Ayat Ulla bil Kamila.*—An Urdú translation of the " Kitáb-i-Hujjat Ulla bil Báligha, " is an exhaustive exposition of the doctrines of Islám and the rules for the daily conduct of a true Muhammadan.

(*h*) *Bálmíki Ramáyan.*—Being a Punjábí translation of Bálmikí's ancient epic. The language is simple and the printing clear. It is no doubt a valuable addition to the steadily growing Punjábí literature.

(*i*) *Wasílat-un-Néjat.*—A controversial work directed principally against the claims of Islám to salvation. According to the author salvation is impossible for Muhammadans, as the Prophet himself was not above sin, and could not consequently save either himself or his followers. It was for the sins of mankind that Christ suffered on the cross, and faith in Christ alone will redeem man.

(*j*) *Báni Bhagtan Satík.*—It is a collection of the sayings of such pious men as Kabír, Rávi Dás, and Faríd, with a commentary. They are characterised by a sincere devotion to God.

*Science, Mathematical and Mechanical.*—Publications of this class are generally intended for school boys, and treat of such subjects as elementary Algebra, Geometry, Arithmetic—ordinary and mental—and Mensuration. Their number has risen from 26 to 57, of which 51 are educational. Works on Higher Mathematics or those possessing a general interest are nowhere. A reprint of Lála Ruchi Rám's Lessons in the Mechanical Powers, Pundit Gobind Rám's Algebraical Formulæ and their Application, and an Arabic-Persian pamphlet on eclipses of the sun and moon may be mentioned.

*Science, Natural.*—This useful branch of learning remains poorly represented. Though the number of publications has increased from 6 to 8, nothing worthy of note has yet been done. All of these 8 books are educational, being mostly epitomes and abstracts of the text-books prescribed by the Education Department.

*Voyages and Travels.*—Three publications against 1 in the year preceding were received. The subject does not yet receive the attention it deserves.

A brief notice of two of the works will not be without some interest.

(*a*) *Hálát-i-Qastuntunia*—Is a translation of some English works of travel, giving graphic descriptions of the palaces of the Sultán and other places of interest in Constantinople. The manners and customs of the people and their character are also noticed. The translation reads pretty clear, though it has not much of those graces of style which lend an additional charm to such writings.

(*b*) *Tuhfa-i-Sábir*—A sort of a diary of a journey from Ráwalpindi to Chitrál, records the experiences of the writer on the way. The hardships of travelling in mountainous regions, the inclemencies of the weather, and other small ills of the type, are feelingly described. Short notices of the places of note on the line of the march, the mode of living and the character of the people of Chitrál and the surrounding country, enhance the interest of this little book.

*General Statement of publications registered in the Punjab under Act XXV of 1867 during the year 1898.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Art | 6 | 2 | ... | 3 | 11 | 6 | 5 | 11 |
| Biography | 34 | 2 | 1 | ... | 37 | 3 | 34 | 37 |
| Drama | 20 | 1 | ... | ... | 21 | ... | 21 | 21 |
| Fiction | 39 | 1 | 2 | 8 | 50 | ... | 50 | 50 |
| History | 21 | 10 | ... | 7 | 38 | 20 | 18 | 38 |
| Language | 111 | 61 | 5 | 12 | 189 | 189 | ... | 189 |
| Law | 43 | 5 | 1 | 21 | 70 | ... | 70 | 70 |
| Medicine | 35 | 6 | 2 | 4 | 47 | 5 | 42 | 47 |
| Miscellaneous | 120 | 37 | 5 | 18 | 180 | 54 | 126 | 180 |
| Poetry | 265 | 20 | 7 | 1 | 293 | 3 | 290 | 293 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Religion | 269 | 17 | 7 | 25 | 318 | ... | 318 | 318 |
| Science (Mathematical and Mechanical). | 39 | 15 | ... | 3 | 57 | 51 | 6 | 57 |
| Science (Natural and other) | 1 | 7 | ... | ... | 8 | 8 | ... | 8 |
| Voyages and Travels | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Total | 1,009 | 184 | 30 | 103 | 1,326 | 342 | 984 | 1,326 |
| ***English.*** | | | | | | | | |
| Art | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Drama | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| History | 4 | 2 | ... | 2 | 8 | 1 | 7 | 8 |
| Language | 12 | 2 | ... | 6 | 20 | 20 | ... | 20 |
| Law | 24 | 1 | 1 | ... | 26 | ... | 26 | 26 |
| Medicine | 2 | 1 | ... | ... | 3 | 1 | 2 | 3 |
| Miscellaneous | 15 | 3 | ... | ... | 18 | 6 | 12 | 18 |
| Politics | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 7 | ... | 1 | 2 | 10 | ... | 10 | 10 |
| Science (Mathematical and Mechanical). | 10 | 1 | ... | 2 | 13 | 12 | 1 | 13 |
| Science (Natural and other) | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Total | 79 | 11 | 2 | 12 | 104 | 42 | 62 | 104 |
| ***Arabic.*** | | | | | | | | |
| History | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Language | 12 | 4 | ... | ... | 16 | 16 | ... | 16 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Religion | 23 | 1 | 2 | ... | 26 | ... | 26 | 26 |
| Total | 50 | 5 | 2 | ... | 47 | 20 | 27 | 47 |

*Hindí.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Art | ... | ... | ... | 2 | 2 | 2 | ... | 2 |
| Biography | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Drama | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Fiction | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Language | 6 | ... | ... | 2 | 8 | 8 | ... | 8 |
| Medicine | 4 | ... | 1 | ... | 5 | ... | 5 | 5 |
| Miscellaneous | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Poetry | 35 | 1 | 1 | ... | 37 | ... | 37 | 37 |
| Religion | 11 | ... | ... | ... | 11 | ... | 11 | 11 |
| Science (Mathematical and Mechanical). | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Total | 61 | 1 | 3 | 6 | 71 | 12 | 59 | 71 |

*Kashmiri.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 9 | ... | ... | ... | 9 | ... | 9 | 9 |

*Marwari.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Punjábi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 12 | 1 | ... | ... | 13 | 2 | 11 | 13 |
| Fiction | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Language | 4 | 4 | 1 | ... | 9 | 9 | ... | 9 |
| Medicine | 5 | ... | 1 | ... | 6 | ... | 6 | 6 |
| Miscellaneous | 18 | 2 | ... | ... | 20 | ... | 20 | 20 |
| Poetry | 160 | 12 | 4 | ... | 176 | ... | 176 | 176 |
| Religion | 33 | 1 | 2 | 3 | 39 | ... | 39 | 39 |
| Science (Mathematical and Mechanical). | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Total | 243 | 20 | 8 | 3 | 274 | 13 | 261 | 274 |

*Pashto.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |
| Poetry | 4 | ... | ... | 1 | 5 | ... | 5 | 5 |
| Total | 6 | 1 | ... | 1 | 8 | 3 | 5 | 8 |

*Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Fiction | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Language | 1 | 7 | ... | ... | 8 | 8 | ... | 8 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 7 | ... | 1 | ... | 8 | 1 | 7 | 8 |
| Religion | 16 | ... | ... | ... | 16 | ... | 16 | 16 |
| Total | 30 | 7 | 1 | ... | 38 | 9 | 29 | 38 |

*Prakrit.*

| Subject. | Original Works. First editions. | Original Works. New editions. | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | 1 | ... | ... | 2 | 2 | ... | 2 |
| Religion | 13 | ... | ... | ... | 13 | ... | 13 | 13 |
| Total | 14 | 1 | ... | ... | 15 | 2 | 13 | 15 |

*Sindhi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Mathematical and Mechanical). | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 6 | ... | 1 | ... | 7 | 2 | 5 | 7 |

*Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Art | 5 | 2 | ... | 1 | 8 | 4 | 4 | 8 |
| Biography | 17 | 1 | 1 | ... | 19 | ... | 19 | 19 |
| Drama | 13 | 1 | ... | ... | 14 | ... | 14 | 14 |
| Fiction | 28 | 1 | 1 | 8 | 38 | ... | 38 | 38 |
| History | 16 | 8 | ... | 5 | 29 | 18 | 11 | 29 |
| Language | 37 | 27 | 2 | 1 | 67 | 67 | ... | 67 |
| Law | 19 | 4 | ... | 21 | 44 | ... | 44 | 44 |
| Medicine | 21 | 5 | ... | 4 | 30 | 4 | 26 | 30 |
| Miscellaneous | 81 | 31 | 5 | 17 | 134 | 46 | 88 | 134 |
| Poetry | 46 | 6 | ... | ... | 52 | 1 | 51 | 52 |
| Religion | 94 | 12 | 2 | 14 | 122 | ... | 122 | 122 |
| Science (Mathematical and Mechanical). | 25 | 14 | ... | ... | 39 | 35 | 4 | 39 |
| Science (Natural and other) | ... | 6 | ... | ... | 6 | 6 | ... | 6 |
| Voyages and Travels | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Total | 404 | 118 | 11 | 72 | 605 | 181 | 424 | 605 |

*Sanskrit-Hindí.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Miscellaneous | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Religion | 10 | ... | ... | 3 | 13 | ... | 13 | 13 |
| Total | 10 | 2 | ... | 3 | 15 | 1 | 14 | 15 |

*English-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 16 | 6 | 1 | 1 | 24 | 24 | ... | 24 |
| Miscellaneous | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 17 | 6 | 1 | 1 | 25 | 25 | ... | 25 |

*Punjabi-Hindi.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Poetry | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Total | 5 | ... | ... | ... | 5 | ... | 5 | 5 |

*Arabic-Punjábi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Total | 5 | ... | ... | ... | 5 | ... | 5 | 5 |

*Arabic-Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Religion | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Science (Mathematical and Mechanical) | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 13 | ... | ... | ... | 13 | 3 | 10 | 13 |

*Punjábi-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Poetry | 4 | ... | ... | ... | 4 | ... | 4 | 4 |
| Religion | 1 | ... | ... | 1 | 2 | ... | 2 | 2 |
| Total | 6 | ... | ... | 1 | 7 | ... | 7 | 7 |

*Persian-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Language | 5 | 3 | 1 | 2 | 11 | 11 | ... | 11 |
| Poetry | 3 | ... | ... | ... | 3 | 1 | 2 | 3 |
| Religion | 2 | ... | ... | 1 | 3 | ... | 3 | 3 |
| Total | 11 | 3 | 1 | 3 | 18 | 13 | 5 | 18 |

*Arabic-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 4 | 4 | ... | ... | 8 | 8 | ... | 8 |
| Religion | 19 | 1 | ... | ... | 20 | ... | 20 | 20 |
| Total | 23 | 5 | ... | ... | 28 | 8 | 20 | 28 |

*Prakrit-Marwari.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*English-Pashto.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Pashto-Urdú.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Sanskrit-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit-English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*English-Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Arabic-English.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Hindi-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Poetry | ... | 1 | ... | ... | 1 | ... | 1 | 1 |
| Total | 1 | 1 | ... | ... | 2 | 1 | 1 | 2 |

*English-Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Arabic-Pashto.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | ... | 2 | ... | ... | 2 | ... | 2 | 2 |

*Sanskrit-Punjábi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Urdú-Persian-Punjábi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Punjábi-Arabic-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Arabic-Urdú-English.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language . . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Arabic-Urdú-Persian.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*Arabic-Persian-Pashto.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 4 | ... | ... | ... | 4 | ... | 4 | 4 |

*Urdú-Hindi-Punjábi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry . . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Arabic-Persian-Punjábi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . . | 3 | ... | ... | ... | 3 | ... | 3 | 3 |

*English-Persian-Arabic-Urdú.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | ... | 1 | ... | ... | 1 | 1 | ... | 1 |

# BURMA.

From D. H. R. Twomey, Esq., Officiating Secretary to the Government of Burma, General Department, to the Secretary to the Government of India, Home Department,—No. 836-3B.—3, dated the 31st January 1899.

In accordance with the instructions contained in Home Department Resolution No. 1-461, dated the 12th September 1882, I am directed to submit the quarterly catalogues and tabular analysis of publications registered in this province during the year 1898 under Act XXV of 1867, as amended by Act X of 1890.

2. There were 103 publications as compared with 59 in the previous year.

Seventy-nine of the books registered during the year under report were printed in Rangoon, sixteen in Mandalay, five in Akyab, two in Moulmein, and one in Bassein.

Of the 103 publications included in the statement, 27 were intended for educational purposes.

Of the remaining 76 non-educational works, thirteen were classified under the head "Drama," three under "Fiction," four under "Language," two under "Medicine," seven under "Miscellaneous," two under "Poetry," forty-four under "Religion," and one under "Law."

*General Department Notification No. 54, dated Rangoon, the 20th April 1898.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 31st March 1898, is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | Withered Leaves Floating on Memory's Ocean. | English . | Poetry . . | Original . | S. Fenimore Case . | Rangoon . | A. B. M. Press . | 23rd Dec. 1897 . | 138 | 8vo. . | 1st | 500 | Printed | 5 0 0 | ..... | ..... |
| 2 | *Morris' Teaching of Drawing.* | Burmese . | Arts . . | Translation . | Editor of the Vernacular School Text-Books. | Do. . | Do. . | 5th Jan. 1898 . | 310 | Do. . | 1st | 1,000 | Do. | 3 0 0 | Messrs. Longmans, Green & Co., London. | Copyright registered on 21st January 1898. |
| 3 | Saddattha-bhedacintâ . | Pâli-Burmese . | Language . | Original . | Ingau Sadaw . | Mandalay . | J. Jenkins . | 15th Dec. 1897 . | 381 | Royal 8vo. | 1st | 1,500 | Do. | 1 4 0 | ..... | ..... |
| 4 | Rules of the Sudhammacinta Society. | Burmese . | Miscellaneous. | Do. . | Maung Shwe Zan Aung. | Do. . | Do. . | 8th Jan. 1898 . | 23 | 8vo. . | 1st | 200 | Do. | ... | ..... | ..... |
| 5 | Narasikkhasilavinicchaya Kyan. | Pâli-Burmese . | Religion . | Do. . | U Kalyana . . | Rangoon . | Ma E Me . | 15th Jan. 1898 . | 31 | Do. . | 1st | 1,000 | Do. | 0 4 0 | ..... | ..... |
| 6 | Ekâdasa-pucchavisajjana Kyan. | Do. . | Do. . | Do. . | U Wizaya . . | Do. . | Do. . | 13th Jan. 1898 . | 124 | Do. . | 1st | 700 | Do. | 0 8 0 | ..... | ..... |
| 7 | Manorathapûrani Kyan . | Do. . | Do. . | Do. . | Kyithè Sadaw . | Do. . | Do. . | 3rd Jan. 1898 . | 264 | Royal 8vo. | 1st | 500 | Do. | 2 0 0 | ..... | ..... |
| 8 | Manovâdakathâ Asubhakathâ Buddhavandanâ Kyan. | Do. . | Do. . | Do. . | U Zawana . . | Do. . | Do. . | 5th Jan. 1898 . | 30 | 16mo. . | 1st | 1,000 | Do. | 0 3 0 | ..... | ..... |
| 9 | *Elementary Geography of Burma for Standard III.* | English . . | Science . . | Do. . | W. G. Wedderspoon, M.A. | Do. . | A. B. M. Press . | 27th Jan. 1898 . | 34 | Do. . | 1st | 2,000 | Do. | 0 4 0 | ..... | ..... |
| 9a | *Saddâ Shitsaung Thôknet* | Pâli-Burmese . | Language . | Do. . | U Zawtika . . | Do. . | Ma Me . | Jan. 1897 . | 151 | 8vo. . | 1st | 2,000 | Do. | 0 8 0 | Maung Min Maung of Tanmanning village, Kungyaugon township, Hanthawaddy district. | Entered in General and Copyright registers on 17th February 1898. |
| 10 | The Peguan Hymnal for Public and Social Worship. | Talaing . . | Religion . | Do. | Rev. E. O. Stevens | Do. . | A. B. M. Press . | 20th Jan. 1898 . | 41 | Do. . | 1st | 500 | Do. | 0 8 0 | ..... | ..... |
| 11 | Cetiya-avinâsanavinicchaya Sadan. | Pâli-Burmese . | Do. . | Do. . | U Sumana . . | Do. . | Ma E Me . | 10th Feb. 1898 . | 16 | Do. . | 1st | 600 | Do. | 0 2 0 | ..... | ..... |
| 12 | *Tijâ yaupat* . . | Pâli . . | Do. . | Do. . | Sumangala Sâmi Thera. | Do. . | Do. . | 16th Feb. 1898 . | 174 | Do. . | 1st | 3,000 | Do. | 1 0 0 | ..... | ..... |
| 13 | Samâhaniyamadîpani Kyan. | Burmese . | Do. . | Do. . | U Teiktha and U Zaneinda. | Mandalay . | J. Jenkins . | 21st Jan. 1898 . | 802 | Royal 8vo. | 1st | 1,000 | Do. | 3 0 0 | U Teiktha, Mandalay. | Copyright registered on 24th March 1898. |
| 14 | Wuntha Zanein and Shwe Lata Yein Pyazat. | Do. . | Drama . . | Republication. | Saya Thin . . | Rangoon . | Maung Pè . | 3rd Mar. 1898 . | 80 | 8vo. . | 10th | 5,000 | Do. | 0 2 0 | ..... | ..... |
| 15 | *Abhidhammattha Thinayo Pâli Bakaya Nissaya Muyin.* | Do. . | Religion . | Do. . | ..... | Do. . | Do. . | Do. . | 248 | Do. . | 6th | 5,000 | Do. | 0 6 0 | ..... | ..... |
| 16 | *Bakaun-mu Saddâgyi-Shitsaung Thôknet.* | Do. . | Language . | Original . | ..... | Do. . | Do. . | 15th Feb. 1898 . | 295 | Do. . | 1st | 3,000 | Do. | 0 8 0 | ..... | ..... |
| 17 | Kayingale Maung Ba We Pyazat. | Do. . | Drama . . | Republication. | Saya Thin . . | Do. . | Do. . | 3rd Mar. 1898 . | 80 | Do. . | 10th | 5,000 | Do. | 0 2 0 | ..... | ..... |

*N.B.*—Works the titles of which appear in italics are designed for educational purposes.

By order,

D. H. R. TWOMEY,

*Offg. Secretary to the Government of Burma.*

*General Department Notification No. 134, dated Rangoon, the 15th July 1898.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 30th June 1898, is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or re-publication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | Rules and Regulations of the Kalayana Meikthaka Society. | Burmese | Miscellaneous. | Original | Maung Hmya | Rangoon | S. Goolbas | 28th Mar. 1898 | 30 | 8vo. | 1st | 485 | Printed | ... | ..... | |
| 2 | Bagh O Bahar | Do. | Fiction | Translation | Mohamed Cassim and Mohamed Usoof. | Do. | Do. | 17th Mar. 1898 | 216 | Do. | 1st | 1,000 | Do. | 1 8 0 | ..... | |
| 3 | Kyatthudaw Maung Yu Pa Pyazat. | Do. | Drama | Republication. | Saya Thin | Do. | Maung Pè | 19th April 1898 | 80 | Do. | 7th | 3,000 | Do. | 0 2 0 | ..... | |
| 4 | An Abridgment of the Christian Doctrine. | Do. | Religion | Do. | A Roman Catholic Missionary, Lower Burma. | Bassein | Timothy | 10th Mar. 1898 | 104 | 16mo. | 8th | 8,000 | Do. | 0 3 0 | C. Lefebvre, Superintendent, St. Peter's Institute Press, Bassein. | Copyright registered on 15th May 1898. |
| 5 | The Criminal Court Manual. | Do. | Law | Translation | Maung Tha Din | Rangoon | A. B. M. Press | 11th May 1898 | 856 | 8vo. | 1st | 1,000 | Do. | 8 0 0 | ..... | |
| 6 | Avijjâdidîpani Kyan | Pâli-Burmese | Religion | Original | Pôngyi U Kalyana | Do. | Ma E Me | 15th April 1898 | 97 | Do. | 1st | 2,000 | Do. | 0 8 0 | ..... | |
| 7 | Thôkkamatan Amyomyo. | Do. | Do. | Do. | Hnègyo Pôngyi | Do. | Do. | 2nd May 1898 | 92 | Do. | 1st | 1,500 | Do. | 0 8 0 | ..... | |
| 8 | Winingèlezaungpat | Pâli | Do. | Republication | Maung Ôn Myit | Do. | Maun Pè | 6th May 1898 | 148 | Do. | 2nd | 3,000 | Do. | 0 6 0 | ..... | |
| 9 | Scripture Texts Arranged | Sgau-Karen | Do. | Translation | Rev. J. H. Vinton | Do. | A. B. M Press | 16th May 1898 | 516 | 16mo. | 2nd | 2,000 | Do. | 1 8 0 | ..... | |
| 10 | Notes on Plague | English | Medicine | Original | R. H. Castor, I.M.S. | Akyab | Rai Paw U | 14th May 1898 | 27 | Do. | 1st | 200 | Do. | ... | ..... | |
| 11 | The Opening Chapters of John's Gospel. | Chin | Religion | Translation | Saya Pyizo | Rangoon | A. B. M. Press | 2nd June 1898 | 24 | 12mo. | 1st | 3,000 | Do. | ... | ..... | |
| 12 | *Elementary Science Text Books Series No. I, Standard III.* | Burmese | Science | Do. | Text-Book Committee. | Do. | Do. | 30th May 1898 | 28 | 16mo. | 1st | 10,000 | Do. | 0 2 0 | Messrs. Macmillan & Co., Ld., London. | Copyright registered on 13th June 1898. |
| 13 | A Bible Dictionary | Sgau-Karen | Religion | Republication. | Rev. E. B. Cross, D.D. | Do. | Do. | 4th June 1898 | 540 | Royal 8vo. | 3rd | 1,000 | Do. | 3 0 0 | ..... | |
| 14 | Sadu-damathaya Koganpyo Apye. | Burmese | Poetry | Do. | U Paw | Moulmein | U Tun Byu | 1st June 1898 | 176 | 8vo. | 1st | 1,000 | Do. | 2 0 0 | Maung Po Kyin, Sitkèkôn, Moulmein. | Copyright registered on 14th June 1898. |

*N.B.*—Works the titles of which appear in italics are designed for educational purposes.

By order,

D. H. R. TWOMEY,

*Offg. Secretary to the Government of Burma.*

*General Department Notification No. 207, dated Rangoon, the 18th October 1898.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 30th September 1898, is published for general information :—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | *Sadda-Ngè* [Sòlezaungdwè *Pat.* | Pâli . . | Language . | Republication. | ..... | Rangoon . . | Ma E Me . . | 23rd June 1898 . | 192 | 8vo. . . | 1st . | 2,000 | Printed | 0 8 0 | | |
| 2 | *Abhidhammattha Thingyo Bagayanissaya Muhman.* | Pâli-Burmese . | Religion . . | Do. . | Bagaya Sadaw . | Do. . . | Do. . . | 9th May 1898 . | 280 | Do. . . | 1st . | 2,000 | Do. | 0 8 0 | | |
| 3 | Payashiko Amyomyo Muhman. | Burmese . . | Do. . . | Do. . | Maung On Myin . | Do. . . | Maung Pè . . | 18th June 1898 . | 64 | Do. . . | 5th . | 5,000 | Do. | 0 1 0 | | |
| 4 | *Elementary Science Text Book Series No. II, Standard IV.* | Do. . . | Science . . | Translation . | Text Book Committee. | Do. . . | F. D. Phinney . | 29th June 1898 . | 32 | 16mo. . . | 1st . | 10,000 | Do. | 0 2 0 | Messrs. Macmillan & Co., Ld., London. | Copyright registered on 12th July 1898. |
| 5 | Bôkdawin Payeikneikbanyugan. | Do. . . | Religion . | Republication. | Saya Thin . . | Do. . . | Maung Pè . . | 17th June 1898 . | 76 | 8vo. . . | 4th . | 3,000 | Do. | 0 1 0 | | |
| 6 | Ngazaungdwè . . | Do. . . | Do. . . | Do. . | Maung On Myin . | Do. . . | Do. . . | 25th June 1898 . | 52 | Do. . . | 6th . | 5,000 | Do. | 0 1 0 | | |
| 7 | Ningpawt Ninghpang Laika, Genesis. | Kachin . . | Do. . . | Translation . | Rev. O. Hanson . | Do. . . | F. D. Phinney . | 29th June 1898 . | 210 | 16mo. . . | 1st . | 500 | Do. | 0 4 0 | | |
| 8 | Further Notes on Plague | English . . | Medicine . | Original . . | R. H Castor, I.M.S. | Akyab . . | Rai Paw U . . | 24th June 1898 . | 8 | Do. . . | 1st . | 100 | Do. | ... | | |
| 9 | *Abhidhammattha Thingyo-Pâli Bagayan issaya Muyin.* | Pâli-Burmese . | Religion . . | Republication. | Maung On Myin . | Rangoon . . | Maung Pè . . | 3rd March 1898 . | 248 | 8vo. . . | 2nd . | 5,000 | Do. | 0 8 0 | Maung Pè, No. 53, 25th street, Rangoon. | Copyright registered on 8th July 1898. |
| 10 | *Peguan or Talaing First Standard Reader with Burmese Translation.* | Talaing and Burmese. | Language . | Do. . | Rev. A. E. Hudson | Do. . . | F. D. Phinney . | 11th July 1898 . | 38 | 16mo. . . | 2nd . | 1,000 | Do. | 0 3 0 | | |
| 11 | Sakhawet Nama . . | Burmese . . | Fiction . . | Translation . | Ismail Hajee Ariff Nana, Ibrahim Ali Nakee, and Mahomed Eusoof. | Do. . . | S. Goolbas . . | 12th July 1898 . | 39 | 8vo. . . | 1st . | 500 | Do. | 0 4 0 | | |
| 12 | Buddha's System of Education. | Do. . . | Religion . . | Original . . | San Dun Aung . | Akyab . . | Rai Paw U . | 2nd July 1898 . | 8 | 16mo. . . | 1st . | 500 | Do. | ... | | |
| 13 | Maha Payeiktawgyi Pat . | Pâli-Burmese . | Do. . . | Republication. | Seiuban Sadaw . | Mandalay . . | J. Jenkins . . | 15th June 1898 . | 31 | Do. . . | 1st . | 1,000 | Do. | 0 1 0 | | |
| 14 | Cetiyangana Dipaka Kyan. | Do. . . | Do. . . | Original . . | U Wathawa . . | Do. . . | Do. . . | 17th June 1898 . | 48 | 8vo. . . | 1st . | 1,000 | Do. | 0 2 0 | | |
| 15 | Adittapariyâya Thôk and Dvattimsakaya Kamatan. | Do. . . | Do. . . | Republication. | U Thagaya . . | Do. . . | Do. . . | 17th June 1898 . | 39 | Do. . . | 1st . | 350 | Do. | 0 2 0 | | |
| 16 | Payashiko . . . | Do. . . | Religion . . | Original . . | U Hmwe Tha Aung | Do. . . | Do. . . | 27th June 1898 . | 16 | 16mo. . . | 1st . | 1,000 | Do. | 0 1 0 | | |
| 17 | Ma Pyu: An Arakanese Love Story. | English . . | Fiction . . | Do. . . | Maung Mò . . | Rangoon . . | P. H. Ripley . | 16th July 1898 . | 129 | Do. . . | 1st . | 1,000 | Do. | 1 1 0 | Maung Mè Myoôk of Minhla. | Copyright registered on 9th August 1898. |
| 18 | *Kachin Spelling Book* . | Kachin . . | Language . | Republication . | Rev. O. Hanson . | Do. . . | F. D. Phinney . | 29th July 1898 . | 24 | Do. . . | 2nd . | 500 | Do. | 0 2 0 | | |
| 19 | *The Anglo-Vernacular Reader.* | English and Burmese. | Do. . | Original . . | San Hla Aung . | Akyab . . | Rai Paw U . | 30th July 1898 . | 44 | Do. . . | 1st . | 500 | Do. | 0 4 0 | | |

| | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 20 | *Abidan Alinga Kan Thôn-zaungdwè Pat and Thanban Chaukka.* | Pâli-Burmese | Do. | Republication. | ..... | Rangoon | Ma E Mé | 2nd Aug. 1898 | 166 | 8vo. | 1st | 2,000 | Do. | 0 8 0 | | |
| 21 | The Reckoner | English | Miscellaneous | Do. | Maung Chit Hla | Moulmein | M. Edris | 15th July 1898 | 62 | Do. | 2nd | 928 | Do. | 1 0 0 | Maung Chit Hla, 32, Houghton Road, Posawkôn, 3rd Division, Moulmein. | Copyright registered on 11th August 1898. |
| 22 | *Tipitagyawpat Neikthaya Sindè Mu.* | Pâli-Burmese | Religion | Do. | Maung On Myit | Rangoon | Maung Pè | 1st Aug. 1898 | 792 | Do. | 1st | 1,500 | Do. | 4 0 0 | | |
| 23 | *Thadagyi Lezaung Neikthaya Nangyaung Mu, Volume I.* | Do. | Language | Do. | Do. | Do. | Do. | 2nd Aug. 1898 | 650 | Do. | 1st | 1,500 | Do. | 5 8 0 | | |
| 24 | *Thadagyi Lezaung Neikthaya Nangyaung Mu, Volume II.* | Do. | Do. | Do. | Do. | Do. | Do. | 4th Aug. 1898 | 696 | Do. | 1st | 1,500 | Do. | 6 0 0 | | |
| 25 | Mâtikâ Dhâtukathâ Akauk. | Do. | Religion | Do. | Aggadhamma-lankara Thera and Gunacari Thera. | Do. | Ma E Me | 18th Aug. 1898 | 215 | Do. | 1st | 2,000 | Do. | 0 10 0 | | |
| 26 | *A Dictionary: English and Burmese.* | English and Burmese. | Language | Do. | Rev. A. Judson, D.D. | Do. | A. B. M. Press | 1866 | 968 | Do. | 2nd | 1,000 | Do. | 10 0 0 | American Baptist Missionary Union, Boston, Mass, U. S. A. | Copyright registered on 13th September 1898. |
| 27 | *Thadangè Neikthaya Lezaungdwè, Part I.* | Pâli-Burmese | Do. | Do. | Bagaya Sadaw | Do. | Ma E Me | 1st Sept. 1898 | 177 | Do. | 1st | 2,000 | Do. | 0 8 0 | | |
| 28 | The Arakan Football Association. | English | Miscellaneous | Original | The Arakan Football Association Committee. | Akyab | Rai Paw U | 1st Sept. 1898 | 20 | 16mo. | 1st | 200 | Do. | 0 4 0 | | |
| 29 | Gawna Mâtikâ Awwada Kathâ. | Burmese | Religion | Do. | Withôk dayama Sadaw. | Mandalay | Maung Pan Dwe | 1st Sept. 1898 | 56 | Do. | 1st | 500 | Do. | 0 2 0 | | |
| 30 | Patthan ñavâ gandhi Kyan. | Pâli-Burmese | Do. | Republication. | U Kalyana | Do. | J. Jenkins | 17th Aug. 1898 | 372 | 8vo. | 1st | 1,000 | Do. | 2 0 0 | Maung In, Mandalay. | Copyright registered on 26th September 1898. |
| 31 | Gawna Mâtikâ Awwada Kathâ. | Burmese | Do. | Original | Withôk dayama Sadaw. | Do. | Do. | 30th Aug. 1898 | 52 | 16mo. | 1st | 4,000 | Do. | 0 1 0 | | |
| 32 | An Elementary Manual of the Pekinese Dialect. | English and Chinese. | Language | Do. | Captain Charles M. Ducat. | Rangoon | F. D. Phinney | 17th Sept. 1898 | 24 | Do. | 1st | 250 | Do. | 2 8 0 | | |
| 33 | Abhidhammatthasan gahagandhi Thit. | Pâli-Burmese | Religion | Republication. | U Teiktha and U Zaneinda. | Mandalay | J. Jenkins | 4th July 1898 | 501 | 8vo. | 1st | 1,500 | Do. | 2 0 0 | Maung In, Mandalay. | Copyright registered on 27th September 1898. |
| 34 | *English and Burmese Primary Geography.* | English and Burmese. | Science | Do. | Rev. W. H. S. Hascall. | Rangoon | F. D. Phinney | 1st Aug. 1898 | 52 | 4to. | 3rd | 3,000 | Do. | 0 4 0 | | |

*N. B.*—Works the titles of which appear in italics are designed for educational purposes.

By order,

D. H. R. TWOMEY,
*Offg. Secretary to the Government of Burma.*

*General Department Notification No. 3, dated Rangoon, the 6th January 1899.*

In accordance with the provisions of section 19 of the Printing Presses and Books Act, XXV of 1867, as amended by Act X of 1890, the following catalogue of books registered in Burma during the quarter ending the 31st December 1898, is published for general information:—

| No. | Title of book and contents of title-page. | Language. | Subject. | Whether original, translation, or republication. | Name of author, translator, or editor. | Place of printing and publication. | Name of printer and publisher. | Date of issue from press or of publication. | Number of sheets, leaves, or pages. | Size. | Number of the edition. | Number of copies of the edition. | Printed or lithographed. | Price per copy. | Name and residence of proprietor of the copyright. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | R a. p. | | |
| 1 | *A Geography of India* . | Burmese . | Science . . | Translation . | W. G. Wedderspoon, M.A. | Rangoon . | F. D. Phinney . | 23rd Sept. 1898 . | 100 | 16mo. . . | 1st . | 10,000 | Printed | 0 8 0 | Messrs. Macmillan & Co., Ld., London. | Copyright registered on 24th October 1898. |
| 2 | Thôkkamatan Amyomyo. | Pâli-Burmese . | Religion . | Republication. | Hnègyo Pôngyi . | Do. . | Ma EMe . . | 29th Sept. 1898 . | 163 | 8vo. . . | 2nd . | 3,000 | Do. | 0 8 0 | Ma E. Me, No. 49, 25th street, Rangoon. | Copyright registered on 19th October 1898. |
| 3 | Samsâramokkha Nibbinda Shubwè. | Do. . | Do. . . | Do. . . | ..... | Do. . | Ditto . . | 3rd Oct. 1898 . | 156 | Do. . . | 1st . | 3,000 | Do. | 0 8 0 | | |
| 4 | The Letter Writer's *Vade Mecum.* | English and Burmese. | Language . | Original . | Maung Tun . . | Do. . | F. D. Phinney . | 4th Oct. 1898 . | 46 | Demi 8vo. . | 1st . | 1,000 | Do. | 1 0 0 | American Baptist Missionary Union, Boston, Mass., U.S.A. | Copyright registered on 24th October 1898. |
| 5 | The Curse of Rangoon, "Indebtedness." | English . . | Miscellaneous. | Do. . . | S. Ghosh . . | Do. . | Do. . . | 12th Oct. 1898 . | 32 | 16mo. . . | 1st . | 1,000 | Do. | 0 4 0 | | |
| 6 | Children's Carols . . | Burmese . | Religion . | Do. . . | ..... | Do. . | Do. . . | 17th Oct. 1898 . | 42 | Do. . . | 1st . | 500 | Do. | 0 2 0 | | |
| 7 | *Elementary Science Text Books Series. No. III, Standard V.* | Do. . . | Science . . | Do. . . | Text-Book Committee. | Do. . | Do. . . | 17th Oct. 1898 . | 33 | Do. . . | 1st . | 3,000 | Do. | 0 2 0 | | |
| 8 | Shwemyitzu-nat Mè Keinnaya Pyazat. | Do. . . | Drama . . | Do. . . | Maung Gyi . . | Do. . | J. A. D'Vauz . | 20th July 1898 . | 64 | 8vo. . . | 1st . | 3,000 | Do. | 0 1 0 | | |
| 9 | Alaungdaw Sangyit Yathe Pyazatsan. | Do. . . | Do. . . | Republication. | Do. . . | Do. . | Do. . . | 20th Aug. 1898 . | 80 | Do. . . | 2nd . | 3,000 | Do. | 0 2 0 | | |
| 10 | Aungbalateiktin Tebayin Nanbatwun Pyazat. | Do. . . | Do. . . | Original . | Maung Po Nyan . | Do. . | Do. . . | 20th Aug. 1898 . | 64 | Do. . . | 1st . | 3,000 | Do. | 0 1 0 | | |
| 11 | Myindawgan Maung Pyi Pyazat. | Do. . . | Do. . . | Republication. | Maung Gyi . . | Do. . | Do. . . | 20th Aug. 1898 . | 64 | Do. . . | 2nd . | 3,000 | Do. | 0 1 0 | | |
| 12 | Khemapura Kyan . . | Do. . . | Religion . | Original . | Saya Thin . . | Do. . | Do. . . | 25th July 1898 . | 32 | Do. . . | 1st . | 20,000 | Do. | 0 1 0 | | |
| 13 | Paddy Rates Book . . | Do. . . | Miscellaneous. | Do. . . | Maung Myat San . | Do. . | Do. . . | 14th Oct. 1898 . | 91 | Do. . . | 1st . | 500 | Do. | 2 0 0 | Maung Myat San, Clerk, A. B. M. Press, Rangoon. | Copyright registered on 4th November 1898. |
| 14 | Pônna Maung Si Lan Pyazat. | Do. . . | Drama . . | Republication. | Maung Gyi . . | Do. . | Do. . . | 20th July 1898 . | 80 | Do. . . | 4th . | 9,000 | Do. | 0 2 0 | | |
| 15 | Shwemawya Leikpyagwè Pyazat. | Do. . . | Do. . . | Do. . . | Do. . . | Do. . | Do. . . | 20th July 1898 . | 64 | Do. . . | 2nd . | 3,000 | Do. | 0 1 0 | | |

| | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 16 | Thadipehnozawza | Burmese | Religion | Original | Maung Ba Pe | Rangoon | J. A. D'Vauz | 10th Oct. 1898 | 16 | 16mo. | 1st | 10,000 | Printed | 0 0 6 | | |
| 17 | Lawkitheikpa Nemeiktaka Kyan. | Do. | Miscellaneous | Republication | Maung Hla Maung | Do. | Do. | 10th Oct. 1898 | 56 | 8vo. | 10th | 3,000 | Do. | 0 2 0 | | |
| 18 | Yeginthu Ma Shwe Bwin Pyazatthit. | Do. | Drama | Do. | Maung Gyi | Do. | Do. | 20th Aug. 1898 | 80 | Do. | 2nd | 6,000 | Do. | 0 2 0 | | |
| 19 | Shwethawkamala Minthami Pyazatsan. | Do. | Do. | Original | Maung Po Nyo | Do. | Do. | 10th Oct. 1898 | 64 | Do. | 1st | 3,000 | Do. | 0 1 0 | | |
| 20 | Ngwesabèyi Minthami thathat Pyazat. | Do. | Do. | Republication | Maung Gyi | Do. | Do. | 10th Oct. 1898 | 64 | Do. | 2nd | 3,000 | Do. | 0 1 0 | | |
| 21 | Mintha Po Sin and Minthami Aung Bala Pyazatsan. | Do. | Do. | Do. | Do. | Do. | Do. | 20th Aug. 1898 | 80 | Do. | 3rd | 6,000 | Do. | 0 2 0 | | |
| 22 | Mâtikâ Dhâtukathâ Akuk. | Pâli-Burmese | Religion | Do. | U Teiktha and U Zaweinda. | Mandalay | J. Jenkins | 13th Oct 1898 | 500 | Royal 8vo. | 1st | 1,000 | Do. | 2 0 0 | Maung In, Mandalay. | Copyright registered on 26th October 1898. |
| 23 | Linarûpavibhâvani Kyan | Do. | Do. | Do. | U Thila Saya | Do. | Do. | 17th Sept. 1898 | 247 | Do. | 1st | 1,300 | Do. | 0 12 0 | | |
| 24 | Kankhâvitarani Atthakathâ Pat. | Pâli | Do. | Do. | ..... | Rangoon | Ma E Me | 25th Oct. 1898 | 220 | 8vo. | 1st | 2,000 | Do. | 0 10 0 | | |
| 25 | Gamathein Asônapyat and Visumgama Vinichaya. | Pâli-Burmese | Do. | Do. | Ingan Sadaw and Maung Pe. | Do. | Do. | 25th Oct. 1898 | 43 | Do. | 1st | 3,000 | Do. | 0 3 0 | | |
| 26 | Thadangè Neikhaya Thônzaungdwè, Part II. | Do. | Do. | Do. | Pye Sadaw and Ragaya Sadaw. | Do. | Do. | 25th Oct. 1898 | 154 | Do. | 1st | 3,000 | Do. | 0 8 0 | | |
| 27 | Samsavela Suvelat tha Sudina Dipani Kyan. | Do. | Do. | Do. | U Wilatha | Mandalay | Maung Pan Dwe | 5th Oct. 1898 | 44 | Do. | 1st | 3,000 | Do. | 0 1 3 | | |
| 28 | Elementary Hand-Book of the Burmese language. | English and Burmese. | Language | Original | Taw Sein Ko | Rangoon | Superintendent, Government Printing. | 31st Oct. 1898 | 133 | Royal 8vo. | 1st | 2,000 | Do. | 2 8 0 | Tow Sein Ko, No. 6, Latter street, Rangoon. | Copyright registered on 15th November 1898. |
| 29 | Streeramagooroobotha-murthaum. | Telugu | Religion | Do. | A. Ramasawmy Naidoo. | Do. | P. T. Saiyappa Moodelly. | 5th Nov. 1898 | 102 | 8vo. | 1st | 1,000 | Do. | 0 6 6 | A. Ramasawmy Naidoo, Subadar of the 15th Regiment, M. I. | Copyright registered on 15th November 1898. |
| 30 | *The Peep of Day: A First Reader in Shan.* | Shan | Do. | Do. | Mrs. M. B. Kirkpatrick. | Do. | F. D. Phinney | 3rd Nov. 1898 | 189 | 16mo. | 1st | 1,000 | Do. | 0 6 0 | | |
| 31 | Children's Carols | Burmese | Do. | Republication | ..... | Do. | Do. | 9th Nov. 1898 | 42 | Do. | 2nd | 500 | Do. | 0 2 0 | | |
| 32 | *A Grammar of the Kachin Lanyuage.* | English and Kachin. | Language | Original | Rev. O. Hanson | Do. | Do. | 17th Feb. 1897 (in part). 18th Oct. 1898 (in full). | 232 | 8vo. | 1st | 500 | Do. | 7 0 0 | | |
| 33 | Nyawâgauk Mâtikâ Dhâtukathâ Huasaungdwè. | Pâli-Burmese | Religion | Republication | Maung Ôn Myit | Do. | Maung Pè | 9th Nov. 1898 | 344 | Royal 8vo. | 1st | 1,500 | Do. | 2 0 0 | | |
| 34 | Mula Dhamma Visodhani Kyan. | Do. | Do. | Do. | U Tezawunta | Mandalay | T. Jenkins | 17th Nov. 1898 | 419 | Do. | 1st | 1,500 | Do. | 2 0 0 | Maung In, Mandalay. | Copyright registered on 13th December 1898. |
| 35 | Nibbâna Magga Kathâ | Burmese | Do. | Do. | Shwe-Inbin Sadaw | Do. | Maung Pan Dwe | 6th Dec. 1898 | 285 | 8vo. | 1st | 1,200 | Do. | 1 4 0 | Maung Nyun and Maung Gale, B Road Mandalay, | Copyright registered on 16th December 1898. |
| 36 | *Analysis of Burmese Sentences, Book I.* | Do. | Language | Original | A. W. Lonsdale | Rangoon | V. J. Mariano | 25th Nov. 1898 | 80 | 16mo. | 1st | 5,000 | Do. | 0 6 0 | A. W. Lonsdale, 23, Churchill Road, Rangoon. | Copyright registered on 23rd December 1898. |
| 37 | *Analysis of Burmese Sentences, Book II.* | Do. | Do. | Do. | Do. | Do. | Do. | 25th Nov. 1898 | 128 | Do. | 1st | 5,000 | Do. | 0 10 0 | Do. | Do. |

*N.B.*—Works the titles of which appear in italics are designed for educational purposes.

By order,

D. H. R. TWOMEY,

*Offg. Secretary to the Government of Burma.*

*Analysis of publications in the English language, etc.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Medicine | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous | 2 | ... | 1 | ... | 3 | ... | 3 | 3 |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Science (Natural, etc.) | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 7 | ... | 1 | ... | 8 | 1 | 7 | 8 |

*Analysis of publications in the Burmese language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Drama | 3 | ... | 10 | ... | 13 | ... | 13 | 13 |
| Fiction | ... | ... | ... | 2 | 2 | ... | 2 | 2 |
| Language | 3 | ... | ... | ... | 3 | 3 | ... | 3 |
| Law | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Miscellaneous | 3 | ... | 1 | ... | 4 | ... | 4 | 4 |
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Religion | 7 | ... | 7 | ... | 14 | 1 | 13 | 14 |
| Science (Natural, etc.) | 1 | ... | ... | 3 | 4 | 4 | ... | 4 |
| Total | 17 | ... | 19 | 7 | 43 | 9 | 34 | 43 |

*Analysis of publications in the English and Burmese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 3 | ... | 1 | ... | 4 | 2 | 2 | 4 |
| Science (Natural, etc.) | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Total | 3 | ... | 2 | ... | 5 | 3 | 2 | 5 |

*Analysis of publications in the Pâli and Burmese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | 4 | ... | 6 | 5 | 1 | 6 |
| Religion | 9 | ... | 17 | ... | 26 | 3 | 23 | 26 |
| Total | 11 | ... | 21 | ... | 32 | 8 | 24 | 32 |

*Analysis of publications in the Pâli language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Religion | 1 | ... | 2 | ... | 3 | 1 | 2 | 3 |
| Total | 1 | ... | 3 | ... | 4 | 2 | 2 | 4 |

*Analysis of publications in the Kachin language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | ... | ... | 1 | ... | 1 | 1 | ... | 1 |
| Religion | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Total | ... | ... | 1 | 1 | 2 | 1 | 1 | 2 |

*Analysis of publications in the English and Kachin languages, etc.*

| Subject. | Original Works. | | Republications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Analysis of publications in the Telugu language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Analysis of publications in the Sgau-Karen language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | ... | ... | 1 | 1 | 2 | ... | 2 | 2 |

*Analysis of publications in the Talaing language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Analysis of publications in the Talaing and Burmese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | ... | ... | 1 | ... | 1 | 1 | ... | 1 |

*Analysis of publications in the Chin language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |

*Analysis of publications in the Shan language, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion . . . . | 1 | ... | ... | ... | 1 | 1 | ... | 1 |

*Analysis of publications in the English and Chinese languages, etc.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language . . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*General analysis.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Arts . . . . . | ... | ... | ... | 1 | 1 | 1 | ... | 1 |
| Drama . . . . . | 3 | ... | 10 | ... | 13 | ... | 13 | 13 |
| Fiction . . . . . | 1 | ... | ... | 2 | 3 | ... | 3 | 3 |
| Language . . . . | 10 | ... | 8 | ... | 18 | 14 | 4 | 18 |
| Law . . . . . | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Medicine . . . . | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Miscellaneous . . . . | 5 | ... | 2 | ... | 7 | ... | 7 | 7 |
| Poetry . . . . . | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |
| Religion . . . . | 20 | ... | 27 | 3 | 50 | 6 | 44 | 50 |
| Science (Natural, etc.) . . | 2 | ... | 1 | 3 | 6 | 6 | ... | 6 |
| Total . | 44 | ... | 49 | 10 | 103 | 27 | 76 | 103 |

# CENTRAL PROVINCES.

From G. T. HUBBARD, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 1467, dated the 28th February 1899.

In accordance with the instructions contained in Home Department Resolution No. $\frac{1}{460}$, dated the 12th September 1882, I am directed to submit nine statements giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890 (Printing Presses and Books), during the year 1898.

2. A summary of the contents of the statements is also submitted.

## ANNUAL ANALYSIS OF BOOKS, ETC., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867, AS AMENDED BY ACT X OF 1890, DURING THE YEAR 1898.

*English.*

| SUBJECT. | ORIGINAL WORKS. | | Re-publications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Miscellaneous | 3 | 1 | ... | ... | 4 | 1 | 3 | 4 |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Natural Science and others | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| TOTAL | 5 | 1 | ... | ... | 6 | 2 | 4 | 6 |

*Marathi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| History | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Poetry | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 5 | 1 | ... | ... | 6 | 2 | 4 | 6 |

*Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | 3 | ... | ... | ... | 3 | ... | 3 | 3 |
| Language | 4 | ... | ... | ... | 4 | 4 | ... | 4 |
| Religion | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Poetry | 7 | ... | ... | ... | 7 | ... | 7 | 7 |
| Drama | 2 | ... | ... | ... | 2 | ... | 2 | 2 |
| Natural Science and others | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 19 | ... | ... | ... | 19 | 4 | 15 | 19 |

*English and Marathi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |

*Hindi and Marathi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Sanskrit and Hindi.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |

*English and Sanskrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Philosophy (including Mental and Moral Science). | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*English and Hindi.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Language | 2 | ... | ... | ... | 2 | 2 | ... | 2 |
| Natural Science and others | ... | 1 | ... | ... | 1 | 1 | ... | 1 |
| Total | 2 | 1 | ... | ... | 3 | 3 | ... | 3 |

*Hindi, Marathi and Prakrit.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*Summary of contents of statement showing analysis of publications registered in the Central Provinces during the year 1898.*

| Subjects. | Language. | Contents. |
|---|---|---|
| Miscellaneous | English | (1) A Geography of the Central Provinces; (2) Report on Indian Famine Charitable Relief Fund, 1897-98, Raipur District; (3) Famine Relief given by the Jubbulpore Bhargara Kshetra, Theosophical Society; (4) Catalogue of books for sale. |
| Law | Do. | (1) Digest. |
| Natural Science and others | Do. | (1) Contemplation on great errors in science. |
| Language | Marathi | (1) Gadya Padyartha, section I. |
| History | Do. | (1) Hindustancha Itihas (History of India). |
| Poetry | Do. | (1) Godukha Padya Ratnawali; (2) The Praise of Heramb; (3) Sangit Vir Triwekram Natakatil Padyawali. |
| Religion | Do. | (1) Jain Bhasker. |
| Miscellaneous | Hindi | (1) Smaraka Patra; (2) Vidyarthi; (3) Hasya Koumudi. |
| Language | Do. | (1) Artha Prakasha; (2) Hindi Chouthi Pustakka Kosh; (3) Shabdarth Darpan; (4) Artha Chandrika. |
| Religion | Do. | (1) Chaturbinshati Pooja; (2) Panch Parmeshti Pooja. |
| Poetry | Do. | (1) Prem Dipika; (2) Paneha Ratan Kavya Gutka; (3) Shri Ramchandra Prakash; (4) Khyal Chhattisi; (5) Amar Katha; (6) Prem Dipika; (7) Bhasha Slokawali Ramayan. |
| Drama | Do. | (1) Man Lila; (2) Suniti Kunvar natak. |
| Natural Science and others | Do. | (1) Falit Jotish Pariksha. |
| Language | English and Marathi. | (1) Meanings in the new Orient Primer; (2) Glossary of new Orient Reader, No. I. |
| Religion | Hindi and Marathi | (1) Jain Bhasker. |
| Do. | Sanskrit and Hindi | (1) Ratnakarand Shrawakachar (with notes in Hindi). |
| | Do. | (1) Brahma Keertan. |
| Philosophy, including Mental and Moral Science. | English and Sanskrit. | (1) Viduyana Satakam (spiritual knowledge). |
| Language | English and Hindi | (1) A complete Guide to the new Orient Primer; (2) The Imperial Guide to the new Orient Primer. |
| Natural Science and others | Do. | (1) Key to Physical Science. |
| Religion | Hindi, Marathi and Prakrit. | Upadesha Seddhant Ratnawala. |

CHIEF COMMISSIONER'S OFFICE,
CENTRAL PROVINCES;
*Nagpur, the 25th February 1899.*

G. T. HUBBARD,
*Assistant Secy. to the Chief Commissioner, Central Provinces.*

# ASSAM.

From F. J. MONAHAN, Esq., Officiating Secretary to the Chief Commissioner, Assam, to the Secretary to the Government of India, Home Department,—No. $\frac{10\text{-Regn.}}{477}$ J., dated the 7th February 1899.

With reference to the Resolution of the Government of India in the Home Department, No. $\frac{1}{463}$, dated the 12th September 1882, I am directed to forward a copy of a letter No. 5, dated the 26th January 1899, from the Director of Public Instruction and Registrar of Books, Assam, submitting the Annual Report and Analysis of publications registered during the year 1898, under Act XXV of 1867, as modified by Act X of 1890.

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From J. WILLSON, Esq., M.A., Director of Public Instruction and Registrar of Books, Assam, to the Secretary to the Chief Commissioner of Assam, No. 5, dated the 26th January 1899.

I have the honour to submit a brief review and analysis of the publications registered in the province of Assam during the year 1898, under Act XXV of 1867, as modified by Act X of 1890.

2. From the analysis submitted, it appears that the total number of publications received and catalogued in the Assam Library during the year 1898, was 31 against 6 in the year before, showing an increase of 25 works. Of these 12 were educational and 19 non-educational works, 19 were first editions and 12 new editions. The number of copies of non-educational works fell from 23,800 in 1897 to 18,050 in 1898 and that of educational works came to 13,500 as against none in 1897 in which year no work of an educational character was registered. During the year under report no publication was presented for registration from the Surma Valley Districts.

3. The publications registered during the year under review are classified below according to the subjects dealt with—

| | |
|---|---|
| 1. Drama | 3 |
| 2. Fiction | 1 |
| 3. Language | 6 |
| 4. Medicine | 1 |
| 5. Miscellaneous | 3 |
| 6. Religion | 12 |
| 7. Science (Mathematical) | 5 |
| TOTAL | 31 |

4. The copyright of one work on medicine was registered in the year under report.

5. In conformity with the instructions conveyed in Resolution No. $\frac{1}{463}$, dated the 2nd September 1882, of the Government of India, in the Home Department, a statement showing the language in which the books were published is herewith submitted.

6. There were no prosecutions in 1898 under section 16 of the Act for non-delivery of books.

7. No periodicals were registered in the year of report.

8. The quarterly catalogues of books registered during the year under review are forwarded.

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*Analysis of publications registered in Assam under Act XXV of 1867 during the year 1898.*

| SUBJECT. | Books published in English and other European languages. | | Books published in the vernacular language spoken in the province. | | Books published in Indian Classical language. | | Books published n more than one language. | |
|---|---|---|---|---|---|---|---|---|
| | 1897. | 1898. | 1897. | 1898. | 1897. | 1898. | 1897. | 1898. |
| Drama | ... | ... | ... | 3 | ... | ... | ... | ... |
| Fiction | ... | ... | ... | 1 | ... | ... | ... | ... |
| Language | ... | ... | ... | 6 | ... | ... | ... | ... |
| Science (Mathematical, Mechanical). | ... | ... | 1 | 5 | ... | ... | ... | ... |
| Medicine | ... | ... | ... | 1 | ... | ... | ... | ... |
| Religion | ... | ... | 3 | 12 | ... | ... | ... | ... |
| Miscellaneous | ... | ... | 2 | 3 | ... | ... | ... | ... |
| TOTAL | ... | ... | 6 | 31 | ... | ... | ... | ... |

*Analysis of publications registered in Assam under Act XXV of 1867 during the year 1898*—contd.

| Subject. | | Books published in English and other European languages. | | Books published in the vernacular language spoken in the province. | | Books published in Indian Classical language. | | Books published in more than one language. | |
|---|---|---|---|---|---|---|---|---|---|
| | | 1897. | 1898. | 1897. | 1898. | 1897. | 1898. | 1897. | 1898. |
| Original works | First editions | ... | ... | 6 | 19 | ... | ... | ... | ... |
| | New editions | ... | ... | ... | 12 | ... | ... | ... | ... |
| Total | | ... | ... | 6 | 31 | ... | ... | ... | ... |
| Educational works | | ... | ... | ... | 12 | ... | ... | ... | ... |
| Non-educational works | | ... | ... | 6 | 19 | ... | ... | ... | ... |
| Total | | ... | ... | 6 | 31 | ... | ... | ... | ... |

*Abstract of the subjects.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Drama | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 5 | 1 | ... | ... | 6 | 6 | ... | 6 |
| Science (Mathematical, Mechanical). | 3 | 2 | ... | ... | 5 | 5 | ... | 5 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 5 | 7 | ... | ... | 12 | ... | 12 | 12 |
| Miscellaneous | 2 | 1 | ... | ... | 3 | 1 | 2 | 3 |
| Total | 19 | 12 | ... | ... | 31 | 12 | 19 | 31 |

*Assamese language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Drama | 2 | 1 | ... | ... | 3 | ... | 3 | 3 |
| Fiction | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Language | 5 | 1 | ... | ... | 6 | 6 | ... | 6 |
| Science (Mathematical, Mechanical). | 3 | 2 | ... | ... | 5 | 5 | ... | 5 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 5 | 7 | ... | ... | 12 | ... | 12 | 12 |
| Miscellaneous | 2 | 1 | ... | ... | 3 | 1 | 2 | 3 |
| Total | 19 | 12 | ... | ... | 31 | 12 | 19 | 31 |

M. N. GHOSH,

for *Director of Public Instruction*

*and Registrar of Books, Assam*

# ASSAM LIBRARY.

*Catalogue of Books for the quarter ending the 30th June 1898.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the title-page is not in that language). | Language in which the book is written. | Name of author, translator, or editor of the book, or any part of it. | Subject. | Place of printing and place of publication. | Name of firm of printer, and name or firm of publisher. | Date of issue from the press or of publication. | Number of sheets, leaves, or pages. | Size. | First, second, or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright, or any portion of it. | Date of entry. |
| | | | | | | ASSAMESE BOOKS. | | | | | | | R a. p. | | |
| | *Drama.* | | | | | | | | | | | | | | |
| 1 | Joomki, or a Farce . . | Assamese. | Dibakar Duarah . | Drama . | A. R. & T. Co., Ld., Dibrugarh. | D. C. Ghosh, Dibakar Duarah. | 5th March 1898 | 20 | 12mo. . | 1st . . | 1,000 | Printed. | 0 1 6 | No copyright registered | 7th May 1898. |
| | THE FOLLOWING FOUR BOOKS DESIGNED FOR EDUCATIONAL PURPOSES. | | | | | | | | | | | | | | |
| | *Mathematic.* | | | | | | | | | | | | | | |
| 2 | Sahaj Parimiti (Simple Mensuration). | Ditto . | Madhab Ram Das . | Mathematics. | Ditto . | D. C. Ghosh, Madhab Ram Das. | 11th March 1898. | 34 | Ditto . | 2nd . . | 1,000 | Ditto . | 0 4 0 | Ditto . . | Ditto. |
| | *Language.* | | | | | | | | | | | | | | |
| 3 | Larakavitar Arthaputhi, or a Key to Larakavita. | Ditto . | Sivnath Bhattacharyya. | Language | Ditto . | D. C. Ghosh, Sibnath Bhattacharyya. | 5th March 1898 | 33 | Ditto . | 1st . . | 1,000 | Ditto . | 0 2 0 | Ditto . . | Ditto. |
| 4 | Parbasalir Vyakaran, or Grammar for Schools. | Ditto . | Ditto . . | Ditto . | Ditto . | Ditto . . . | 23rd March 1898 | 47 | Ditto . | 1st . . | 1,000 | Ditto . | 0 3 0 | Ditto . . | Ditto. |
| 5 | Kavita Chandrikar Arthaputhi, or a Key to Kavita Chandrika. | Ditto . | Benudhar Gosvami | Ditto . | Ditto . | D. C. Ghosh, Benudhar Gosvami. | 14th April 1898 | 22 | Ditto . | 1st . . | 1,000 | Ditto . | 0 2 0 | Ditto . . | Ditto. |
| | *Miscellaneous.* | | | | | | | | | | | | | | |
| 6 | Dák Bhanita, or the Sayings of Dák. | Ditto . | Dák . . . | Miscellaneous. | Barpeta, Assam | Chandi Charan Chattopadhya. | 12th Feb. 1898 | 47 | 8vo. . | 2nd . . | 1,000 | Ditto . | 0 4 0 | Ditto . . | 19th May 1898. |

| | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Barpeta Hitasadhini Savar Dvitiya Bacharekiya Karyya Bibarani, or Report on the Second Anniversary of the Barpeta Hitasadhini Sabha. | Ditto . | Lohit Chandra Nayak, BA., B.L., and Chandra Kanta Rai Chaudhuri. | Ditto . | Ditto . | Manhari Das, Printer . | 21st Jan. 1898 | 15 | Ditto . | 1st . . | 300 | Ditto . | *Nil* | Ditto . . | Ditto. |
| | THE FOLLOWING BOOK DESIGNED FOR EDUCATIONAL PURPOSES. | | | | | | | | | | | | | | |
| 8 | Krisisiksha, or Agricultural Primer. | Ditto . | Madhub Ram Das | Miscellaneous. | A. R. & T. Co., Ld., Dibrugarh. | D. C. Ghosh, Madhab Ram Das. | 5th March 1898 | 60 | 12 mo. . | 1st . . | 1,000 | Ditto . | 0 4 0 | Ditto . . | 7th May 1898. |
| | *Religion.* | | | | | | | | | | | | | | |
| 9 | Sisulila, or the Exploits of Sri Krishna in his childhood. | Ditto . | Sankar Deb . . | Religion . | Barpeta, Assam | Manhari Das & Co. . | 10th March 1897 | 32 | 8vo. . | 2nd . . | 250 | Ditto . | 0 3 0 | Ditto . . | 19th May 1898. |
| 10 | Shyamanta Haran, or the Robbing of the jewel named Shyamanta. | Ditto . | Ditto . . | Ditto . | Ditto . | Kamala Kanta Das and Manhari Das & Co. | Ditto . | 16 | Ditto . | 2nd . . | 500 | Ditto . | 0 2 0 | Ditto . . | Ditto. |
| 11 | Nam Ghosa, or Religious Songs. | Ditto . | Madhab Deb . | Ditto . | Ditto . | Chandra Kanta Das and Manhari Das & Co. | Ditto . | 94 | Ditto . | 4th . . | 700 | Ditto . | 0 8 0 | Ditto . . | Ditto. |
| 12 | Kirtan Ghosa and Nam Ghosa (Religious Songs). | Ditto . | Sankar Dev and Madhab Dev. | Ditto . | Ditto . | Chandra Kanta Das and Manhari Das. | Ditto . | 660 | Ditto . | 3rd . . | 750 | Ditto . | 2 0 0 | Ditto . . | Ditto. |
| 13 | Gopinikirtan, or Songs in praise of God. | Ditto . | Dibakar Duarah . | Ditto . | A. R. & T. Co., Ld., Dibrugarh. | D. C. Ghosh, Dibakar Duarah. | 4th April 1898. | 52 | 12 mo. . | 1st . . | 1,000 | Ditto . | 0 6 0 | Ditto . . | 7th May 1898. |
| 14 | Prasangamala, or Religious teachings of "Mahapurusia" sect. | Ditto . | Not known . . | Ditto . | Barpeta, Assam | Gopal Chandra Das . | 25th Feb. 1898 | 81 | 8vo. . | 1st . . | 500 | Ditto . | 0 12 0 | Ditto . . | 19th May 1898. |
| 15 | Padabali, or a short poem. | Ditto . | Ditto . . . | Ditto . | Ditto . | Rai M. C. Bardalai, Bahadur, Extra Assistant Commissioner. | 12th Feb. 1898 | 58 | 12 mo. . | 1st . . | 1,000 | Ditto . | 0 1 6 | Ditto . . | Ditto. |
| | *Medicine.* | | | | | | | | | | | | | | |
| 16 | Ghora o Hatir Ausadhar Puthi, or book of medicines for horses and elephants. | Ditto . | Rai M. C. Bardalai, Bahadur. | Medicine. | Ditto . | Chandi Charan Chatterji. | 17th May 1898. | 111 | 16 mo. . | 1st . . | 250 | Ditto . | 0 8 0 | Rai Madhab Chandra Bardalai, Bahadur, of Barpeta. | Ditto. |

W. BOOTH,
*Offg. Director of Public Instruction*
*and Registrar of Books, Assam.*

LIBRARY OF THE BOMBAY BRANCH

*Original entry of Copyright of Books received during the second quarter ending 30th June 1898.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
| No. | The title of the book and the contents of the title page, with a translation into English of such title or contents when the same are not in the English language. | The place of printing and the place of publication. | The name or firm of the printer and the name or firm of the publisher. | The date of issue from the press, or of publication. | The name and residence of the proprietor of the copy-right or of any portion of such copy-right. | The date on which the entry was registered. |
| 1 | Ghora o Hatir Ausadhar Puthi, a book of medicines for horses and elephants. | Barpeta, Assam . . | Chandi Charan Chatterji . | 17th May 1898 . . | Rai Madhab Chandra Bardalai, Bahadur, Barpeta. | 19th May 1898. |

W. BOOTH,
*Offg. Director of Public Instruction*
*and Registrar of Books, Assam.*

# EDUCATION.

## ASSAM LIBRARY.

*Catalogue of Books and Pamphlets for the quarter ending 30th September 1898.*

PUBLICATION ISSUED AND REGISTERED IN 1898.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | Title (to be translated into English when the title-page is not in that language). | Language in which the book is written. | Name of author, translator, or editor of the book or any part of it. | Subject. | Place of printing and place of publication. | Name or firm of printer, and name or firm of publisher. | Date of issue from the press, or of publication. | Number of sheets, leaves, or pages. | Size. | First, second, or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright or any portion of it. | Date of entry. |
| | THE FOLLOWING FOUR BOOKS DESIGNED FOR EDUCATIONAL PURPOSES: | | | | | | | | | | | | R a. p. | | |
| | *Language.* | | | | | | | | | | | | | | |
| 17 | Larabodhak, Part I, or Boys' Instructor. | Assamese . | Kripa Nath Dev Bhagavati. | Language . | Barpeta . . . | Chandi Charan Chattopadhyaya. | 30th May 1898 . | 19 pages . | 8vo. . . | 1st edition | 1,000 | Printed . | 0 1 0 | No copyright registered. | 15th Aug. 1898. |
| 18 | Larasiksha, Part I, or Infant Teacher. | Do. . . | Panindra Nath Gogoi. | Do. . | A. R. & T. Co., Ld., Dibrugarh. | D. C. Ghosh, Sibanath Bhattacharyya. | 30th June 1898 . | 31 ,, . | 12mo. . . | 8th ,, | 3,000 | Do. . | 0 1 6 | Do. . . | 25th July 1898. |
| | *Mathematics.* | | | | | | | | | | | | | | |
| 19 | Dharapat, or Tables . . | Do. . . | Madhab Ram Das. | Mathematics | Do. . . . | D. C. Ghosh, Madhab Ram Das. | 24th May 1898 . | 40 ,, . | Do. . . | 3rd ,, | 1,000 | Do. . | 0 1 6 | Do. . . | Do. |
| 20 | Subhankari, or Mental Arithmetic. | Do. . . | Do. . . . | Do. . | Do. . . . | Do. . . | 21st June 1898 . | 70 ,, . | Do. . . | 1st ,, | 1,000 | Do. . | 0 3 0 | Do. . . | Do. |
| | *Drama.* | | | | | | | | | | | | | | |
| 21 | Rukm'ni Haran, or Elopement or Rukmini. | Do. . . | Sankar Dev . . | Drama . | Auniati Satra, Sibsagar. | Mahiram Biji Bhuyan. | 1st Feb. 1898 . | 72 ,, . | 8vo. . . | 2nd ,, | 1,000 | Do. . | 0 6 0 | Do. . . | 30th Aug. 1898. |
| | *Fiction.* | | | | | | | | | | | | | | |
| 22 | Phul Konwar O Mani Konwar, Part I, or a short fictitious narrative. | Do. . . | Ratibar Das . | Fiction . | Baijayanti Press, Dibrugarh. | Wm. S. Taylor, Ratibar Das. | 20th June 1898 . | 24 ,, . | 12mo. . . | 1st ,, | 1,000 | Do. . | 0 3 0 | Do. . . | 25th July 1898. |

W. BOOTH,
*Offg. Director of Public Instruction*
*and Registrar of Books, Assam.*

# ASSAM LIBRARY.

*Catalogue of Books and Pamphlets for the quarter ending the 31st December 1898.*

| No. | Title (to be translated into English when the title page is not in that language.) | Language in which the book is written. | Name of author, translator, or editor of the book or any part of it. | Subject. | Place of printing and place of publication. | Name of firm or printer, and name or firm of publisher. | Date of issue from the press, or of publication. | Number of sheets, leaves, or pages. | Size. | First, second or other edition. | Number of copies of which the edition consists. | Printed or lithographed. | Price at which the book is sold to the public. | Name and residence of proprietor of copyright or any portion of it. | Date of entry. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| | THE FOLLOWING THREE BOOKS ARE DESIGNED FOR EDUCATIONAL PURPOSES. | | | | | ASSAMESE BOOKS. | | | | | | | R a. p. | | |
| | *Language.* | | | | | | | | | | | | | | |
| 23 | Niti Sikshar Artha Puthi, or a Key to Niti Siksha. | Assamese . | Sibnath Bhattacharyya. | Language . | A. R. & T. Co., Ld., Dibrugarh. | D. C. Ghose, Sibnath Bhattacharyya. | 6th Aug. 1898 | 34 pages . | 12mo. . . | First . | 1,000 | Printed . | 0 2 6 | No copyright registered. | 21st Nov. 1898. |
| | *Mathematics.* | | | | | | | | | | | | | | |
| 24 | Patiganit, Part II, or Arithmetic, Part II. | Do. . | Madhab Ram Das . | Mathematics | Do. . | D. C. Ghose, Madhab Ram Das. | 15th Sept. ,, | 300 ,, . | Do. . . | Do. . | 1,000 | Do. . | 1 0 0 | Do. . | Do. |
| 25 | Khajana Kasha, or calculation of revenue. | Do. . | Bhadrasen Borah . | Do. . | Albion Press, Dibrugarh. | Wm. S. Taylor, Bhadrasen Borah. | 31st Aug. ,, | 12 ,, . | 8vo. . . | Do. . | 500 | Do. . | 0 4 0 | Do. . | Do. |
| | *Religion.* | | | | | | | | | | | | | | |
| 26 | Narakasur-badh aru Parijat-haran, or slaughter of the monster named Naraka and stealing of the flower named Parijat. | Do. . | Ananta Kandali . | Religion . | A. R. & T. Co., Ld., Dibrugarh. | D. C. Ghose, Hali Ram Kalita. | 15th Sept. ,, | 24 ,, . | 12mo. . . | Do. . | 1,000 | Do. . | 0 2 6 | Do. . | Do. |
| 27 | Bhima Charitra, or conduct of Bhima. | Do. . | Ram Sarasvati . | Do. . | Do. . | D. C. Ghose, Sibnath Bhattacharyya. | 6th Aug. ,, | 36 ,, . | Do. . . | Third . | 2,000 | Do. . | 0 4 0 | Do. . | Do. |
| 28 | Baishnab Kirtan, or prayers or Baishnabas. | Do. . | Sankar Dev, Madhav Dev. | Do. . | Do. . | D. C. Ghose, Sridhar Chandra Barua. | 15th Oct. ,, | 24 ,, . | Do. . . | Do. . | 2,000 | Do. . | 0 4 0 | Do. . | 28th Dec. 1898. |
| 29 | Lakshmi Charitra, or character of Lakshmi. | Do. . | Ram Sarasvati . | Do. . | Do. . | D. C. Ghose, Sibnata Bhattacharyya. | 28th ,, ,, | 12 ,, . | Do. . . | Second . | 2,000 | Do. . | 0 1 0 | Do. . | Do. |
| 30 | Tulasi Charitra, or sacred character of the basil named Tulsi. | Do. . | Dvija Bhagirath . | Do. . | Albion Press, Dibrugarh. | Wm. S. Taylor, Bhadrasen Borah, Ratibar Das. | 30th ,, ,, | 24 ,, . | Do. . . | First . | 1,000 | Do. . | 0 3 0 | Do. . | Do. |
| | *Drama.* | | | | | | | | | | | | | | |
| 31 | Harideu Kaniar Katha, or story of an opium-eater named Harideu. | Do. . | Madhab Ram Das . | Drama . | A. R. & T. Co., Ld., Dibrugarh. | D. C. Ghose. Bangial Dokani. | 15th ,, ,, | 24 ,, . | Do. . . | Do. . | 1,000 | Do. . | 0 3 0 | Do. . | Do. |

J. WILSON,
*Director of Public Instruction*
*and Registrar of Books, Assam.*

# MYSORE.

From Lieutenant-Colonel DONALD ROBERTSON, I.S.C., C.S.I., Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 671, dated the 16th February 1899.

With reference to your letter No. 19-1158, dated the 13th June 1877, I have the honour to submit the review and analysis of books published in the Civil and Military Station of Bangalore during the year 1898, and to state that similar information in respect of the Mysore State will be furnished on receipt from the Durbar.

*Review and analysis of books published in the Civil and Military Station of Bangalore during the year 1898.*

The total number of books published was six, of which four were in English, one in the vernacular of the province (Canarese) and one in Tamil.

Divided according to subjects there were one pertaining to law, two to religion and three to miscellaneous.

Of these one was educational and five non-educational.

ANALYSIS OF PUBLICATIONS REGISTERED IN CIVIL AND MILITARY STATION OF BANGALORE DURING THE YEAR 1898.

*English language.*

| SUBJECT. | ORIGINAL WORKS. | | Re-publications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Law | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 1 | 1 | ... | ... | 2 | ... | 2 | 2 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| TOTAL | 3 | 1 | ... | ... | 4 | ... | 4 | 4 |

*Canarese language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Miscellaneous | ... | 1 | ... | ... | 1 | 1 | ... | 1 |

*Tamil language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

*I.—English language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science). | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| TOTAL | 1 | ... | 1 | ... | 2 | ... | 2 | 2 |

*II.—Kannada language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Biography | 1 | ... | 1 | 4 | 6 | ... | 6 | 6 |
| Drama | 10 | ... | ... | 1 | 11 | ... | 11 | 11 |
| Fiction | 1 | ... | ... | 4 | 5 | ... | 5 | 5 |
| History | ... | ... | ... | 4 | 4 | ... | 4 | 4 |
| Language | 11 | ... | 2 | ... | 13 | 13 | ... | 13 |
| Miscellaneous | 17 | ... | 2 | ... | 19 | 18 | 1 | 19 |
| Poetry | 1 | ... | 1 | ... | 2 | 1 | 1 | 2 |
| Philosophy (including Mental and Moral Science). | ... | ... | 1 | 1 | 2 | ... | 2 | 2 |
| Religion | 2 | ... | 4 | ... | 6 | ... | 6 | 6 |
| Science (Natural and other) | 1 | ... | ... | 1 | 2 | 1 | 1 | 2 |
| TOTAL | 44 | ... | 11 | 15 | 70 | 33 | 37 | 70 |

*II.—Telugu language.*

| Subject. | Original Works. | | Re-publications. | Translations. | Total. | Educational. | Non-educational. | Total. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Poetry | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Total | 2 | ... | ... | ... | 2 | ... | 2 | 2 |

*III.—Sanskrit language.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| History | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Language | 1 | ... | 1 | ... | 2 | 2 | ... | 2 |
| Miscellaneous | ... | ... | 1 | ... | 1 | ... | 1 | 1 |
| Philosophy (including Mental and Moral Science.) | 5 | ... | ... | ... | 5 | ... | 5 | 5 |
| Religion | 1 | ... | 2 | 1 | 4 | ... | 4 | 4 |
| Total | 7 | ... | 5 | 1 | 13 | 2 | 11 | 13 |

*IV.—English and Kannada languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Fiction | ... | ... | ... | 1 | 1 | ... | 1 | 1 |
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Total | 1 | ... | ... | 1 | 2 | 1 | 1 | 2 |

*IV.—Sanskrit and Kannada languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Language | 1 | ... | ... | ... | 1 | 1 | ... | 1 |
| Medicine | 1 | ... | ... | ... | 1 | ... | 1 | 1 |
| Miscellaneous | 9 | ... | ... | ... | 9 | ... | 9 | 9 |
| Poetry | 5 | ... | 1 | ... | 6 | ... | 6 | 6 |
| Philosophy (including Mental and Moral Science). | 8 | ... | ... | ... | 8 | ... | 8 | 8 |
| Religion | 4 | ... | 3 | ... | 7 | ... | 7 | 7 |
| Total | 28 | ... | 4 | ... | 32 | 1 | 31 | 32 |

*IV.—Sanskrit and Telugu languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Poetry | ... | ... | 1 | ... | 1 | ... | 1 | 1 |

*IV.—Kannada, Telugu and Hindustani languages.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Religion | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

From LIEUT.-COLONEL DONALD ROBERTSON, I.S.C.,C.S.I., Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 903, dated 28th February 1899.

In continuation of my letter No. 671, dated the 16th February 1899, I have the honour to submit the review and analysis of Books published in the Mysore State during the year 1898.

*Review and Analysis of Publications in Mysore for 1898.*

1. The total number of publications registered during the year was 123 against 113 of previous year, shewing an increase of 10, or nearly 9 per cent.

2. The following table shews the number of publications under the heads—"Books" and "Periodicals"—for the years 1897 and 1898:—

| PUBLICATIONS. | 1897. | 1898. |
|---|---|---|
| Books | 88 | 82 |
| Periodicals | 25 | 41 |
| TOTAL | 113 | 123 |

There has been a slight decrease in the number of books. The increase in the number of periodicals in partly due to two magazines which were newly started during the year under report.

3. The following is a re-classification of the registered publications according to language under the three heads—"Original Works" "Republications" and "Translations":—

| DESCRIPTION OF WORKS. | Books published in English. | Books published in the vernacular languages spoken in the Province. | Books published in Sanskrit. | Books published in more than one language. | TOTAL. |
|---|---|---|---|---|---|
| Original works | 1 | 46 | 7 | 30 | 84 |
| Republications | 1 | 11 | 5 | 5 | 22 |
| Translations | 0 | 15 | 1 | 1 | 17 |
| TOTAL | 2 | 72 | 13 | 36 | 123 |

4. Of the 123 publications of the year, 37 may be classed as Educational, and 86 as Non-educational.

5. There were no works published during the year under the heads—Arts, Law, Politics and Voyages and Travels.

6. The distribution of works according to their subject-matter and language being shewn in the several statements appended to this report, it only remains to notice briefly such works as are of any importance under each head.

7. *Biography.*—It is gratifying to note an increase in the number of works published under this head. There were 6 works published during the year all of which are in Kannada. Two of them are publications of the Tract and Book Society giving brief accounts of the lives of General Charles George Gordon and Alexander Mackay of Uganda. *Picture Stories of Noble Women* is a publication of the Christian Literature Society containing brief sketches of the lives of 16 noble women, Eastern and Western. *Hyder Namé* and *Chatrapati Sivaji* deserve to be looked upon as valuable additions to modern Kannada literature. The former gives a brief but interesting account of the private life and political career of Hyder Ali, while the latter, which is mostly an adaptation of Satya Charana Sastri's Bengali work, on the same subject, is a biographical sketch in elegant Kannada prose giving the important events of Sivaji's public and private life. The remaining work, which is a publication of the Yadugiri Sadanandavardhini Satha, is a small book containing a very short account of the life of Madhvacharya and of the Dvaita School of philosophy represented by him.

8. *Drama.*—There were 11 works published under this head. All of them are written in the Kannada language. Five of there are *Yakshaganas* or crude dramas suited to rustic audiences, based on Puranic stories such as the contest of Arjuna with Siva disguised as a huntsman, the deliverance by Siva of Markandeya from the hands of Yama, the God of the infernal regions, the fight of Krishna with the demon Narakasura and the exploits of Hanuman, the Monkey-god. The remaining works under this head are dramas properly so called laying claim to some literary merit. One of them dramatises the adventures of King Nala; one is based on the story of Draupadi's choice of a husband; one is a translation of Kshemisvara's Sanskrit drama called *Chaudakaúsikanataka*; one dramatises the adventures of prince Viradhvaja and his marriage with Prabhabati, and the last is based on the popular story of prince Sarangadhara, who was unjustly punished by his rash father at the instigation of his wicked step-mother.

9. *Fiction.*—There were 6 works publishe l during the year. Five of these are translations of Bankim Chandra Chatterji's Bengali novels and other works. These are written in a simple style and maintain a high moral tone throughout. They deserve to be considered as very valuable contributions to light literature in Kannada.

10. *History.*—Of the 6 works falling under this head, one is an English lecture on Indian History, said to be the first of a series of lectures proposed to be arranged for on Indian Historical Subjects. The lecturer brings forward many facts to prove the high antiquity of Indian civilisation and the wide extent of its influence. He deplores that history, which among Western nations has been elevated to the dignity of a Science, is in India at best conjectural, and trusts that the archæological researches which are bringing to light important information relating to India's ancient history will bring about a better state of things. Of the rest, two contain the first five parts of the Kannada prose version of the Bhagavatapurana by Krishnaraja Odeyar of Mysore, and one is an adaptation in Kannada prose of the Sanskrit drama called Mudrarakshasa.

11. *Language.*—The 17 works falling under this head include 9 issues of Granthamale and 2 issues of Havyamanjari. Of the remaining work, *Dhaturupaprakasika* is a valuable work of reference containing an exhaustive list of all Sanskrit verbal roots with their derivative forms. The others are either elementary school-books or notes on school-texts.

12. *Medicine.*—There was only one work published during the year. It is a pamphlet published by a Vaidya on the treatment of the Bubonic Plague, bristling with quotations from Sanskrit medical works.

13. *Miscellaneous.*—The 29 works appearing under this head include 6 issues of Surabhi, 9 issues of Vidyadayini, and 9 issues of Vivekananda, a journal newly started during the year. Of the rest, two works, one on the theory of Education and the other on the Methods of Teaching, are valuable additions to Kannada literature. Both of them are by a University graduate. In the former the author not only gives the rules to be followed by teachers, but also explains, as far as possible, the principles underlying those rules. The powers of the intellect are explained and illustrated, and the method of cultivating them pointed out. Though the greater part of the work is devoted to intellectual education, the claims of physical and moral education are not ignored. In the latter work, the methods of teaching in accordance with the general principles of education treated of in the former work are dealt with in detail. *Kalyabdhiyanamimamsa* is a controversial Pamphlet in Sanskrit prose which aims at proving by quotations from the Law-books or Smritis that sea voyage is prohibited to Dvijas or the twice born in the Kaliage. *Kalagnauna* is a Kannada work containing prophetic accounts of the disasters of the coming year Vikari.

14. *Philosophy.*—There were 16 works published under this head. They include 5 issues of Vedanta Vadavali, a periodical newly started during the year. Of the others, 'Inspiration, a Philosophical study, Part II', is an English lecture delivered by a Member of the Theosophical Society. In Part I, which was reviewed in the last year's report, the lecturer dwelt upon the Occidental phase of the subject. In this part he proposes to consider the Oriental phase of it. After an examination of the different systems of Indian Philosophy, the lecturer comes to the conclusion that inspiration is recognised by the founders of these systems and others as the source of a knowledge of spiritual truths which are beyond the range of the senses and the intellect, and quotes from several writers, Eastern and Western, in support of his position. Of the remaining works, six are parts of a good Kannada commentary on the *Bhagavadgita* by Pandit T. Venkatacharya, who gives also abstracts in Kannada of the Sanskrit commentaries of the

Dvaita, Advaita and Visishtadvaita schools of philosophy on the work; one gives an abstract of the contents of the *Bhagavadgita*; two are devoted to an exposition of the doctrines of the Advaita school of philosophy; and one is an adaptation in Kannada prose of that portion of *Vasishtha Ramayana* which teaches the value of self reliance and the futility of a belief in fate. It is noteworthy that the last mentioned work is by a pandit who in a learned introduction to the work traces the present degenerate condition of the Hindus to two causes, namely, absence of noble aspirations and laziness, and believes that the latter cause has made people believers in fate, pretenders to spiritual knowledge and hypocritical despisers of worldy concerns. He refutes the arguments that are generally brought forward by believers in fate, and concludes with an appeal to his brethren to give up their belief in fate and to exert themselves by faithfully discharging their duties to raise their country and countrymen from the degradation into which they have now sunk.

15. *Poetry.*—Of the 10 works falling under this head 5 are parts of a Kannada commentary on *Sankaravijaya*, a Sanskrit poem by Vidyaranya of the 14th century, giving an account of Sankaracharya's life and polemical victories; one is a reprint of the very popular Kannada poem Jaimini Bharata with a Kannada commentary; one is a republication of the Sanskrit poem called *Amarukakavya* with Vemabhupa's Sanskrit commentary and with a Telugu metrical translation and paraphrase; and one contains Telugu songs intended to be sung on marriage occasions.

16. *Religion.*—Of the 19 works published under this head, which include one issue of *Jinamatadarsa*, a magazine newly started during the year under report, 13 bear on Hinduism, 2 on Jainism and 4 on Christianity. Of the works bearing on Hinduism, 3 are tracts published by the Yadugiri Sadananda-Vardhini-Subha containing morning prayers addressed to Narayana and Yadugirinayaki of Melkote and verses extolling the merits of the local sacred ponds; one contains songs in praise of Vishnu and other gods; two contain songs treating of religion and philosophy, one of them giving besides a brief account, with diagrams in some cases, of the Sankhya and the Rajayoga systems; one gives the Sraddha-ritual of the followers of the Rik and the Yajur Vedas among the Madhva community; and one contains a metrical translation into Sanskrit of two short Tamil poems considered very sacred by the Srivaishnavas, who recite them when worshipping God, one of which is a pastoral poem by the poetess Anda, relating to the observance of a vow in honour of Krishna by shepherdesses in the month of Margasirsha, and the other a short poem by Bhaktanghri-Reme, one of the 12 Alwars or saints revered by the Srivaishnavas, addressed as a morning prayer to Sri Ranganatha of Sriran, gam. Of the rest, *Kanyakaparameswary charitram*, which is said to be based on some Purana, is an account in Telugu of Kanykaparameswari, the tutelary goddess of the Vaisyas. The head of the Vaisya community had a beautiful daughter with whom the king of Penukandi fell in love. The Vaisyas did not approve of the match, as it was against the rules of their caste, and the king getting angry sent men to bring away the girl by force. There were two parties among the vaisyas, one wishing to conciliate the king by giving him the girl in marriage and the other determined to die the death of martyrs rather than act against the time-honored usage of the community. The former appears to have seceded from the community while the latter allowed itself along with the girl to be consumed by fire. The girl rose from the fire as a goddess, killed the king and advised his son to worship her. This is Kanyakaparameswari, the virgin goddess. Incidentally, the work gives some rules of marriage to be followed by the vaisyas, and the statement, rather queer, that on account of a curse the vaisya women became as ugly as possible is worthy of mention. *Vaidikarchanachandrike* is a Sanskrit work published in parts with a Kannada commentary and written in vindication of the *puja* made by the Sringeri *Guru* in the temple of Sriranganatha at Seringapatam some years ago. Two works represent the creed of the weavers who call themselves Devanga Brahmans. One of them is a Sanskrit work with a Kannada commentary and the other is a Kannada poem said to be based on the Brahmandapurana also with a Kannada commentary. The account of the origin of the Devanga sect as given in these works is as follows:—

When Brahma created the gods, they were all quite naked. Covering their bodies with leaves, etc., through shame they begged him to supply them with cloths. Thereupon Brahma went to Siva and requested him to create some one who could clothe the naked gods; Siva meditated and Devanga was born out of his body. In obedience to the bidding of Siva, Devanga gave the gods cloths and sacred threads to wear. He incarnated himself seven times on earth and expounded the doctrines of the saivas. His descendants are the weavers

or the Devanga Brahmans. He is said to have told Gayatri to go to the earth and live there in the shape of the sacred thread on the bodies of the Brahmans. Being asked who the Brahmans are, he replies, "I once took the human form to supply the gods with cloths and sacred threads. Those who were born in my race are the Devanga Brahmans who are manufacturers of cloth. They are Brahmans by birthright, whereas the three twice-born classes derive their Brahmanhood from the performance of sacrifices and *sandhya*". One of the works bearing on Jainism gives the thousand names of *Vrishabha*, the first of the 24 *Tirtankaras*. The other is the first issue of a periodical devoted to the publication of Sanskrit works bearing on Jainism with commentaries in Kannada. Of the Christian publications which are all in Kannada, one contains Hymns for the use of Native Christians; another is a Catechism on the life of Christ; and another is supposed to give the experience of a Brahman convert to Christianity in the form of a letter addressed to a Brahman who ridiculed him for having turned Christian.

17. *Science* (Natural).—Two works fall under this head. One of them is a book on object lessons and the other is a treatise on Physiology published by the Christian Literature Society.

18. Besides the above works, some important Government publications which were not registered have to be noticed. Six of these are Sanskrit publications of the Government Oriental Library series printed in Devanagari character. They are the *Taithiriya Samhita* of the *Krishna Yajurveda* with the commentary of *Bhattabhaskara*, volumes VIII, IX XI and XII, *Apastamba Dharma Sutra* with *Haradatha's* commentary called *Ujjvala* and Sankaracharya's miscellaneous works, volume I. Of the volumes of the Taittiriya Samhita, the 8th, contains Prasnas 1—4 of Kanda V, the 9th Prasnas 5—7 of Kanda V, the 11th Prasnas 5 and 6 of Kanda VI and Prasnas 1—3 of Kanda VII, and the 12th Prasnas 4 and 5 of Kanda VII. As none of the manuscripts in the possession of the editors contains Bhattabhaskara's commentary on *Anuvaka* 9 of the 4th *prapathaka* and on *anuvakas* 19—25 of the 5th *prapathaka* of Kanda VII, they have given *Sayana-Madhava's* commentary on the above sections. In this edition of Apastamba Dharmasutra the full text of Haradutta's excellent commentary on the work called *Ujjvala* is given. Dr. Buhler's editions of the work do not contain the full text of this commentary, and they are too costly to be within the reach of the native students who are interested in the study of the work. So the editors undertook to bring out this cheap and correct edition of the work. In this volume of Sankaracharya's miscellaneous works are given his commentaries on *Vishnusahasranama* and Sanatsujatiya both of which, like the *Bhagavadgita*, are portions of the Mahabharata. The edition under notice is said to have been prepared from the best manuscripts available in the Province. The other Government publication is 'Inscriptions in the Mysore District, Part II, by L. Rice, Esq., C.I.E., Director of Archæological Researches in Mysore'. This volume, which completes the Mysore District, contains 962 inscriptions found in the southern, western and northern taluks of the District. With the 803 in Part I noticed in the report for 1894, the total number of inscriptions for the District is thus brought up to 1,765. The inscriptions in the volume under notice cover a period of over 1,400 years and extend our knowledge regarding the history of the Kadambas, the Gangas, the Cholas, the Hoysalas and the Vijayanagar kings. They have brought to light for the first time the line of *Chengalva Kings* who ruled in the west of the Mysore District in the 11th and the succeeding centuries and have considerably added to our knowledge of the annals of some of the Chief feudatory states which occupied portions of the District under the kings of Vijayanagar. The inscriptions are printed both in Roman and Kannada characters with English translations, facsimiles and illustrations.

19. *Periodicals.*—These have been already referred to under the heads of Language, Miscellaneous, Philosophy and Religion. Three periodicals were newly started during the year. Of these, *Vedanta Vadavali* is a monthly journal devoted to the publication of works bearing on the Visishtadvaita philosophy. The editors, who are university graduates, say that the first series will comprise the productions of Anantacharya, a celebrated logician and Vedantist, who was the Court Pandit of Krishnaraja Odeyar of Mysore and wrote about 40 works bearing on the Visishtadvaita philosophy, besides other works on rhetoric and logic. The journal is printed in the Devanagari character. *Vivekananda* is a magazine devoted to the discussion and exposition of religious and social questions. It is called Vivekananda in honour of the *svami* who went to America and England to expound the truths of Hinduism

and succeeded in making many of the people there recognise the excellence of that religion. The editor, who is a Pandit, says that since there are any number of secular journals and not one to exhort people to look to their spiritual welfare, he has ventured to supply the want by the publication of this journal. He thinks that the rising generation is becoming irreverent, irreligious and atheistical, and that it is the duty of every patriotic Hindu to check this downward progress by the dissemination of the religious truths contained in the Hindu scriptures. In this journal portions of the Upanishads are also explained in Kannada. Jinamatadarsa is, as already mentioned, a monthly journal devoted to the publication of Sanskrit works bearing on Jainism with commentaries in Kannada. Only one issue of this journal was received during the year. The editors of the Granthamale and the Kavyamanjari continue the work of enriching Kannada literature by the publication of works by modern and ancient authors. The Granthamale published the following works during the year :—

(1) *Chatrapati Sivaji*—A translation by Mr. Vasudevaiya of a Bengali work.

(2) *Narapaticharite*—A work on Rhetoric written by Aliya Linga-raja Urs in honour of Krishnaraja Odeyar of Mysore.

The following works are in course of publication in the same periodical :—

(1) *Nagegadalu*—A humorous story in Kannada by Mr. R. Narashinghachar, M. H.

(2) *Harsa Charitre*—A translation of Bana's work by Pandit Kundalagiriachar.

(3) *Ratnavali Natie*—A translation of the Sanskrit drama by Pandit Sivasankar Sastri.

(4) *Kadambari Kathe*—A summary of the story of Kadambari by Pandit Garant Krishnachar.

(5) *Vishavriksha*—A translation by Mr. B. Venkatachar of the Bengali novel of the same name.

The Kavyamanjari published the following work during the year :—

*Panchatantra*—A *Champu* work by Durgasimha who flourished in the 12th century.

The following works are in course of publication :—

*Lilavati*,—A romance by the Jaina poet Nemichandra of the 12th century.

*Harischandrakavya*—A shatpadi work by the Lingayat poet Raghavanka of the 12th century.

*Sobdasmriti*—The earliest work extant on Kannada Grammar by the Jaina poet Nagavarma also of the 12th century.

The following Sanskrit works appear in parts with Kannada commentaries in the single issue of Jinamatadarsa which was received during the year :—

(1) *Bhaktamarastotra*—A hymn in praise of Vrishabha Jaina, the first of the Jaina Tirtankaras, by Manatungacharya.

(2) *Sagara Dharmamrita*—A work on the duties of Jaina householders by Asadhara.

(3) *Bhadrabahu charitra*—by Ratnanandi.

(4) *Uttarapurana*—by Gunabhadracharya. The work begins with the account of Ajitatirthakara. It was finished in A. D. 1898.

20. It is satisfactory to note that the year under review compares favourably with its predecessor not only as regards the quantity but also as regards the quantity of its publications. Pandits and English-knowing gentlemen have in a manner tried to do their duty towards their less educated brethren by placing within their reach knowledge which would otherwise have been inaccessible to them. It is a matter for congratulation that a number of good works appeared during the year under the heads of Biography and Fiction. Five of the publications under the latter head are translations of the works of Bankim Chandra Chatterji, the celebrated novelist of Bengal, some of whose novels have been translated into English and German also. The translator, Mr. B. Venkatachar, has done a great service to Kannadigas by bringing out these works, which afford interesting and healthy reading not only to grown up people but also to the student population which, in the absence of such works of light literature, would naturally have recourse to objectionable story books to pass an idle hour. Under History and Philosophy there were some useful works published during the year. Pandit T. Venkatacharya's translation of the Bhagabadgita, which is being published in parts, deserves to be looked upon as a valuable contribution, inasmuch as it enables a student to get

with ease a comparative view of the three schools of the Vedanta Philosophy. It is refreshing to observe that two works relating to pedagogy appeared during the year under report. Both of them are the productions of a Licentiate of Teaching. They will no doubt prove useful to Kannada teachers. The Yadugiri Sadanda Vardini Sabha of Melkote published some religious and other works intended for the use of boys and girls. The English works registered during the year were two lectures, one on Indian History and the other on Inspiration. The former is an interesting and suggestive lecture. It is worthy of note that during the year under report graduates and Pandits have shewn some activity in publishing journals treating of philosophy and religion.

21. The following may be mentioned as works of some importance published during the year :—

(*1*) *Hyder Namé*—Life of Hyder Ali by Mr. Appanna Chetty.
(*2*) Life of Sivaji, a translation by Mr. C. Vasudevaiya of a Bengali work.
(*3*) *Chandakausikanataka*—A translation by Basavappa Sastri of the Sanskrit drama of the same name.
(*4*) *Rajani*—A translation by Mr. B. Venkatachar of the Bengali novel of the same name.
(*5*) *Radharani*—A translation by Mr. B. Venkatachar of the Bengali novel of the same name.
(*6*) *Kapalakundala*—A translation by Mr. B. Venkatachar of the Bengali novel of the same name.
(*7*) Krishnaraja Odeyar's Kannada translation of the 1st, 2nd, 3rd, 4th and 5th *skandhas* of the Bhagabatapurana.
(*8*) *Dhaturupaprakasika*—An exhaustive list of Sanskrit verbal roots with their derivative forms by Pandit Srikanta Sastri.
(9) Vidyabhyasukrama, a treatise on the theory of education by Mr. M. Hirianna, B. A. L. T.
(*10*) Pathakrama, a treatise on the Theory of education by Mr. M. Hirianna, B.A.L.T.
(*11*) *Sri Gitarthasara*, the Bhagavadgita with a Kannada commentary.
(*12*) Sankaravijaya of Vidyaranya with a Kannada commentary.
(*13*) The Taittiriya Samhita with the commentary of Bhattabhaskara, Vols. VIII. IX, XI and XII.
(*14*) Apastamba Dhurmasutra with Haradatta's commentary called *Ujjvala*.
(*15*) Sankaracharya's Miscellaneous works Vol. I.
(*16*) Inscriptions in the Mysore District, Part II, by L. Rice Esq., C.I.E.

MYSORE,
*The 7th February 1899.*

R. NARASIMHACHAR,
*Kannada Translator,*
*Education Department.*

# COORG.

From Captain K. D. ERSKINE, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 33, dated the 7th January 1899.

I am directed to report that the return of publications registered in Coorg for the year 1898 is blank.

# HYDERABAD.

From C. H. A. HILL, Esq., C.S., Secretary for Berar to the Resident at Hyderabad, to the Secretary to the Government of India, Home Department,—No. 33, dated the 3rd February 1899.

I am directed to report, for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts, under Act XXV of 1867, during the year 1898 was 17 as compared with 11 in 1897.

2. The statements enclosed contain the analysis of these works prescribed in the Resolution by the Government of India in the Home Department, No. 1—464, dated the 12th September 1882.

*Marathi language.*

| SUBJECT. | ORIGINAL WORKS. | | Re-publications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Miscellaneous . . . | 16 | ... | ... | ... | 16 | 14 | 2 | 16 |

1. *Miscellaneous.*—Under this head the following books have been received :—

(1) The Berar School Paper, of which 14 numbers have been received, is an Educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, etc.

(2) *Sampratcha Lagna Chali Vishayee Vichar.*—This is a small book containing suggestions regarding reforms in the present Hindu marriage system.

(3) *Report of Ramji Kanawa Ginning and Pressing Company, Limited.*—This is a small book containing the report of the Receipts and Expenditure and Profit and Loss accounts of the Ramji Kanawa Ginning and Pressing Company, Limited at Karanja.

*English language.*

| SUBJECT. | ORIGINAL WORKS. | | Re-publications. | Translations. | TOTAL. | Educational. | Non-educational. | TOTAL. |
|---|---|---|---|---|---|---|---|---|
| | First editions. | New editions. | | | | | | |
| Miscellaneous . . . | 1 | ... | ... | ... | 1 | ... | 1 | 1 |

1. *Miscellaneous.*—This is a small book containing application for raising funds for building Jubilee Hall for Gayan Samaj at Poona.

AKOLA ;
*The 6th January 1899.*

S. V. PATWARDHAN,
*Director of Public Instruction,*
*Hyderabad Assigned Districts.*

G. I. C. P. O.—No. 41 H. D.—8-11-99.—500.—E. Rose.

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